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MAHĀBHĀRATA

Sanskrit Text with English Translation

M.N. Dutt

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Edited by:
Dr. Ishvar Chandra Sharma
Dr. O.N. Bimali

The Mahābhārata is a curious mixture of history and mythology, though the former aspect is the subject of grave doubts in the minds of the professional historians. This is called the fifth Veda and it is universally acknowledged to be of pre-eminent importance. It extols its greatness itself in the following words: *yad ihāsti tad anyatra yan nehāsti na tat kvacit* (whatever is here is also elsewhere; whatever is not here is extant nowhere). It contains not only the celebrated Gītā but also a large number of other texts which are themselves independent treatises. It is a valuable product of the ancient Indian literature of the post-Vedic age and seems to go back to the prehistoric stage of the human society.

This is first time that English translation with Sanskrit text is being published. The translation is based on M.N. Dutta which is very lucid and accurate according to the Sanskrit text. It was translated according to that time available text of Kolkata edition. However, this text is not available now and we have arranged it through the text of Chitrashala Press, Pune, which is an authentic and complete text of the Mahabharata. And according to this, sometimes, we do not find the translation of many slokas, that translation has been completed by the editors.

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SANSKRIT TEXT AND ENGLISH TRANSLATION

VOL. II

VANA PARVA - ३

Translation according to

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THE MAHĀBHĀRATA

VANA PARVA

CHAPTER 1

(ARANYAKA PARVA)

The Pandava's reflections

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), Let us cry "success!"

जनमेजय उवाच

एवं द्यूतजिताः पार्थाः कोपिताश्च दुरात्मभिः।

धार्तराष्ट्रैः सहामात्यैर्निकृत्या द्विजसत्तम॥१॥

श्राविताः परुषा वाचः सृजद्भिर्वैरमुत्तमम्।

किमकुर्वत कौरव्य मम पूर्वपितामहाः॥२॥

Janamejaya said :

O best of Brahmanas, having been deceitfully defeated at dice by the sons of Dhritarashtra with their counsellors and having been provoked by the wicked-minded ones (the Kuru princes), who thus brought about a fearful hostility by addressing them in cruel words, what did the Kurus, my grandsires do?

कथं चैश्वर्यविभ्रष्टाः सहसा दुःखमेयुषः।

वने विजहिरे पार्थाः शक्रप्रतिपतेजसः॥३॥

How did the sons of Pritha (the Pandavas), equal to Shakra (Indra) in effulgence, thus suddenly robbed of their affluence and overwhelmed with misery, pass their days in the forest?

के वै तानन्ववर्तन्त प्राप्तान् व्यसनमुत्तमम्।

किमाचाराः किमाहाराः क्व च वासो महात्मनाम्॥४॥

Who are the men that followed them, (the Pandavas) that were plunged in great affliction. What was their conduct, what was their food and where did those illustrious ones live?

कथं च द्वादश समा वने तेषां महामुने।

व्यतीयुर्ब्राह्मणश्रेष्ठ शूराणामरिघातिनाम्॥५॥

O great Rishi, O best of the Brahmanas, how did the twelve years of those heroes, those slayers of foes, pass away in the forest?

कथं च राजपुत्री सा प्रवरा सर्वयोषिताम्।

पतिव्रता महाभागा सततं सत्यवादिनी॥६॥

वनवासमदुःखार्हा दारुणं प्रत्यपद्यता।

एतदाचक्ष्व मे सर्वं विस्तरेण तपोधन॥७॥

How did that foremost of all women, the royal princess (Draupadi), ever devoted to her husbands, greatly fortunate and truthful, undeserving of suffering misery, endure that painful exile in the forest? O great ascetic, tell me all this in detail.

श्रोतुमिच्छामि चरितं भूरिद्विणतेजसाम्।

कथ्यमानं त्वया विप्र परं कौतूहलं हि मे॥८॥

O Brahmana, I desire to hear the history of those greatly effulgent heroes narrated by you. I am in great curiosity.

वैशम्पायन उवाच

एवं द्यूतजिताः पार्थाः कोपिताश्च दुरात्मभिः।

धार्तराष्ट्रैः सहामात्यैर्निर्ययुर्गजसाह्वयात्॥९॥

Vaishampayana said :

Having been thus defeated at dice and provoked by the wicked-minded sons of Dhritarashtra with their counsellors, the sons of Pritha (the Pandavas) set out from Hastinapur.

वर्धमानपुद्गारदग्निनिष्क्रम्य पाण्डवाः।

उदङ्मुखाः शस्त्रभृतः प्रययुः सह कृष्णया॥१०॥

Coming out through the Vardhamana gate of the city, the Pandavas with Krishna and with their arms went away in a northerly direction.

इन्द्रसेनादयश्चैव भृत्याः परि चतुर्दश।

रथैरनुययुः शीघ्रैः स्त्रिय आदाय सर्वशः॥११॥

Indrasena and others, taking with them their fourteen servants with all their wives, followed them on their swift cars.

गतनेतान् विदित्वा तु पौराः शोकाभिपीडिताः।

गर्हयन्तोऽसकृद् भीष्मविद्रोणगौतमान्॥१२॥

ऊचुर्विगतसंत्रासाः समागम्य परस्परम्।

Having learnt that they had gone away, the citizens were overwhelmed with great grief; and having all met together, they began without fear to censure among themselves Bhishma, Drona, Vidura and the son of Gautama (Kripa).

पौरा ऊचुः

नेदमस्ति कुलं सर्वं न वयं न च नो गृहाः॥१३॥

यत्र दुर्योधनः पापः सौबलेनाभिपालितः।

कर्णदुःशासनाभ्यां च राज्यमेतच्चिकीर्षति॥१४॥

The citizens said :

When the sinful Duryodhana, helped by the son of Subala (Shakuni), Karna and Dushasana, aspires to this kingdom, our families, our homes, nay we ourselves are all gone.

न तत् कुलं न चाचारो न धर्मोऽर्थः कुतः सुखम्।

यत्र पापसहायोऽयं पापो राज्यं चिकीर्षति॥१५॥

When this sinful man with the help of other sinful men aspires to the kingdom, our families, usages, virtue and prosperity are all doomed. How can there be happiness (where these are destroyed)?

दुर्योधनो गुरुद्वेषी त्यक्ताचारसुहृज्जनः।

अर्थलुब्धोऽभिमानी च नीचः प्रकृतिनिर्घृणः॥१६॥

Duryodhana is malicious towards his superiors; he has abandoned all good conduct; he is covetous, vain, mean and by nature cruel.

नैयमस्ति मही कृत्स्ना यत्र दुर्योधनो नृपः।

साधु गच्छामहे सर्वे यत्र गच्छन्ति पाण्डवाः॥१७॥

Where Duryodhana is the king, there the whole earth is doomed. Let us proceed there where the virtuous Pandavas are going.

सानुक्रोशा महात्मानो विजितेन्द्रियशत्रवः।

श्रीमन्तः कीर्तिमन्तश्चधर्माचारपरायणाः॥१८॥

They are self-controlled, high-souled, victorious over foes, endued with modesty and renown and devoted to virtue.

वैशम्पायन उवाच

एवमुक्त्वानुजगमुस्ते पाण्डवांस्तान् समेत्य च।

ऊचुः प्राञ्जलयः सर्वे कौन्तेयान् माद्विनन्दनान्॥१९॥

Vaishampayana said :

Having said this, they all went together after the Pandavas. With joined hands, they thus spoke to the sons of Kunti and Madri.

वव गमिष्यथ भद्रं वस्त्यक्तवास्मान् दुःखभागिनः।

वयमप्यनुयास्यामो यत्र यूयं गमिष्यथ॥२०॥

The citizens said :

Be blessed. Where will you go leaving us (behind) who are in great grief? We shall go where you will go.

अधर्मेण जिताञ्छूवा युष्मांस्त्यक्तघृणैः परैः।

उद्विग्नाः स्मो भृशं सर्वे नास्मान् हातुमिहार्हथ॥२१॥

भक्तानुरक्तान् सुहृदः सदा प्रियहिते रतान्।

कुराजाधिष्ठिते राज्ये न विनश्येम सर्वशः॥२२॥

We have been greatly distressed in learning that you have been defeated with sinful means by the cruel enemies. You should not forsake us. Who are your devoted and loving friends and who are ever engaged in doing your good and seeking your welfare. We all do not desire to meet destruction by living in the kingdom of a bad king.

श्रूयतां चाभिधास्यामो गुणदोषान् नरर्षभाः।

शुभाशुभाधिवासेन संसर्गः कुरुते यथा॥२३॥

O foremost of men, listen to the merits and demerits, as we indicate, that respectively arise from associating with what is good and what is bad.

वस्त्रमापस्तिलान् भूमिं गन्धो वासयते यथा।

पुष्पाणामधिवासेन तथा संसर्गजा गुणाः॥२४॥

As cloth, water, sesame-seeds and ground are perfumed by their association with flowers, so qualities are derived from association.

मोहजालस्य योनिर्हि मूढैरेव समागमः।

अहन्यहनिधर्मस्य योनिः साधुसमागमः॥२५॥

Association with the fools produces delusion, as daily association with the honest and good produces virtue.

तस्मात् प्राज्ञैश्च वृद्धैश्च सुस्वभावैस्तपस्विभिः।

सद्भिश्च सह संसर्गः कार्यः शमपरायणैः॥२६॥

Therefore those who are virtuously inclined should associate with men who are wise, old, honest and pure in conduct and who are ascetics.

येषां त्रीण्यवदातानि विद्या योनिश्च कर्म च।

ते सेव्यास्तैः समास्या हि शास्त्रेभ्योऽपि गरीयसी।

निरारम्भा ह्यपि वयं पुण्यशीलेषु साधुषु।

पुण्यमेवाप्नुयामेह पापं पापोपसेवनात्॥२८॥

Those whose triple possessions, namely knowledge, birth and acts, are pure, should be waited upon. To associate with them is superior to the study of the Shastras. Without performing any special virtuous act, we shall be able to reap religious merits by associating with the righteous. We shall (assuredly) get sin by serving the sinful (Duryodhana and others).

असतां दर्शनात् स्पर्शात् संजल्पाच्च सहासनात्

धर्माचाराः प्रहीयन्ते सिद्ध्यन्ति च न मानवाः॥२९॥

The very sight and the touch of the sinful and conversation and association with them, cause diminution of virtue. Men (who act thus) never attain purity of soul.

बुद्धिश्च हीयते पुंसां नीचैः सह समागमात्।

मध्यमैर्मध्यतां याति श्रेष्ठतां याति चोत्तमैः॥३०॥

Association with the mean and the low makes one's understanding mean and low; association with the indifferent makes it indifferent and association with the good makes it good.

अनीचैर्नाप्यविषयैर्नाधर्मिष्ठैर्विशेषतः।

ये गुणाः कीर्तिता लोकेधर्मकामार्थसम्भवाः।

लोकाचारेषु सम्भूता वेदोक्ताः शिष्टसम्पताः॥३१॥

ते युष्मासु समस्ताश्च व्यस्ताश्चैवेह सद्गुणाः।

इच्छामो गुणवन्मध्ये वस्तुं श्रेयोऽभिकाङ्क्षणः॥

All those attributes, which are spoken of in the world as the source of religious merit, worldly prosperity and sensual pleasure, which are highly regarded by men, extolled in the

Vedas and approved by the good, exist in you separately and jointly. Desiring our own welfare, we wish to live among men who possess such attributes.

युधिष्ठिर उवाच

धन्या वयं यदस्माकं स्नेहकारुण्ययन्त्रिताः।

असतोऽपि गुणानाहुर्ब्राह्मणप्रमुखाः प्रजाः॥३३॥

Yudhishthira said :

Blessed are we, since moved by affection and compassion, our subjects, headed by the Brahmanas, credit us with merits we do not possess.

तदहं भ्रातृसहितः सर्वान् विज्ञापयामि वः।

नान्यथा तद्धि कर्तव्यमस्मत्स्नेहानुकम्पया॥३४॥

I with my brothers, would ask all of you to do one thing. For the sake of the love you bear for us, you should not act otherwise.

भीष्मः पितामहो राजा विदुरो जननी च मे।

सुहृज्जनश्च प्रायो मे नगरे नागसाह्वये॥३५॥

Our grandfather Bhishma, the king (Dhritarashtra), Vidura, our mother (Kunti) and our other friends are all in Hastinapur.

ते त्वस्मद्धितकामार्थं पालनीयाः प्रयत्नतः।

युष्माभिः सहिताः सर्वे शोकसंतापविह्वलाः॥३६॥

They are overwhelmed with sorrow and afflictions; if you want to please me, uniting all together, (go and) cherish them with care.

निवर्ततागता दूरं समागमनशापिताः।

स्वजने न्यासभूते मे कार्या स्नेहान्विता मतिः॥३७॥

Grieved at my departure, you have come far away. Go back. Let your heart be affectionately directed towards the relatives whom we leave behind as our pledges to you.

एतद्धि मम कार्याणां परमं हृदि संस्थितम्।

कृता तेन तु तुष्टिर्मे सत्कारश्च भविष्यति॥३८॥

This is the one act on which my heart is set. If you do it, you will give me the greatest satisfaction and pay your best regards.

वैशम्पायन उवाच

तथानुमन्त्रितास्तेनधर्मराजेन ताः प्रजाः।

चक्रुरार्तस्वरं घोरं हा राजन्निति संहताः॥३९॥

Vaishampayana said :

Having been thus exhorted by Dharmaraja (Yudhishtira), the subjects raised up all together a fearful wail, exclaiming "Alas, O king!"

गुणान् पार्थस्य संस्मृत्य दुःखार्ताः परमातुराः।

अकामाः संन्यवर्तन्त समागम्याथ पाण्डवान्॥४०॥

Afflicted and overwhelmed with grief, they unwillingly retraced their steps after asking leave of the Pandavas and remembering the virtues of Pritha's sons.

निवृत्तेषु तु पौरेषु स्थानास्थाय पाण्डवाः।

आजग्मुर्जाह्वीतीरे प्रमाणाख्यं महावटम्॥४१॥

At the departure of the citizens, the Pandavas ascended their cars and came to a great banian tree, named Prīṇana, on the banks of the Ganges.

ते तं दिवसशेषेण वटं गत्वा तु पाण्डवाः।

ऊयुस्तां रजनीं वीराः संस्मृत्य सलिलं शुचिः॥४२॥

Coming to the banian tree at the close of the day, the heroic Pandavas became purified by touching the water. They then passed the night there.

उदकेनैव तां रात्रिमूषुस्ते दुःखकर्षिताः।

अनुजग्मुश्च तत्रैतान् स्नेहात् केचिद् द्विजातयः॥४३॥

साग्नयोऽनग्नयश्चैव सशिष्यगणबान्धवाः।

स तैः परिवृतो राजा शुशुभे ब्रह्मवादिभिः॥४४॥

Afflicted with grief, they passed that night, living on water only. Some Brahmanas, both those that maintained fire and those that did not, followed the Pandavas there for the love they bore for them. Surrounded by those Brahma-knowing men, the king (Yudhishtira) shone resplendent.

तेषां प्रादुर्भूताग्नीनां मुहूर्ते रम्यदारुणे।

ब्रह्मघोषपुरस्कारः संजल्पः समजायत॥४५॥

That terrible evening hours became in a moment delightful on account of those Brahmana's lighting their fire, chanting the Vedas and holding mutual conversations.

राजानं तु कुरुश्रेष्ठं ते हंसमधुरस्वराः।

आश्लासयन्तो विप्रप्रयाः क्षपां सर्वा व्यनोदयन्॥४६॥

Those foremost of Brahmanas with their swan-like sweet voices spent the night in

comforting that best of Kurus, the king (Yudhishtira).

CHAPTER 2

(ARANYAKA PARVA)-Continued

The Pandava's reflections

वैशम्पायन उवाच

प्रभातायां तु शर्वर्यां तेषामक्लिष्टकर्मणाम्।

वनं यियासतां विप्रास्तस्थुर्भिक्षाभुजोऽचतः॥१॥

Vaishampayana said :

When that night passed away and morning appeared, those Brahmanas, who supported themselves by alms, stood before those doers of exalted deeds (the Pandavas) who were on the point of entering the forest.

तानुवाच ततो राजा कुन्तीपुत्रो युधिष्ठिरः।

वयं हि हतसर्वस्वा हतराज्या हतश्रियः॥२॥

फलमूलाशनाहारा वनं गच्छाम दुःखिताः।

वनं च दोषबहुलं बहुव्यालसरीसृपम्॥३॥

Thereupon the son of Kunti, king Yudhishtira, thus spoke to them, "We are robbed to our kingdom, prosperity and everything. Living on fruits, roots and meat we go to the forest in sorrow. The forest is full of dangers and it abounds in reptiles and beasts of prey.

परिक्लेशश्च वो मन्येद्युवं तत्र भविष्यति।

ब्राह्मणानां परिक्लेशो दैवतान्यपि सादयेत्।

किं पुनर्मामितो विप्रा निवर्तध्वं यथेष्टतः॥४॥

It appears to me that you will have to suffer much privations and misery there. The sufferings of the Brahmanas may overwhelm even the celestials, what to speak of me! O Brahmanas, go back wherever you like.

ब्राह्मणा ऊचुः

गतिर्या भवतां राजस्तां वयं गन्तुमुद्यताः।

नार्हस्यस्मान् परित्यक्तुं भक्तान् सद्धर्मदर्शिनः॥५॥

The Brahmanas said :

O king, we are ready to go where you are going. You should not abandon us who are devoted to you and who follow the path of the true religion.

अनुकम्पां हि भक्तेषु देवता ह्यपि कुर्वते।

विशेषतो ब्राह्मणेषु सदाचारावलम्बिषु॥६॥

The celestials have compassion on their devotees, specially on the Brahmanas whose conduct is pure.

युधिष्ठिर उवाच

ममापि परमा भक्तिर्ब्राह्मणेषु सदा द्विजाः।

सहायविपरिभ्रंशस्त्वयं सादयतीव माम्॥७॥

आहरेयुरिमे येऽपि फलमूलमधूनि च।

त इमे शोकजैर्दुःखैर्भ्रातरो मे विमोहिताः॥८॥

द्रौपद्या विप्रकर्षेण राज्यापहरणेन च।

दुःखार्दितानिमान् क्लेशैर्नाहं योक्तुमिहोत्सहे॥९॥

Yudhishtira said :

O Brahmanas, I have always great devotion towards the Brahmanas. But this destitution has overwhelmed me. My these brothers who are to procure fruits and roots and the deer are stupified with grief for the afflictions that have overtaken them and for the distress of Draupadi and for the loss of our kingdom. Alas, as they are distressed, I cannot employ them in painful tasks!

ब्राह्मणा ऊचुः

अस्मत्पोषणजा चिन्ता मा भूत् ते हृदि पार्थिवा।

स्वयमाहृत्य चान्नानि त्वानुयास्यामहे वयम्॥१०॥

The Brahmanas said :

O king, do not allow any anxiety for our maintenance to find a place in your heart. Procuring our food ourselves, we shall follow you.

अनुध्यानेन जप्येन विद्यास्यामः शिवं तव।

कथंभिश्चाभिरम्याभिः सह रंस्यामहे वयम्॥११॥

And we shall do you good by meditation and prayers and we shall entertain you with pleasant conversation and we shall ourselves be cheered in return.

युधिष्ठिर उवाच

एवमेतन्न संदेहो रमेऽहं सततं द्विजैः।

न्यूनभावात् तु पश्यामि प्रत्यादेशमिवात्मनः॥१२॥

Yudhishtira said :

There is no doubt that it must be as you say. I am ever pleased with the company of Brahmanas. But my fallen condition makes me regard myself as an object of reproach.

कथं द्रक्ष्यामि वः सर्वान् स्वयमाहृतभोजनान्।

मद्भक्त्या क्लिश्यतोऽनर्हान् धिक् पापान्धृतराष्ट्रजान्।

How shall I see you all, my well-wishers, who do not deserve to suffer any trouble, subsist on food procured by yourselves? O fie on the sons of Dhritarashtra!

वैशम्पायन उवाच

इत्युक्त्वा स नृपः शोचन् निषसाद महीतले।

तमध्यात्मरतो विद्वाञ्छौनको नाम वै द्विजः॥१४॥

योगे सांग्रहे च कुशलो राजानमिदमब्रवीत्॥१५॥

Vaishampayana said :

Having said this, that king (Yudhishtira) sat down weeping on the ground. Then a learned Brahmana, named Shaunaka, who was learned in the philosophy of the soul and in the Sankhya and Yoga, thus spoke to the king.

शोकस्थानसहस्राणि भयस्थानशतानि च।

दिवसे दिवसे मूढमाविशन्ति न पण्डितम्॥१६॥

Shaunaka said :

Thousand causes of grief and hundred causes of fear overwhelm the ignorant day after day, but not the learned.

न हि ज्ञानविरुद्धेषु बहुदोषेषु कर्मसु।

श्रेयोघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः॥१७॥

Intelligent men like you never allow themselves to be deluded by acts which are opposed to true knowledge, which is fought with every kind of evil and which is destructive of salvation.

अष्टाङ्गं बुद्धिमाहुर्यां सर्वाश्रेयोऽभिघातिनीम्।

श्रुतिस्मृतिसमायुक्तां राजन् सा त्वय्यवस्थिता॥१८॥

O king, the understanding with the eight attributes, which is said to be capable of providing against all evils which results from the study of the Shrutis, is in you.

अर्थकृच्छ्रेषु दुर्गेषु व्यापत्सु स्वजनस्य च।

शारीरमानसैर्दुःखैर्न सीदन्ति भवद्विधाः॥१९॥

Men like you are never stupified by poverty or by meeting with difficult ways or by afflictions that overtake his friends or by bodily or mental miseries.

श्रूयतां चाभिधास्यामि जनकेन यथा पुरा।

आत्मव्यवस्थानकरा गीताः श्लोका महात्मना॥२०॥

Hear, I shall recite to you the slokas which were chanted by the high-souled Janaka of old on the subject of controlling the soul.

मनोदेहसमुत्थाभ्यां दुःखाभ्यमर्दितं जगत्।

त्योर्व्याससमासाभ्यां शमोपायमिमं शृणु॥२१॥

This world is afflicted with both bodily and mental sufferings. Listen to the means of allaying them as I indicate them both briefly and in detail.

व्याधेरनिष्टसंस्पृशाच्छ्रमादिष्टविर्वजनात्।

दुःखं चतुर्भिः शारीरं कारणैः सम्प्रवर्तते॥२२॥

Disease, contact with painful things, toil and want of objects desired, these are the four causes of the sufferings of the body.

तदा तत्प्रतिकाराच्च सततं चाविचिन्तनात्।

आधिव्याधिप्रशमनं क्रियायोगद्वयेन तु॥२३॥

Disease may be allayed by the application of medicine, but mental ailments, are cured by Yoga meditation.

प्रतिमन्तो हतो वैद्याः शमं प्रागेव कुर्वते।

मानसस्य प्रियाख्यानैः सम्भोगोपनयैर्नृणाम्॥२४॥

Therefore, intelligent physicians first seek to allay the mental sufferings of their patients by agreeable conversations and by the offer of desirable objects.

मानसेन हि दुःखेन शरीरमुपतप्यते।

अयःपिण्डेन तप्तेन कुम्भसंस्थमिवोदकम्॥२५॥

As a hot iron ball makes the water of a jar hot, so mental grief brings in bodily pains.

मानसं शमयेत् तस्माज्ज्ञानेनाग्निमिवाम्बुना।

प्रशान्ते मानसे ह्यस्य शरीरमुपशाम्यति॥२६॥

As water quenches fire, so knowledge allays mental ailments. When mind enjoys peace, body also enjoys peace.

मनसो दुःखमूलं तु स्नेह इत्युपलभ्यते।

स्नेहात् तु सज्जते जन्तुर्दुःखयोगमुपैति च॥२७॥

It appears attachment is the root of all mental agonies; it is attachment that makes every creature miserable and brings on every kind of woe.

स्नेहमूलानि दुःखानि स्नेहजानि भयानि च।

शोकहर्षौ तथाऽऽयासः सर्वं स्नेहात् प्रवर्तते॥२८॥

स्नेहाद् भावोऽनुरागश्च प्रजज्ञे विषये तथा।

अश्रेयस्कावुभावेतौ पूर्वस्तत्र गुरुः स्मृतः॥२९॥

Attachment is the root of all misery and of all fear. Attachment produces joy and grief of every kind. From attachment spring all worldly desires and it is from attachment that springs the love of worldly goods. Both of these are evils, but the first is worse than the second.

कोटराग्निर्यथाशेषं समूलं पादपं दहेत्।

धर्मार्थौ तु तथात्पोऽपि रागदोषो विनाशयेत्॥३०॥

As fire in the hollow of a tree consumes the tree itself to its roots, so attachment, however little it may be, destroys both Dharma and Artha.

विप्रयोगे न तु त्यागी दोषदर्शी समागमे।

विरागं भजते जन्तुर्निर्वैरो निरवग्रहः॥३१॥

He, who has merely withdrawn from possessions, cannot be regarded as to have renounced the world. He, however, who remains in contact with the world, but sees its faults, may be said to have truly renounced the world. Such a man becomes freed from all evil passions and his soul is dependent on nothing.

तस्मात् स्नेहं न लिप्सेत मित्रेभ्योऽनसंचयात्।

स्वशरीरसमुत्थं च ज्ञानेन विनिवर्तयेत्॥३२॥

Therefore none should place his attachment on either friends or on wealth which he has earned. The attachment towards one's own body is destroyed by knowledge.

ज्ञानान्वितेषु युक्तेषु शास्त्रज्ञेषु कृतात्मसु।

न तेषु सज्जते स्नेहः पद्मपत्रेष्विवोदकम्॥३३॥

Like the lotus leaf which is never drenched by water, souls of those men who are capable of knowing the everlasting and of men who are devoted to the pursuit of the eternal, learned in the Shastras and purified by knowledge, can never be touched by attachment.

रागाभिभूतः पुरुषः कामेन परिकृष्यते।

इच्छा संजायते तस्य ततस्तृष्णा विवर्धते॥३४॥

तृष्णा हि सर्वपापिष्ठा नित्योद्वेगकरी स्मृता।

अधर्मबहुला चैव घोरा पापानुबन्धिनी॥३५॥

The man that is influenced by attachment is tortured by desire and from the desire that springs up in his heart, his thirst for worldly possessions increases. This thirst is sinful and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin, that leads to unrighteous acts.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः।

योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम्॥३६॥

Those men, who can renounce this thirst, which can never be renounced by the wicked, which decays not with the decay of the body and which is a fatal disease, can be freed from misery.

अनाद्यन्ता तु सा तृष्णा अन्तर्देहगता नृणाम्।

विनाशयति भूतानि अयोनिज इवानलः॥३७॥

This thirst has neither beginning nor end. Like the fire of incorporeal origin, it destroys creatures by living within their hearts.

यथैवः स्वसमुत्थेन वह्निना नाशमृच्छति।

तथाकृतात्मा लोभेन सहजेन विनश्यति॥३८॥

As a faggot of wood is consumed by the fire that is fed by that faggot, so a person of impure soul meets with destruction from the covetousness born in his own heart.

राजतः सलिलादग्नेश्चोरतः स्वजनादपि।

भयमर्थवतां नित्यं मृत्योः प्राणभृतामिव॥३९॥

Creatures endued with life have always a dread of death; so men having wealth are in constant dread of the king, the water, the fire, the thief and his relatives.

यथा ह्यामिषमाकाशे पक्षिभिः श्वापदैर्भुवि।

भक्ष्यते सलिले मत्स्यैस्तथा सर्वत्र वित्तवान्॥४०॥

If a piece of meat be in the air, it may be devoured by the birds, if it is on the grounds, it may be devoured by beasts of prey and if in the water, by the fishes, so a man having wealth is exposed to dangers wherever he might be.

अर्थ एव हि केषांचिदनर्थं भजते नृणाम्।

अर्थश्रेयसि चासक्तो न श्रेयो विन्दते नरः॥४१॥

To many men, the wealth they possess is their bane. The man, who sees happiness in wealth and becomes attached to it, knows not what true happiness is.

तस्मादर्थागमाः सर्वे मनोमोहविवर्धनाः।

कार्पण्यं दर्पमानौ च भयमुद्वेग एव च॥४२॥

अर्थजानि विदुः प्राज्ञा दुःखान्येतानि देहिनाम्।

अर्थस्योत्पादने चैव पालने च तथा क्षये॥४३॥

सहन्ति च महद् दुःखं घ्नन्ति चैवार्थकारणात्।

अर्था दुःखं परित्यक्तुं पालिताश्चैव शत्रवः॥४४॥

Therefore, the accession of wealth is what increases covetousness and folly. It is the root of niggardliness, boastfulness, pride, fear and anxiety. These are the miseries that wise men see in wealth. Men have to suffer infinite miseries in the acquisition and retention of wealth. Its expenditure also is painful. Sometimes men are even killed for the sake of wealth. To abandon wealth is painful; even those men who are cherished become enemies for the sake of wealth.

दुःखेन चाधिगम्यन्ते तस्मान्नाशं न चिन्तयेत्।

असंतोषपरा मूढाः संतोषं यान्ति पण्डिताः॥४५॥

As the possession of wealth is fraught with such misery, one should not (at all) mind its loss. Ignorant men alone are discontented, but the wise men are always contented.

अन्तो नास्ति पिपासायाः संतोषः परमं सुखम्।

तस्मात् संतोषमेवेह परं पश्यन्ति पण्डिताः॥४६॥

The thirst for wealth can never be assuaged. Contentment is the highest happiness, therefore the wise men consider contentment to be the highest object to attain.

अनित्यं यौवनं रूपं जीवितं रत्नसंचयः।

ऐश्वर्यं प्रियसंवासो गृध्येत् तत्र न पण्डितः॥४७॥

The learned men, knowing youth, beauty, life, treasure, prosperity and association with beloved ones to be (all) unstable, never covet them.

त्यजेत संचयांस्तस्मात्तज्जान् क्लेशान् सहेतु च।

न हि संचयवान् कश्चिद् दृश्यते निरुपद्रवः।

अतश्चधार्मिकैः पुंभिरनीहार्थः प्रशस्यते॥४८॥

Therefore one should refrain from the acquisition of wealth and thus avoid the sufferings of misery. The man of wealth can never be without dangers. For this reason virtuous men praise those who have no desire for wealth.

धर्मार्थं यस्य वित्तेहा वरं तस्य निरीहता।

प्रक्षालनाद्धि पंकस्य श्रेयो न स्पर्शनं नृणाम्॥४९॥

As regards those that acquire wealth for the virtuous purposes, it is better for them not to do it at all. It is better not to touch mud than to wash it off after being besmeared with it.

युधिष्ठिरैवं सर्वेषु न स्पृहां कर्तुमर्हसि।

धर्मेण यदि ते कार्यं विमुक्तेच्छो भवार्थतः॥५०॥

O Yudhishtira, you should not covet anything. It you want to acquire virtue, free yourself from all desires for the possession of wealth.

युधिष्ठिर उवाच

नार्थोपभोगलिप्सार्थमियमर्थेषुता मम।

भरणार्थं तु विप्राणां ब्रह्मन् काङ्क्षे न लोभतः॥५१॥

Yudhishtira said :

O Brahmana, this my desire for wealth is not for the purpose of enjoying it when obtained. I do not desire it through avarice. I desire it only for the support of the Brahmanas.

कथं ह्यस्मद्विद्यो ब्रह्मन् वर्तमानो गृहाश्रमे।

भरणं पालनं चापि न कुर्यादनुयायिनाम्॥५२॥

O Brahmana, for what purpose would one like to lead a domestic life, if he cannot cherish and support those that follow him?

संविभागो हि भूतानां सर्वेषामेव दृश्यते।

तथैवापचमानेभ्यः प्रदेयं गृहमेधिनः॥५३॥

All creatures are seen to divide their food among those that depend on them. So should person leading a domestic life give a share of his food to Brahmanas who have given up cooking.

तृणानि भूमिरुदकं वाक् चतुर्थी च सूत्रता।

सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन॥५४॥

देयमार्तस्य शयनं स्थितश्रान्तस्य चासनम्।

तृषितस्य च पानीयं क्षुधितस्य च भोजनम्॥५५॥

"The houses of good men can never be in want of grass, space, water and sweet words, the fourth. Bed to the tired, seat to one who is fatigued by standing, water to one who is thirsty and food to one who is hungry should be always given.

चक्षुर्दद्यान्मनो दद्याद् वाचं दद्यात् सुभाषिताम्।

उत्थाय चासनं दद्यादेषधर्मः सनातनः।

प्रत्युत्थायाभिगमनं कुर्यान्न्यायेन चार्चनम्॥५६॥

अग्निहोत्रमनङ्वांश्च ज्ञातयोऽतिथिबान्धवाः।

पुत्रा दाराश्च भृत्याश्च निर्देह्युरपूजिताः॥५७॥

आत्मार्यं पाचयेन्नान्नं न वृथा घातयेत् पशून्।

न च तत् स्वयमम्नीयाद् विधिवद् यन्न निर्वपेत्॥५८॥

Pleasant looks, cheerful heart and sweet words are due to a guest. Rising up, the host should advance towards the guest; he should offer him a seat and duly worship him. This is the eternal Dharma. They who do not perform Agnihotra, they who do not wait upon bulls and cherish their kinsmen, guest, friends, sons, wives and servants, for such negligence are consumed with sin. None should cook his food for himself, none should kill any animal for nothing. None should eat that food which is not duly dedicated.

श्वभ्यश्च श्वपचेभ्यश्च वयोभ्यश्चावपेद् भुवि।

वैश्वदेवं हि नामैतत् सायं प्रातश्च दीयते॥५९॥

By scattering morning and evening food on the earth for dogs, Chandalas and birds, a person should perform the Vishvadeva (sacrifice).

विघसाशी भवेत् तस्मान्नित्यं चामृतभोजनः।

विघसो भुक्तशेषं तु यज्ञशेषं तथामृतम्॥६०॥

He who eats Vighasa eats ambrosia. That, which remains after dedication in a sacrifice, is (also) regarded as ambrosia.

चक्षुर्दद्यान्मनो दद्याद् वाचं दद्याच्च सूत्रताम्।

अनुव्रजेदुपासीत स यज्ञः पञ्चदक्षिणः॥६१॥

The pleasant looks (one casts on his guests), the attention he devotes to him, the sweet

words with which he addresses him, the respect with which he follows him and the food and drink with which he treats him, are the five Dakshinas in that sacrifice.

यो दद्यादपरिक्लिष्टमध्वनि वर्तते।

श्रान्तायदृष्टपूर्वाय तस्य पुण्यफलं महत्॥६२॥

He, who gives food freely to a fatigued wayfarer, whom he has never seen before, obtains great virtuous merit.

एवं यो वर्तते वृत्तिं वर्तमानो गृहाश्रमे।

तस्य धर्मं परं प्राहुः कथं वा विप्र मन्यसे॥६३॥

He, who leading domestic life, follows such practices, obtains, it is said, great religious merit. O Brahmana, what is your opinion?

शौनक उवाच

अहो बत महत् कष्टं विपरीतमिदं जगत्।

येनापत्रपते साधुरसाधुस्तेन तुष्यति॥६४॥

Shaunaka said :

Alas, alas this worlds is full of contradictions! That which makes the good and the honest ashamed gratifies the wicked.

शिश्नोदरकृतेऽप्राज्ञः करोति विघसं बहु।

मोहरागवशाकान्त इन्द्रियार्थवशानुगः॥६५॥

Move by ignorance and passions and becoming slaves to their senses, ignorant men perform many acts to gratify their stomachs and sexual organs.

ह्रियते बुध्यमानोऽपि नरो हारिभिरिन्द्रियैः।

विमूढसंज्ञो दुष्टाश्चैरुद्भ्रान्तैरिव सारथिः॥६६॥

Men are led astray by their seducing senses, as a charioteer who has lost his senses (is led astray) by wicked horses.

षडिन्द्रियाणि विषयं समागच्छन्ति वै यदा।

तदा प्रादुर्भवत्येषां पूर्वसंकल्पजं मनः॥६७॥

When any of the six senses finds its particular object, the desire springs up in the heart to enjoy that particular object.

मनो यस्येन्द्रियस्येह विषयान् याति सेवितुम्।

तस्यौत्सुक्यं सम्भवति प्रवृत्तिश्चोपजायते॥६८॥

Thus when one's mind proceeds to enjoy the objects of any particular sense, a wish is

entertained; that wish in its turn gives birth to a resolve.

ततः संकल्पबीजेन कामेन विषयेषुभिः।

विद्धः पतति लोभान्नौ ज्योतिर्लोभात् पतङ्गवत्॥६९॥

As an insect falls into a flame from love of light, man falls into the fire of temptation, as it were pierced by (the arrows of the objects of enjoyments) which are discharged by the desire which is the seed of resolve.

ततो विहारैराहारैर्मोहितश्च यथेप्सया।

महामोहे सुखे मग्नो नात्मानमवबुध्यते॥७०॥

एवं पतति संसारे तासु तास्विह योनिषु।

अविद्याकर्मतृष्णाभिर्ध्राम्यमाणोऽथ चक्रवत्॥७१॥

ब्रह्मादिषु तृणान्तेषु भूतेषु परिवर्तते।

जले भुवि तथाऽऽकाशे जायमानः पुनः पुनः॥७२॥

Blinded by sensual pleasure which he freely seeks and steeped in dark ignorance and folly which he mistakes for happiness, he thenceforth knows not himself. Like a wheel that is incessantly whirling, every creature, from ignorance, acts and desire, roves in various states in the world, wandering from one birth to another, ranging from Brahma to a blade of grass, and taking birth again and again now in water, now in earth and now in the sky.

अबुधानां गतिस्त्वेषा बुधानामपि मे शृणु।

येधर्मे श्रेयसि रता विमोक्षरतयो जनाः॥७३॥

This is the career of those that are without knowledge. Listen to that of the wise, the men who are intent on virtue and who are desirous of Moksha (emancipation).

तदिदं वेदवचनं कुरु कर्म त्यजेति च।

तस्माद्धर्मानिमान् सर्वान् नाभिमानात् समाचरेत्॥७४॥

This is the word of the Vedas, act, but act with renunciation. Therefore you should act renouncing Abhimana.

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः।

अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः॥७५॥

Performances of sacrifices, study, gifts, penance, truth, forgiveness, subduing the senses and renunciation of desire, these are the eight Dharmas declared by the Smriti.

अत्र पूर्वश्चतुर्वर्गः पितृयाणपथे स्थितः।

कर्तव्यमिति यत् कार्यं नाभिमानात् समाचरेत्॥७६॥

Of these the first four pave the way to the regions of Pitris. Therefore it is the duty of all to act by renouncing Abhimana.

उत्तरो देवयानस्तु सद्भिराचरितः सदा।

अष्टाङ्गेनैव मार्गेण विशुद्धात्मा समाचरेत्॥७७॥

The last four are always observed by the pious who aspire to attain to the region of the celestials. The men of pure soul should observe these eight (paths).

सम्यक्संकल्पसंबन्धात् सम्यक् चेन्द्रियनिग्रहात्

सम्यग्गतविशेषाच्च सम्यक् च गुरुसेवनात्॥७८॥

सम्यग्गाहारयोगाच्च सम्यक् चाध्ययनागमात्।

सम्यक्कर्मोपसंन्यासात् सम्यक्चित्तनिरोधनात्॥७९॥

एवं कर्माणि कुर्वन्ति संसारविजिगीषवः।

रागद्वेषविनिर्मुक्ता ऐश्वर्यं देवता गताः॥८०॥

Those, who wish to subdue the world for the purposes of salvation, should always act by fully renouncing all motives and by subduing their senses, rigidly observing vows, devotedly serving their preceptors, austere regulating their food, diligently studying the Vedas, renouncing action as mean and restraining their heart. By renouncing desire and aversions, the celestials have obtained prosperity.

रुद्राः साध्यास्तथाऽऽदित्या वसवोऽथ तथाश्चिनौ।

योगैश्वर्येण संयुक्ताधारयन्ति प्रजा इमाः॥८१॥

It is for the virtue of their wealth of Yoga, that the Rudras, the Sadhyas, the Adityas, the Vasus and the Ashvins support all these creatures (of the world).

तथा त्वमपि कौन्तेय शममास्थाय पुष्कलम्।

तपसा सिद्धिमन्विच्छ योगसिद्धिं च भारत॥८२॥

O son of Kunti, O descendant of Bharata, therefore you too like them, entirely renouncing actions with motive, try to obtain success in Yoga and austerities.

पितृमातृमयी सिद्धिः प्राप्ता कर्ममयी च ते।

तपसा सिद्धिमन्विच्छ द्विजानां भरणाय वै॥८३॥

You have already obtained success as far as your debts to the Pitris, both male and female

are concerned and you have obtained that success also which is derived from action. Try now to obtain success in from action. Try now to obtain success in penances in order to support the Brahmanas.

सिद्धा हि यद् यदिच्छन्ति कुर्वन्ति तदनुग्रहात्।

तस्मात्तपः समास्थाय कुरुष्व्वात्ममनोरथम्॥८४॥

Those that are crowned with ascetic success can by virtue of that success do whatever they like. Therefore practising asceticism, realise all your wishes.

CHAPTER 3

(ARANYAKA PARVA)-Continued

Entrance in Kamyaka Forest

वैशम्पायन उवाच

शौनकेनैवमुक्तस्तु कुन्तीपुत्रो युधिष्ठिरः।

पुरोहितमुपागम्य भ्रातृमध्येऽब्रवीदिदम्॥१॥

Vaishampayana said :

Having been thus addressed by Shaunaka, the son of Kunti, Yudhishthira, coming to his priest, thus spoke to him in the midst of his brothers.

प्रस्थितं मानुयान्तीमे ब्राह्मणा वेदपारगाः।

न चास्मि पोषणे शक्नो बहुदुःखसमन्वितः॥२॥

Yudhishthira said :

The Brahmanas, learned in the Vedas, are following me who am departing. Afflicted with many calamities, I am unable to support them.

परित्यक्तुं न शक्नोऽस्मि दानशक्तिश्च नास्ति मे।

कथमत्र मया कार्यं तद् ब्रूहि भगवन् ममा॥३॥

I cannot forsake them, but I have no power to provide them with their sustenance. O exalted one, tell me what should be now done by me.

वैशम्पायन उवाच

मुहूर्तमिव सध्यात्वाधर्मेणान्विष्य तां गतिम्।

युधिष्ठिरमुवाचेदं धौम्यो धर्मभृतां वरः॥४॥

Vaishampayana said :

After reflecting for a moment to seek out the (proper) course by the help of his Yoga

prowess, that foremost of all virtuous men, Dhaumya, thus spoke to Yudhishthira.

धौम्य उवाच

पुरा सृष्टानि भूतानि पीडयन्ते क्षुधया भृशम्।
ततोऽनुकम्पया तेषां सविता स्वपिता यथा॥५॥
गत्वोत्तरायणं तेजो रसानुदधृत्य रश्मिभिः।
दक्षिणायनमावृत्तो महीं निविशते रविः॥६॥

Dhaumya said :

In the days of yore, all living beings that had been created were greatly afflicted with hunger. Thereupon Savita (sun) took compassion on them, as a father (does to his children). Going to the Northern declension, the sun drew up water by his rays and then coming back to the Southern declension and having centered his heat in himself, he stayed over the earth.

क्षेत्रभूते ततस्तस्मिन्नेषधीरोषधीपतिः।

दिवस्तेजः समुदधृत्य जनयामास वारिणा॥७॥

While the sun so stayed, the lord of the vegetable world (moon), converting the effects of the sun's heat (vapours) created the clouds.

निषिक्तश्चन्द्रतेजोभिः स्वयोनौ निगति रविः।

ओषध्यः षड्रसा मेध्यास्तदन्नं प्राणिनां भुवि॥८॥

Thus it is the sun himself who, being drenched by the lunar influence, is transformed from the sprouting of seeds into holy vegetables furnished with the six tastes. It is this which constitutes the food of all creatures on earth.

एवं भानुमयं ह्यन्नं भूतानां प्राणधारणम्।

पितृषु सर्वभूतानां तस्मात् तं शरणं व्रज॥९॥

Thus the food which supports the lives of creatures is the sun and therefore he is the father of all creatures. Therefore take shelter in him.

राजानो हि महात्मानो योनिकर्मविशोधिताः।

उद्धरन्ति प्रजाः सर्वास्तप आस्थाय पुष्कलम्॥१०॥

All illustrious kings of noble birth and great deeds are known to have delivered their people by practising high asceticism.

भीमेन कार्तवीर्येण दैव्येन नहुषेण च।

तपोयोगसमाधिरस्यैरुद्धता ह्यापदः प्रजाः॥११॥

Dhaumya, Kartavirya, Vainya and Nahusha all protected their subjects from dangers by virtue of ascetic meditation and vows.

तथा त्वमपि धर्मात्मन् कर्मणा च विशोधितः।

तप आस्थाय धर्मेण द्विजातीन् भर भारता॥१२॥

Therefore, O descendant of Bharata, O virtuous one, as you are purified by acts, you too, like them, support virtuously the Brahmanas by entering upon a life of austerities.

जनमेजय उवाच

कथं कुरूणामृषभः स तु राजा युधिष्ठिरः।

विप्रार्थमारोधितवान् सूर्यमद्भुतदर्शनम्॥१३॥

Janamejaya said :

How does, for the sake of the Brahmanas, that foremost of the Kurus, king Yudhishthira, worshipped the sun of wonderful appearance?

वैशम्पायन उवाच

शृणुष्वावहितो राजञ्शुचिर्भूत्वा समाहितः।

क्षणं च कुरु राजेन्द्र सम्प्रवक्ष्याम्यशेषतः॥१४॥

Vaishampayana said :

O king, (first) purify yourself and (then) withdrawing your mind from all (the worldly) objects, (at that appointed hour) hear it with all attention. O king of kings, appoint a time. I shall (then) tell you everything in detail.

धौम्येन तु यथा पूर्वं पार्थाय सुमहात्मने।

नामाष्टशतमाख्यातं तच्छृणुष्व महामते॥१५॥

O high souled one, listen to the one hundred and eight names (of the sun), as they were told by Dhaumya to the greatly illustrious son of Pritha (Yudhishthira).

धौम्य उवाच

सूर्योऽर्यमा भगस्त्वष्टा पूषार्कः सविता रविः।

गभस्तिमानजः कालो मृत्युर्धाता प्रभाकरः॥१६॥

पृथिव्यापश्च तेजश्च खं वायुश्च परायणम्।

सोमो बृहस्पतिः शुक्रो बुधोऽङ्गारक एव च॥१७॥

इन्द्रो विवस्वान् दीप्तांशुः शुचिः शौरिः शनैश्चरः

ब्रह्मा विष्णुश्च रुद्रश्च स्कन्दो वै वरुणो यमः॥१८॥

वैद्युतो जाठरश्चाग्निरैश्वर्यस्तेजसां पतिः।
 धर्मध्वजो वेदकर्ता वेदाङ्गो वेदवाहनः॥१९॥
 कृतं त्रेता द्वापरश्च कलिः सर्वमलाश्रयः।
 कला काष्ठा मुहूर्तश्च क्षपा यामस्तथा क्षणः॥२०॥
 संवत्सरकरोऽश्वत्थः कालचक्रो विभावसुः।
 पुरुषः शाश्वतो योगी व्यक्ताव्यक्तः सनातनः॥२१॥
 कालाध्यक्षः प्रजाध्यक्षो विश्वकर्मा तमोनुदः।
 वरुणः सागरोऽंशुश्च जीमूतो जीवनोऽरिहा॥२२॥
 भूताश्रयो भूतपतिः सर्वलोकनयस्कृतः।
 स्रष्टा संवर्तको वह्निः सर्वस्यादिरलोलुपः॥२३॥
 अनन्तः कपिलो भानुः कामदः सर्वतोमुखः।
 जयो विशालो वरदः सर्वधातुनिषेचिता॥२४॥
 मनःसुपर्णो भूतादिः शीघ्रगः प्राणधारकः।
 धन्वन्तरिर्धूमकेतुरादिदेवोऽदितेः सुतः॥२५॥
 द्वादशात्मारविन्दक्षः पिता माता पितामहः।
 स्वर्गद्वारं प्रजाद्वारं मोक्षद्वारं त्रिविष्टपम्॥२६॥
 देहकर्ता प्रशान्तात्मा विश्वात्मा विश्वतोमुखः।
 चराचरात्मा सूक्ष्मात्मा मैत्रेयः करुणान्वितः॥२७॥

Dhaumya said :

Surya, Aryama, Bhaga, Tvashta, Pusha, Arka, Savita, Ravi, Gabhastiman, Aja, Kala, Mrityu, Dhata, Prabhakara, Prihivi, Apa, Teja, Kha, Vayu, Parayana, Soma, Brihaspati, Shukra, Budha, Angaraka, Indra, Vivashvana, Diptangshu, Suchi, Souri, Sanaichara, Brahma, Vishnu, Rudra, Skanda, Vaishravana, Yama, Vaidyutagni, Jatharagni, Aindhana, Tejaspati, Dharmadhvaja, Vedakarta, Vedanga, Vedavahana, Krita, Treta, Dvapara, Kali, Kala, Kasta, Muhurta, Kashyapa, Yama, Kshana, Samvatsarakara, Ashvatha, Kalachakra, Vibhavasv, Purusha, Sashvata, Yogin, Vyakta, Avyakta, Sanatana, Kaladhyaksha, Prajadhakshya, VishBakarman, Tamanooda, Varuna, Sagara, Ansa, Jimuta, Jivana, Ariha, Bhutashraya, Bhutapati, Srashta, Samvartaka, Vanhi, Sarvadi, Alolupa, Ananta, Kapila, Bhanu, Kamaprada, Sarvatamukha, Jaya, Vishala, Varada, Manas, Suparna, Bhutadi, Sighraga, Pranadharna, Dhanvantari, Dhumaketu, Adideva, Aditisuta, Dvadasatma,

Aravindaksha, Pitri, Matri, Pitamaha, Svargadara, Prajadvara, Mokshadara, Prasanatma, Vishvatma, Vishvatamukha, Characharatman, Sukshatma and the merciful Maitra.

एतद् वै कीर्तनीयस्य सूर्यस्यामिततेजसः।

नामाष्टशतकं चेदं प्रोक्तमेतत् स्वयंभुवा॥२८॥

These are the one hundred and eight names of immeasurably effulgent Surya as told by the self-created (Brahma).

सुरगणपितृयक्षसेवितं

ह्यसुरनिशाचरसिद्धवन्दितम्।

वरकनकहुताशनप्रभं

प्रणिपतितोऽस्मि हिताय भास्करम्॥२९॥

O Bhaskara (sun), who blazes like gold or fire, who is worshipped by the celestials, the Pitris, the Yakshas and who is adored by Asuras, Nishacharas and Siddhas, I bow to you for the acquisition of prosperity.

सूर्योदये यः सुसमाहितः पठेत्

स पुत्रदारान्धनरत्नसंचयान्।

लभेत जातिस्मरतां नरः सदा

श्रुतिं च मेधां च स विन्दते पुमान्॥३०॥

He who recites with fixed attention this hymn at sunrise, obtains wife, offspring, riches and the memory of his former existence. Men always get patience and memory (by reciting it).

इमं स्तवं देववरस्य यो नरः

प्रकीर्तयेच्छुचिसुमनाः समाहितः।

विमुच्यते शोकदवाग्निसागरा—

लभेत कामान् मनसा यथेप्सितान्॥३१॥

Let a man, concentrating his mind, recite this hymn of the foremost of gods (the sun). He will be proof against grief, forest-fire and ocean; and he will obtain every object of desire as he will wish for.

वैशम्पायन उवाच

एवमुक्तस्तुधौम्येन तत्कालसदृशं वचः।

विप्रत्यागसमाधिस्थः संयतात्मा दृढव्रतः॥३२॥

धर्मराजो विशुद्धात्मा तप आतिष्ठदुत्तमम्।

पुष्पोपहारैर्बलिभिरर्चयित्वा दिवाकरम्॥३३॥

Vaishampayana said :

सोऽवगाह्य जलं राजा देवस्याभिमुखोऽभवत्।

योगमास्थायधर्मात्मा वायुभक्षो जितेन्द्रियः॥३४॥

Having, heard these words uttered by Dhaumya suitable to the occasion, Dharmaraja (Yudhishthira), moved by the desire of supporting the Brahmanas of controlled and pure souls and of austere vows, began to observe excellent asceticism. Worshipping the sun with flowers and other articles and turning his face towards the lord of day (the sun), he bathed in the water. That virtuous minded man became rapt in Yoga, living on air and becoming a victor over his passions.

गाङ्गेयं वार्युपस्पृश्य प्राणायामेन तस्थिवान्।

शुचिः प्रयतवाग् भूत्वा स्तोत्रमारब्धवांस्ततः॥३५॥

Purifying himself with the touch of the Ganges water and restraining his speech, he practised Pranayama (one of the processes of Yoga) for some time and he then recite this hymn of praise.

युधिष्ठिर उवाच

त्वं भानो जगतश्चक्षुस्त्वमात्मा सर्वदेहिनाम्।

त्वं योनिः सर्वभूतानां त्वमाचारः क्रियावताम्॥३६॥

Yudhishthira said :

O sun, you are the eye of the universe. You are the soul of all corporeal existence. You are the creative organ of all things. You are the acts of all religious men.

त्वं गतिः सर्वसांख्यानां योगिनां त्वं परायणम्।

अनावृतार्गलद्वारं त्वं गतिस्त्वं मुमुक्षुताम्॥३७॥

You are the refuge of all Sankhyas (the followers of Sankhya philosophy) and you are the support of all Yogins (the followers of Yoga philosophy). You are the door with bolts unfastened, you are the refuge of men aspiring to salvation.

त्वया संधार्यते लोकस्त्वया लोकः प्रकाश्यते।

त्वया पवित्रीक्रियते निर्व्याजं पाल्यते त्वया॥३८॥

You support the world, you make it manifest; you purify it and support it from compassion.

त्वामुपस्थाय काले तु ब्राह्मणा वेदपारगाः।

स्वशाखाविहितैर्मन्त्रैरर्चन्त्युविगणार्चितम्॥३९॥

The Brahmanas, learned in the Vedas, adore you by coming to you in proper time and by reciting the hymns from the respective branches (of the Vedas what each of them follows). You are the adored of the Rishis.

तव दिव्यं रथं यान्तमनुयान्ति वरार्थिनः।

सिद्धचारणगन्धर्वा यक्षगुह्यकपत्रगाः॥४०॥

The Siddhas, the Charanas, the Gandharvas, the Yakshas, the Guhyakas and the Nagas, being desirous of obtaining boons, follow your moving celestials car.

त्रयस्त्रिंशच्च वै देवास्तथा वैमानिका गणाः।

सोपेन्द्राः समहेन्द्रश्च त्वामिष्ट्वा सिद्धिमागताः॥४१॥

Thirty three gods, with Upendra (Vishnu) and Mahendra (Indra) and the Vaimanikas (an order of celestials) have all attained success by worshipping you.

उपयान्त्यर्चयित्वा तु त्वां वै प्राप्तमनोरथाः।

दिव्यमन्दारमालाभिस्तूर्णं विद्याधरोत्तमाः॥४२॥

गुह्याः पितृगणाः सप्त ये दिव्या ये च मानुषाः।

ते पूजयित्वा त्वामेव गच्छन्त्याशु प्रधानताम्॥४३॥

वसवो मरुतो रुद्रा ये च साध्या मरीचिपाः।

वालखिल्यादयः सिद्धाः श्रेष्ठत्वं प्राणिनां गताः॥४४॥

By offering you garlands of the celestials Mandaras (celestials flowers), the best of the Vidyadharas have obtained all their desires. The Guhyakas and the seven orders of the Pitris, both divine and human, have attained superiority by adoring you. The Vasus, the Marutas, the Rudras the Saddhyas, the Marichipas, the Valkhilyas and the Siddhas have (all) attained prominence by bowing to you.

सब्रह्मकेषु लोकेषु सप्तस्वप्नखिलेषु च।

न तद्भूतमहं मन्ये यदकारदतिरिच्यते॥४५॥

सन्ति चान्यानि सत्त्वानि वीर्यवन्ति महान्ति च।

न तु तेषां तथा दीप्तिः प्रभावो वा यथा तवा॥४६॥

ज्योतीषि त्वयि सर्वाणि त्वं सर्वज्योतिषां पतिः।

त्वयि सत्यं च सत्त्वं च सर्वे भावाश्च सात्त्विकाः॥४७॥

त्वत्तेजसा कृतं चक्रं सुनाभं विश्वकर्मणा।

देवारीणां मदो येन नाशितः शार्ङ्गधन्वना॥४८॥

There is nothing that I know in the whole of the seven worlds including that of Brahma which is beyond you. There are other beings both powerful and great, but none of them possesses lustre and prowess as you do. All light is in you. You are the lord of all light. In you are the elements, you are knowledge and you are all the ascetic properties. The discuss, by which the wielder of the Saranga (the bow of Vishnu) humble the pride of the Asuras and which is furnished with a beautiful have, was made by Vishvakarma with your effulgence.

त्वमादायांशुभिस्तेजो निदाधे सर्वदेहिनाम्।

सर्वौषधिरसानां च पुनर्वर्षासु मुञ्चसि॥४९॥

You draw by your rays moisture from all corporal existence and from plants and liquid substances in summer. You pour it down (on the earth as rain) in the rainy season.

तपन्त्यन्ये दहन्त्यन्ये गर्जन्त्यन्ये तथा घनाः।

विद्योतन्ते प्रवर्षन्ति तव प्रावृषिः रश्मयः॥५०॥

Your rays are warm and they scorch (things). Becoming clouds they roar and flash lightning; they pour down showers when the season comes.

न तथा सुखयत्यर्निर्न प्रावारा न कम्बलाः।

शीतवातादितं लोकं यथा तव मरीचयः॥५१॥

Neither fire, nor shelter, nor woolen blankets give greater comfort to one in cold than what is got from your rays.

त्रयोदशद्वीपवतीं गोभिर्भासयसे महीम्।

त्रयाणामपि लोकानां हितायैकः प्रवर्तसे॥५२॥

You illuminate by your rays the whole earth with her thirteen islands. You alone are (ever) engaged in doing good to the three worlds.

तव यद्युदयो न स्यादद्यं जगदिदं भवेत्।

न च धर्मार्थकामेषु प्रवर्तेरन् मनीषिणः॥५३॥

If you do not rise, the universe becomes blind. The learned men cannot employ themselves in the attainment of Dharma, Artha and Kama.

आधानपशुबन्धेष्टिमन्त्रयज्ञतपःक्रियाः।

त्वत्प्रसादादवाप्यन्ते ब्रह्मक्षत्रविशां गणैः॥५४॥

It is through your grace that the Brahmanas, Kshatriyas and Vaisyas are able to perform Adhana, Pashabandha, Ishti, Mantra, Yajona and Tapakrya (names of various duties, sacrifices and vows.)

यदहर्ब्रह्मणः प्रोक्तं सहस्रयुगसम्मितम्।

तस्य त्वमादिरन्तश्च कालज्ञैः परिकीर्तितः॥५५॥

Those that know all about the Time say that you are the beginning and the end of the Brahma day which consists of full one thousand Yugas.

मनूनां मनुपुत्राणां जगतोऽमानवस्य च।

मन्वन्तराणां सर्वेषामीश्वराणां त्वमीश्वरः॥५६॥

You are the lord of the Manus, of the sons of Manus, of the universe, of mankind, of the Manvantaras and of all lords.

संहारकाले सम्प्राप्ते तव क्रोधविनिःसृतः।

संवर्तकाग्निस्त्रैलोक्यं भस्मीकृत्यावतिष्ठते॥५७॥

When the time for final dissolution comes, the Samvartaka fire, born of your anger, only exists and reduces the three worlds to ashes.

त्वद्दीधितिसमुत्पन्न नानावर्णा महाघनाः।

सैरावताः साशनयः कुर्वन्त्याभूतसम्प्लवम्॥५८॥

Clouds of various colors, born of your rays, accompanied by Airavata (Indra's elephant) and the thunder, produce the appointed deluges.

कृत्वा द्वादशधाऽऽत्मानं द्वादशादित्यतां गतः।

संहृत्यैकार्णवं सर्वं त्वं शोषयसि रश्मिभिः॥५९॥

Dividing yourself into twelve parts and becoming as many suns, you then drink up the ocean with your rays.

त्वामिन्द्रमाहुस्त्वं रुद्रस्त्वं विष्णुस्त्वं प्रजापतिः।

त्वमग्निस्त्वं मनः सूक्ष्मं प्रभुस्त्वं ब्रह्म शाश्वतम्॥६०॥

You are called Indra, you are Vishnu, you are Rudra, (you are) Prajapati, you are fire, you are the subtle mind, you are the lord and the eternal Brahma.

त्वं हंसः सविता भानुरंशुमाली वृषाकपिः।

विवस्वान् मिहिरः पूषा मित्रोधर्मस्तथैव च॥६१॥

सहस्ररश्मिरादित्यस्तपनस्त्वं गवाम्पतिः।

मार्तण्डोऽर्को रविः सूर्यः शरण्यो दिनकृत् तथा॥६२॥
दिवाकरः सप्तसप्तिर्धामकेशी विरोचनः।

आशुगामी तमोघ्नश्च हरिताम्रश्च कीर्त्यसे॥६३॥

You are Hansa, you are Savitri, you are Bhanu, Anshumali, Vrishakapi, Vivasvana, Mihira, Pusha, Mitra and Dharma. You are thousand-rayed sun, you are Tapan, the lord of rays. You are Martanda, Arka, Ravi, Surya, Sharanga, the maker of the day. Dibakara, Saptasapti, Dhamakeshin, Virochana, Ashugami, Tamoghna and Haritashva.

सप्तम्यामथवा षष्ठ्यां भक्त्या पूजां करोति यः।

अनिर्विण्णोऽनहंकारी तं लक्ष्मीर्भजते नरम्॥६४॥

He who reverentially worships you on the sixth or the seventh lunar day with humility of mind obtains the grace of Lakshmi (goddess of wealth.)

न तेषामापदः सन्ति नाथयो व्याधयस्तथा।

ये तवानन्यमनसः कुर्वन्त्यर्चनवन्दनम्॥६५॥

Those that adore and worship you with undivided attention are delivered from all dangers, agonies and afflictions.

सर्वरोगैर्विरहिताः सर्वपापविवर्जिताः।

तवद्भावभक्ताः सुखिनो भवन्ति चिरजीविनः॥६६॥

Those that believe you in everything becoming freed from all disease and all sins, grow happy in all their life.

त्वं ममापन्नकामस्य सर्वातिथ्यं चिकीर्षतः।

अन्नमन्नपते दातुमभितः श्रद्धयार्हसि॥६७॥

O lord of all food, you should grant me abundance of food to entertain all my guests with reverence.

ये च तेऽनुचराः सर्वे पादोपान्तं समाश्रिताः।

माठरारुणदण्डाद्यास्तांस्तान् वन्देऽशनिक्षुभान्॥६८॥

क्षुभया सहिता मैत्री याश्चान्या भूतमातरः।

ताश्च सर्वा नमस्यामि पान्तु मां शरणागतम्॥६९॥

I bow to all your followers that have taken your feet, (namely) Mathara, Aruna, Danda and others including Asani, Kshubha and others. I also bow to the celestial mothers of all creatures, namely Kshubha and Maitri and

to the others of the class. Let them deliver me who am suppliant (at their feet).

वैशम्पायन उवाच

एवं स्तुतो महाराजा भास्करो लोकभावनः।

ततो दिवाकरः प्रीतो दर्शयामास पाण्डवम्।

दीप्यमानः स्ववपुषा ज्वलन्निव हुताशनः॥७०॥

Vaishampayana said :

Thereupon the sun became gratified and that maker of day, self-luminous and blazing like fire, appeared before the Pandava (Yudhishtira).

विवस्वानुवाच

यत् तेऽभिलषितं किञ्चित् तत् त्वं सर्वमवाप्स्यसि।

अहमन्नं प्रदास्यामि सप्त पञ्च च ते समाः॥७१॥

The Sun said :

You shall get all that you desire to have. I shall provide you with food for all the twelve years (of your exile).

गृहणीष्व पिठरं ताप्रं मया दत्तं नराधिप।

यावद् वत्स्यति पाञ्चाली पात्रेणानेन सुव्रत॥७२॥

फलमूलामिषं शाकं संस्कृतं यन्महानसे।

चतुर्विधं तदन्नाद्यमक्षय्यं ते भविष्यति॥७३॥

इतश्चतुर्दशे वर्षे भूयो राज्यमवाप्स्यसि।

O king, accept this copper vessel that I present you. O man of excellent vows, so long the Panchala excellent vows, so long the Panchala Princess (Draupadi) will hold this vessel without partaking of it contents-fruits, roots, meat and vegetables, cooked in your kitchen-the four kinds of food, shall from this day be (there) inexhaustible. You shall regain your kingdom on the fourteenth year from this.

वैशम्पायन उवाच

एवमुक्त्वा तु भगवांस्तत्रैवान्तरधीयत॥७४॥

Vaishampayana said :

Having said this, the deity (Sun) then and there vanished away.

इमं स्तवं प्रयतमनाः समाधिना

पठेदिहान्योऽपि वरं समर्थयन्।

तत् तस्य दद्याच्च रविर्मनीषितं

तदाप्नुयाद् यद्यपि तत् सुदुर्लभम्॥७५॥

He, who with the desire of obtaining a boon, recites this hymn concentrating his mind with ascetic abstraction, obtains it from the sun, however difficult of acquisition it may be.

यश्चेदधारयेन्नित्यं शृणुयाद् वाप्यभीक्ष्णशः।

पुत्रार्थी लभते पुत्रं धनार्थी लभते धनम्।

विद्यार्थी लभते विद्यां पुरुषोऽप्यथवा स्त्रियः॥७६॥

A man or a woman that recites or hears this hymn day after day, if he or she is desirous of a son, obtains one; if desirous of wealth, obtains it; and if desirous of learning, obtains it. The man or woman who always reads it in the two twilights (early morning and evening).

उभे संध्ये पठेन्नित्यं नारी वा पुरुषो यदि।

आपदं प्राप्य मुच्यते बद्धो मुच्यते बन्धनात्॥७७॥

Is delivered from danger and is freed from the bonds. This hymn was given of old to the high-souled Shakra.

एतद् ब्रह्मा ददौ पूर्वं शक्राय सुमहात्मने।

शक्राच्च नारदः प्राप्नोद्यौम्यस्तु तदनन्तरम्।

द्यौम्याद् युधिष्ठिरः प्राप्य सर्वान् कामानवाप्तवान्॥७८॥

From Shakra it was obtained by Narada and from Narada by Dhaumya. Receiving it from Dhaumya, Yudhishtira obtained all that he desired.

संग्रामे च जयेन्नित्यं विपुलं चाप्नुयाद् वसु।

मुच्यते सर्वपापेभ्यः सूर्यलोकं स गच्छति॥७९॥

It is by the virtue of the hymn one may win victory in a war and acquire immense wealth. Making one freed from all sins, it leads a man to the region of the sun.

वैशम्पायन उवाच

लब्ध्वा वरं तु कौन्तेयो जलादुत्तीर्यधर्मवित्।

जचाद पादौद्यौम्यस्य भ्रातृश्च परिष्वजे॥८०॥

The virtuous son of Kunti (Yudhishtira), having obtained the boon, rose from the water. He then took hold of Dhaumya's feet and then embraced his brothers.

द्रौपद्या सह संगम्य वन्द्यमानस्ताया प्रभुः।

महानसे तदानीं तु साधयामास पाण्डवः॥८१॥

O lord, the Pandava (Yudhishtira), going to the kitchen with Draupadi and being duly worshipped by her, began to cook food.

संस्कृतं प्रसवं याति स्वल्पमन्नं चतुर्विधम्।

अक्षय्यं वर्धते चान्नं तेन भोजयते द्विजान्॥८२॥

The food, however little that was cooked, becoming four kinds-increased and become inexhaustible. Who then he (Yudhishtira) fed the Brahman.

भुक्तवत्सु च विप्रेषु भोजयित्वानुजानपि।

शेषं विघससंज्ञं तु पश्चाद् भुङ्क्ते युधिष्ठिरः॥८३॥

After the Brahmanas had been fed and his younger brothers also, Yudhishtira himself ate the food that remained and which was called Vighasa.

युधिष्ठिरं भोजयित्वा शेषमश्नाति पार्थती।

द्रौपद्यां भुज्यमानायां तदन्नं क्षयमेति च।

एवं दिवाकरात् प्राप्य दिवाकरसमप्रभः॥८४॥

कामान् मनोऽभिलषितान् ब्राह्मणेभ्योऽददात् प्रभुः।

पुरोहितपुरोगाश्च तिथिर्नक्षत्रपर्वसु।

यज्ञियार्थाः प्रवर्तन्ते विधिमन्त्रप्रमाणतः॥८५॥

After Yudhishtira had partaken his food, the daughter of Prishata (Draupadi) took what remained. After Draupadi had taken her meal, the food became exhausted. The lord (Yudhishtira) as resplendent as the sun thus obtaining the boon from the sun, entertained the Brahmanas agreeable to their wishes. Obedient to his priest, he performed sacrifices with due Mantras and according to the ordinances and Shastras on auspicious lunar days, constellations and conjunctions.

ततः कृतस्वस्त्ययनाद्यौम्येन सह पाण्डवाः।

द्विजसङ्घैः परिवृताः प्रययुः काम्यकं वनम्॥८६॥

Thereupon the Pandavas, blessed by the auspicious rites and, accompanied by Dhaumya and surrounded by the Brahmanas, set out for the forest of Kamyaka.

CHAPTER 4

(ARANYAKA PARVA)-Continued

The words of Vidura

वैशम्पायन उवाच

वनं प्रविष्ट्वथ पाण्डवेषु

प्रज्ञाचक्षुस्तप्यमानोऽम्बिकेयः।

धर्मात्मानं विदुरमगाधबुद्धिं

सुखासीनो वाक्यमुवाच राजा॥१॥

Vaishampayana said :

After the departure of the Pandavas to the forest, the son of Ambika (Dhritarashtra) whose knowledge was his eye, became exceedingly sorrowful. The King, seated at his case, thus spoke to the virtuous minded and highly intelligent Vidura.

धृतराष्ट्र उवाच

प्रज्ञा च ते भार्गवस्येव शुद्धा

धर्म च त्वं परमं वेत्थ सूक्ष्मम्।

समश्च त्वं सम्मतः कौरवाणां

पथं चैषां मम चैव ब्रवीहि॥२॥

Dhritarashtra said :

Your intelligence is as great as that of Bhargava (Shukra), you know all the subtleties of holy Dharma. You look on all the Kurus with and equal eye. Tell me what is good for me and for them (the Kurus).

एवंगते विदुर यदद्य कार्यं

पौराश्च मे कथमस्मान् भजेरन्।

ते चाप्यस्मान् नोद्धरेयुः समूलां-

स्तत्त्वं ब्रूयाः साधु कार्याणि वेत्सि॥३॥

O Vidura, things having taken this course, what should be done by us? I low can we secure the adoration of the citizens? How can we avoid the danger of total annihilation? Tell us what we should do); for you are conversant with all excellent expedients.

विदुर उवाच

त्रिवर्गोऽयं धर्ममूलो नरेन्द्र

राज्यं चेदं धर्ममूलं वदन्ति।

धर्मे राजन् वर्तमानः स्वशक्त्या

पुत्रान् सर्वान् पाहि पाण्डोः सुतांश्च॥४॥

Vidura said :

O king, Trivarga (Dharma, Artha and Kama) has its foundation on virtue and the sages says that a kingdom also stands on virtue as its basis. O king, therefore cherish with virtue and to your best power on your own sons and those of Pandu.

स वै धर्मो विप्रलब्धः सभायां

पापात्मभिः सौबलेयप्रधानैः।

आहूय कुन्तीसुतमक्षवत्यां

पराजैषीत् सत्यसंधं सुतस्ते॥५॥

Virtue was destroyed by the wicked souls (the Kuru princes) with Subala's son (Shakuni) at their head when your sons invited the virtuous Yudhishtira to play and defeated him at dice.

एतस्य ते दुष्प्रणीतस्य राज-

ज्येष्ठस्याहं परिपश्याम्युपायम्।

यथा पुत्रस्त्व कौरव्य पापा-

न्मुक्तो लोके प्रतितिष्ठेत् साधु॥६॥

I see this expiation of this dead of utter iniquity. O chief of the Kurus, your son (Duryodhana) may win by it a praise among good men.

तद् वै सर्वं पाण्डुपुत्रा लभन्तां

यत् तद् राजन्नभिसृष्टं त्वयाऽऽसीत्।

एष धर्मः परमो यत् स्वकेन

राजा तुष्येन्न परस्वेषु गृध्येत्॥७॥

Let the Pandavas have what is to may given to them by you. The king's morality is that a king should remain content with his own and never covet the possessions of others.

यशो न नश्येज्जातिभेदश्च न स्याद्

धर्मो न स्यान्नैव चैवं कृते त्वाम्।

एतत् कार्यं तव सर्वप्रधानं

तेषां तुष्टिः शकुनेश्चावमानः॥८॥

Your good name would not thus suffer; family dissension's would not thus ensue; you will have then no unrighteous act. This is your first duty, (namely) to grace the Pandavas and to disgrace Shakuni.

एवं शेषं यदि पुत्रेषु ते स्या-

देतद् राजस्त्वरमाणः कुरुष्व।

तथैतदेवं न करोषि राजन्

ध्रुवं कुरुणां भविता विनाशः॥९॥

O king, if you wish to restore to you sons the good fortune they have lost this speedily act as

I say, O king, if you do not act thus, the Kurus will be soon destroyed.

न हि क्रुद्धो भीमसेनोऽर्जुनो वा

शेषं कुर्याच्छात्रवाणामनीके।

येषां योद्धा सव्यसाची कृतास्त्रो

धनुर्येषां गाण्डिवं लोकसारम्॥१०॥

येषां भीमो बाहुशाली च योद्धा

तेषां लोके किं नु न प्राप्यमस्ति।

उक्तं पूर्वं जातमात्रे सुते ते

मया यत् ते हितमासीत् तदानीम्॥११॥

For neither Bhimasena nor Arjuna, if angry, will leave any of the enemies unslain. What is there in the world which is unattainable to those who have amongst their warriors Savyasachi Arjuna well-skilled in war, who possesses the Gandiva, the most powerful of all weapons in the world and who have the mighty Bhimasena warrior.

पुत्रं त्यजेममहितं कुलस्य

हितं परं न च तत् त्वं चकर्थ।

इदं च राजन् हितमुक्तं न चेत् त्व-

मेवं कर्ता परितप्तासि पश्चात्॥१२॥

I told you formerly as soon as the son was born, "Abandon this inauspicious child of yours. The good of your race is in it (abandoning)." But you did not accept my advice, if you did as I advised to do, you would not have repented.

यद्येतदेवमनुमन्ता सुतस्ते

सम्प्रीयमाणः पाण्डवैरेकराज्यम्।

तापो न ते भवित प्रीतियोगा-

न्न चेन्निरुहणीष्व सुतं सुखाय॥१३॥

If your son consent to reign just and in peace with the sons of Pandu, you will thus pass your days in happiness and you will not have to repent.

दुर्योधनं त्वहितं वै निगृह्य

पाण्डोः पुत्रं कुरुष्वधिपत्ये।

अजातशत्रुर्हि विमुक्तरागो

धर्मणेमां पृथिवीं शास्तु राजन्॥१४॥

Putting aside Duryodhana invite the son of Pandu (Yudhishtira) in the sovereignty. Let Ajatashatru (Yudhishtira) who is free from passion, rule the earth virtuously.

ततो राजन् पार्थिवाः सर्व एव

वैश्या इवास्मानुपतिष्ठन्तु सद्यः।

दुर्योधनः शकुनिः सूतपुत्रः

प्रीत्या राजन् पाण्डुपुत्रान् भजन्तु॥१५॥

O king, all the monarchs of the world then like Vaisyas will pay homage to us. O king, let Duryodhana, Shakuni and Suta's son (Karna) gladly wait upon the sons of Pandu.

दुःशासनो याचतु भीमसेनं

सभामध्ये द्रुपदस्यात्मजां च।

युधिष्ठिरं त्वं परिसान्त्वयस्व

राज्ये चैनं स्थापयस्वाभिपूज्य॥१६॥

Let Dushasana ask pardon of Bhimasena and of the daughter of Draupada (Draupadi) in open court. After pacifying Yudhishtira, place him on the throne with all respects.

त्वया पृष्टः किमहमन्यद् वदेय-

मेतत् कृत्वा कृतकृत्योऽसि राजन्॥१७॥

O king, asked by you, who else can I advise? If you do this, you will do what is proper.

धृतराष्ट्र उवाच

एतद् वाक्यं विदुर यत् ते सभाया-

मिह प्रोक्तं पाण्डवान् प्राप्य मां च।

हितं तेषामहितं मामकाना-

मेतत् सर्वं मम नावैति चेतः॥१८॥

Dhritarashtra said :

O Vidura, the worlds you have spoken in this assembly with reference to the Pandavas and myself are for their and not my good. My mind does not approve this.

इदं त्विदानीं गत एव निश्चितं

तेषामर्थे पाण्डवानां यदात्मा।

तेनाह्य मन्ये नासि हितो ममेति

कथं हि पुत्रं पाण्डवार्थं त्यजेयम्॥१९॥

How have you settled all this in your mind. When you have spoken all this on behalf of the

Pandavas. I perceive you are not at all friendly to me. How can I leave my son for the sake of sons of Pandu?

असंशयं तेऽपि ममैव पुत्रा

दुर्योधनस्तु मम देहात् प्रसूतः।

स्वं वै देहं परहेतोस्त्यजोत

को नु ब्रूयात् समतामन्वेक्ष्य॥२०॥

There is no doubt they (the Pandavas) too are my sons, but Duryodhana has spring from my (own) body. Speaking partially how will you advise me to replace my own body for the sake of others?

स मां जिहां विदुर सर्वं ब्रवीषि

मानं च तेऽहमधिकंधारयामि।

यथेच्छकं गच्छ वा तिष्ठ वा त्वं

सुसान्त्वयमानाप्यसती स्त्री जहाति॥२१॥

Vidura, though I hold you in great esteem, (yet I must say) all that you have said is crooked. Stay (here) or go (away) as you please. However an unchaste wife is assured, she forsakes her husband.

वैशम्पायन उवाच

एतावदुक्त्वाधृतराष्ट्रोऽन्वपद्य-

दन्तर्वेश्म सहसोत्थाय राजन्।

नेद्रमस्तीत्यथ विदुरो भाषमाणः

सम्प्राद्रवद् यत्र पार्था बभूवुः॥२२॥

Vaishampayana said :

O king, having said this, Dhritarashtra suddenly rose and went into the inner apartments. Saying "this race is doomed", Vidura (also) went away where the sons of Pandu were.

CHAPTER 5

(ARANYAKA PARVA)-Continued

The exile of Vidura

वैशम्पायन उवाच

पाण्डवास्तु वने वासमुद्दिश्य भरतर्षभाः।

प्रययुर्जाह्नवीकूलात् कुस्क्षेत्रं सहानुगाः॥२३॥

Vaishampayana said :

Being desirous of living in the forest, the foremost men of the Bharata race, the sons of Pandu with their followers to the banks of the Ganges to the Kurukshetra.

सरस्वतीदृषद्वत्यौ यमुनां च निषेव्य ते।

ययुर्वनैव वनं सततं पश्चिमां दिशम्॥२४॥

Performing their ablutions in the Sarasvati, the Drisadvati and the Yamuna and went from one forest to another travelling in the westerly direction.

ततः सरस्वतीकूले समेषु मस्त्रन्वसु।

काम्यकं नाम ददृशुर्वनं मुनिजनप्रियम्॥२५॥

Then (at last) they saw before them the forest of Kamyaka on the banks of Sarasvati and on a level and wild plain which was ever charming to the ascetics.

तत्र ते न्यवसन् वीरा वने बहुमृगद्विजे।

अन्वास्यमाना मुनिभिः सान्त्वयमानाश्च भारत॥२६॥

O descendant of Bharata, entertained and comforted by the Munis, there did they live in that forest abounding in birds and animals.

विदुरस्त्वथ पाण्डूनां सदा दर्शनलालसः।

जगामैकस्थेनैव काम्यकं वनमृद्धिमत्॥२७॥

Vidura, ever longing to see the Pandavas went (alone) in a single car to the forest of Kamyaka abounding in every good thing.

ततो गत्वा विदुरः काम्यकं त-

च्छीघ्रैश्चैर्वाहिना स्यन्दनेन।

ददर्शासीनंधर्मात्मानं विविक्षे

सार्धं द्रौपद्या भातृभिर्ब्राह्मणैश्च॥२८॥

Thereupon going to the Kamyaka forest on a car drawn by swift horses, he saw Dharmaraja (Yudhishtira) at a retired part (of the forest) sitting with Draupadi and surrounded by his brothers and the Brahmanas.

ततोऽपश्यद् विदुरं तूर्णमारा-

दभ्यायान्तं सत्यसंधः स राजा।

अथाब्रवीद् भ्रातरं भीमसेनं

किं नु क्षत्ता वक्ष्यति नः समेत्या॥२९॥

Thereupon seeing Vidura coming in speed, the virtuous king spoke thus to his brother

Bhimsena. "With what message Khattva (Vidura) comes to us?"

कच्चिन्नायं वचनात् सौबलस्य

समाह्वता देवनायोपयातः।

कच्चित् क्षुद्रः शकुनिर्नायुधानि

जेष्यत्यस्मान् पुनरेवाक्षवत्याम्॥८॥

Does he come here, having been despatched by the son of Subala (Shakuni) to invite us again to a game at dice? Does the mean-minded Shakuni desire to win our weapons by playing again at dice?

समाहूतः केनचिदाद्रवेति

नाहं शक्तो भीमसेनापयातुम्।

गाण्डीवे च संशयिते कथं नु

राज्यप्राप्तिः संशयिता भवेन्नः॥९॥

O Bhimasena, if challenged by one who says "Come," I am unable to stay, if our possessions of the Gandiva (bow) be doubtful, then the acquisition of our kingdom again will be (equally) doubtful."

वैशम्पायन उवाच

तत उत्थाय विदुरं पाण्डवेयाः

प्रत्यगृहणन् नृपते सर्व एव।

तैः सत्कृतः स च तानाजमीढो

यथोचितं पाण्डुपुत्रान् समेयात्॥१०॥

Then the Pandavas all rose up and welcomed Vidura with all respects. Received by them, that descendant of Ajamira (Vidura) sat in their midst and made to the sons of Pandu the usual enquiries.

समाश्रितं विदुरं ते नरर्षभा-

स्ततोऽपृच्छन्नागमनाय हेतुम्।

स चापि तेभ्यो विस्तरतः शशंस

यथावृत्तोऽधृतराष्ट्रोऽम्बिकेयः॥११॥

After Vidura had taken some rest, those foremost of men (the Pandavas) asked him the reason of his coming and he related to them in detail everything with regard to the conduct of the son of Ambika, Dhritarashtra.

विदुर उवाच

अवोचन्माधृतराष्ट्रोऽनुगुप्त-

मजातशत्रो परिगृह्णाभिपूज्य।

एवं गते समतामभ्युपेत्य

पथ्यं तेषां मम चैव ब्रवीहि॥१२॥

Vidura said :

O Ajatashatru, Dhritarashtra summoned me, his dependent and honouring me duly, he said, "Things have thus fared. Tell me what is good for me as well as for them (the Pandavas)."

मयाप्युक्तं यत् क्षेमं कौरवाणां

हितं पथ्यं धृतराष्ट्रस्य चैव॥

तद् वै तस्मै न रुचामभ्युपैति

ततश्चाहं क्षेममन्यन्न मन्ये॥१३॥

I told him what was good for the Kurus and for Dhritarashtra. But he did not relish what I said. I did not consider any other course to the beneficial.

परं श्रेयः पाण्डवेया मयोक्तं

न मे तच्च श्रुतवानाम्बिकेयः।

यथाऽऽतुरस्येव हि पथ्यमन्नं

न रोचते स्मास्य तदुच्यमानम्॥१४॥

O Pandavas, what I advised was highly beneficial, but the son of Ambika, (Dhritarashtra), did not care to accept it. As medicine is not acceptable to a man who is ill, so my advice failed to please the king.

न श्रेयसे नीयतेऽजातशत्रो

स्त्री श्रोत्रियस्येव गृहे प्रदुष्टा।

ध्रुवं न रोचेद् भरतर्षभस्य

पतिः कुमार्या इव षष्टिवर्षः॥१५॥

O Ajatashatru, as an unchaste wife of a man of noble birth can never be brought back to the path of virtue, so is the case with Dhritarashtra, As a young damsel does not certainly like a husband of sixty years, so that foremost of Bharata race did not like my words.

ध्रुवं विनाशो नृप कौरवाणां

न वै श्रेयोऽधृतराष्ट्रः परैति।

यथा च पर्णो पुष्करस्यावसिक्तं

जलं न तिष्ठेत् पथ्यमुक्तं तथास्मिन्॥१६॥

O king, the destruction of the Kurus is certain; Dhritarashtra will never meet with good fortune. As water dropped on a lotus leaf

does not remain there, so my counsels failed to have any effect on him.

ततः क्रुद्धोऽधृतराष्ट्रोऽब्रवीन्मां
यस्मिन् श्रद्धा भारत तत्र याहि।

नाहं भूयः कामये त्वां सहायं
महीमिमां पालयितुं पुरं वा॥१७॥

Thereupon angry Dhritarashtra told me saying, "O descendant of Bharata, go away wherever you like. I shall never more seek your aid in ruling the earth or in ruling the city."

सोऽहं त्यक्तोऽधृतराष्ट्रेण राज्ञा
प्रशासितुं त्वामुपयातो नरेन्द्र।

तद् वै सर्वं यन्मयोक्तं सभायां
तद्धार्यतां यत् प्रवक्ष्यामि भूयः॥१८॥

O ruler of men, having been (thus) abandoned by the king Dhritarashtra, I have come to you for giving you good counsel. What I said in the Sabha I shall now repeat to you. Hear and bear them in mind.

क्लेशैस्तीव्रैर्युज्यमानः सपत्नैः
क्षमां कुर्वन् कालमुपासते यः।

संवर्धयन् स्तोकमिवाग्निमात्मवान्
स वै भुङ्क्ते पृथिवीमेक एव॥१९॥

That wise man, who patiently bearing all the wrongs done to him by his enemies, bides his time and multiplies his resources by degrees as a man makes a small fire a large one, rules alone this entire earth.

यस्याविभक्तं वसु राजन् सहायै-
स्तस्य दुःखेऽप्यंशभाजः सहायाः।

सहायानामेष संग्रहणेऽध्युपायः
सहायाप्तौ पृथिवीप्राप्तिमाहुः॥२०॥

O king, he who enjoys his wealth with his adherents finds them sharers of his adversity. This is the best means of securing adherents. It is said he that has adherents wins the sovereignty of the whole world.

सत्यं श्रेष्ठं पाण्डव विप्रलापं
तुल्यं चान्नं सह भोज्यं सहायैः।

आत्मा चैषामग्रतो न स्म पूज्य
एवंवृत्तिवर्धते भूमिपालः॥२१॥

O son of Pandu, share your wealth with your adherents; behave truthfully towards them and talk with them agreeably. Share also your food with them and never boast in their presence. This conduct increases the prosperity of kings.

युधिष्ठिर उवाच

एवं करिष्यामि यथा ब्रवीषि
परां बुद्धिमुपगम्याप्रमत्तः।

यच्चाप्यन्यद्देशकालोपपन्नं
तद् वै वाच्यं तत् करिष्यामि कृत्स्नम्॥२२॥

Yudhishtira said :

Having the aid of such intelligence (as yours), undisturbed by passion as you advise in respect of time and place, I will carefully and entirely follow (your advice).

CHAPTER 6

(ARANYAKA PARVA)-Continued

The returning of Vidura

वैशम्पायन उवाच

गते तु विदुरे राजन्नाश्रमं पाण्डवान् प्रति।
धृतराष्ट्रो महाप्राज्ञः पर्यतप्यत् भारत॥१॥

Vaishampayana said :

O king, O descendant of Bharata, after Vidura had gone to the hermitage of the Pandavas, the greatly wise Dhritarashtra repented for his actions.

विदुरस्य प्रभावं च संधिविग्रहकारितम्।
विवृद्धिं च परां मत्वा पाण्डवानां भविष्यति॥२॥

स सभाद्वारमागम्य विदुरस्मारमोहितः।

समक्षं पार्थिवेन्द्राणां पपाताविष्टचेतनः॥३॥

Remembering the great intelligence of Vidura in war and in peace and thinking of the future prosperity of the Pandavas, he (Dhritarashtra), having been pained at the recollection of Vidura and having come to the door of the Assembly-Hall, fell down senseless in the presence of the kings.

स तु लब्ध्वा पुनः संज्ञां समुत्थाय महीतलात्।
समीपोपस्थितं राजा संजयं वाक्यमब्रवीत्॥४॥

Regaining consciousness, the king rose from the ground and spoke thus to Sanjaya who was standing by.

भ्राता मम सुहृच्चैव साक्षाद्धर्म इवापरः।

तस्य स्मृत्याद्य सुभृशं हृदयं दीर्यतीव मे॥५॥

Dhritarashtra said :

My brother and my friend (Vidura) is like the God of Justice himself. Remembering him, my heart burns in grief.

तमानयस्वधर्मज्ञं मम भ्रातरमाशु वै।

इति ब्रुवन् स नृपतिः कृपणं पर्यदेवयत्॥६॥

Go bring to me soon my brother, learned in the precepts of morality. Saying this, the king wept bitterly.

पश्चात्तापाभिसंतप्तो विदुरस्मारमोहितः।

भ्रातृस्नेहादिदं राजा संजयं वाक्यमब्रवीत्॥७॥

Burning in repentance and being overwhelmed with sorrow at the recollection of Vidura, the king, from the brotherly love again spoke to Sanjaya thus -

गच्छ संजय जानीहि भ्रातरं विदुरं मम।

अदि जीवति रोषेण मया पापेन निर्धुतः॥८॥

Dhritarashtra said :

O Sanjaya, go and ascertain whether my brother, Vidura, expelled by my wretched self through anger, still lives or not.

न हि तेन मम भ्रात्रा सुसूक्ष्ममपि किंचन।

व्यलीकं कृतपूर्वं वै प्राज्ञेनामितबुद्धिना॥९॥

स व्यलीकं परं प्राप्नो मत्तः परमबुद्धिमान्।

त्यक्ष्यामि जीवितं प्राज्ञं तं गच्छानय संजय॥१०॥

That greatly wise and immeasurably intelligent brother of mine has never done me the slightest wrong. It is that greatly wise man who has suffered wrong at my hands. O Sanjaya, seek him and bring him here or else I shall not live.

तस्य तद् वचनं श्रुत्वा राज्ञस्तमनुमान्य च।

संजयो बाढमित्युक्त्वा प्राद्रवत् काम्यकं प्रति॥११॥

सोऽचिरेण समासाद्य तद् वनं यत्र पाण्डवाः।

रौरवाजिनसंवीतं ददर्शाय युधिष्ठिरम्॥१२॥

विदुरेण सहासीनं ब्राह्मणैश्च सहस्रशः।

भ्रातृभिश्चाभिसंगुप्तं देवैरिव पुरंदरम्॥१३॥

Vaishampayana said :

Having heard these words of the king, Sanjaya respectfully approved them and saying "Be it so", he set out for the Kamyaka (forest). He soon arrived at the forest where were the Pandavas, He saw Yudhishtira, clad in deer skin, guarded by his brothers and seated with Vidura and thousands of Brahmanas, like Purandara (Indra) in the midst of the celestials.

युधिष्ठिरमुपागम्य पूजयामास संजयः।

भ्रीमार्जुनयमाश्चापि तद्युक्तं प्रतिपेदिरे॥१४॥

Coming to Yudhishtira, Sanjaya duly worshipped him. He was received with due respect by Bhima, Arjuna and the twins (Nakula and Sahadeva).

राज्ञा पृष्टः स कुशलं सुखासीनश्च संजयः।

शशंसागमने हेतुमिदं चैवाब्रवीद् वचः॥१५॥

He was asked by the king about the welfare of all. When he was comfortably seated, he told the reason of his coming in these words.

संजय उवाच

राजा स्मरति ते क्षतर्धृतराष्ट्रोऽम्बिकासुतः।

तं पश्य गत्वा त्वं क्षिप्रं संजीवय च पार्थिवम्॥१६॥

Sanjaya said :

O Vidura, the son of Ambika, king Dhritarashtra, has remembered you. Returning soon, revive that king.

सोऽनुमान्य नश्चेष्टान् पाण्डवान् कुरनन्दनान्।

नियोगाद् राजसिंहस्य गन्तुमर्हसि सत्तम॥१७॥

O descendant of Kuru, O excellent one, with the permission of these best of men, the Pandavas, you should at the command of that lion among kings (Dhritarashtra) return to him.

वैशम्पायन उवाच

एवमुक्तस्तु विदुरोधीमान् स्वजनवल्लभः।

युधिष्ठिरस्यानुमते पुनरायाद् गजाह्वयम्॥१८॥

तमब्रवीन्महातेजाश्चतुराष्ट्रोऽम्बिकासुतः।

दिष्ट्या प्राप्नोऽसिधर्मज्ञ दिष्ट्या स्मरसि मेऽनघ॥१९॥

Vaishampayana said :

Having been thus addressed, the intelligent Vidura, ever attached to his relatives, returned

to Hastinapur with the permission of Yudhishtira. The greatly powerful and energetic Dhritarashtra thus spoke to him, "O virtuous man, O sinless one, by good luck alone I have got you. By good luck alone, you have remembered me.

अद्य रात्रौ दिवा चाहं त्वत्कृते भरतर्षभ।

प्रजागरे प्रपश्यामि विचित्रं देहमात्मनः॥२०॥

O best of the Bharata race, I was sleepless through the day and through the night. I was suing myself as one that has been lost on earth.

सोऽङ्गमानीय विदुरं मूर्धन्याघ्राय चैव ह।

क्षम्यतामिति चोवाच यदुक्तोऽसि मयानघ॥२१॥

He then took Vidura on his lap and smelt his head. He said, "O sinless one, forgive me for the words that I spoke to you.

विदुर उवाच

क्षान्तमेव मया राजन् गुरुर्मे परमो भवान्।

एषोऽहमागतः शीघ्रं त्वद्दर्शनपरायणः॥२२॥

भवन्ति हि नरव्याघ्र पुरुषाधर्मचेतसः।

दीनाभिपातिनो राजन् नात्र कार्या विचारणा॥२३॥

Vidura said :

O king, I have forgiven you. You are my Guru (superior), worthy of my highest respect, I have speedily come here, being eagerly desirous of seeing you. O best of men, all virtuous men are partial to those that are distressed. O king, this is scarcely the result of deliberations.

पाण्डोः सुता यादृशा मे तादृशास्तव भारता।

दीना इतीव मे बुद्धिरभिपन्नाद्य तान् प्रति॥२४॥

O descendant of Bharata, your sons are as dear to me as those of Pandu. But as they are now in distress, my mind yams for them.

वैशम्पायन उवाच

अन्योन्यमनुनीयैवं भ्रातरौ द्वौ महाद्युती।

विदुरोऽधृतराष्ट्रश्च लेभाते परमां मुदम्॥२५॥

Vaishampayana said :

Addressing each other thus in apologetic words, the two illustrious brothers, Vidura and Dhritarashtra, became greatly happy.

CHAPTER 7

(ARANYAKA PARVA) Continued

The arrival of Vyasa

वैशम्पायन उवाच

श्रुत्वा च विदुरं प्राप्तं राजा च परिसान्वितम्।

धृतराष्ट्रात्मजो राजा पर्यतप्यत दुर्मतिः॥१॥

Vaishampayana said :

Having heard that Vidura had returned and he has been consoled by the king, the wicked-minded son of Dhritarashtra (Duryodhana) began to burn in grief.

स सौबलेयमानाय कर्णदुःशासनौ तथा।

अब्रवीद् वचनं राजा प्रविश्याबुद्धिजं तमः॥२॥

His intelligence, (fully) clouded by ignorance, he summoned the son of Subala (Shakuni), Karna and Dushashana and thus spoke to them.

एष प्रत्यागतो मन्त्रोऽधृतराष्ट्रस्यधीमतः।

विदुरः पाण्डुपुत्राणां सुहृद् विद्वान् हिते रतः॥३॥

Duryodhana said :

The intelligent minister of Dhritarashtra (Vidura) has returned. The learned Vidura is the friend of the sons of Pandu and he is ever engaged in doing good to them.

यावदस्य पुनर्बुद्धिं विदुरो नापकर्षति।

पाण्डवानयने तावन्मन्त्रयध्वं हितं मम॥४॥

So long Vidura does not succeed to induce him (Dhritarashtra) to bring back the Pandavas, let us think what may benefit us.

अथ पश्याम्यहं पार्थान् प्राप्तानिह कथंचन।

पुनः शोषं गमिष्यामि निरम्बुर्निरवग्रहः॥५॥

If ever I see the sons of Pritha (the Pandavas) returned to the city, I shall again be emaciated by abandoning food and drink.

विषमुद्वस्यनं चैव शस्त्रमग्निप्रवेशनम्।

करिष्ये न हि तानृद्धान् पुनर्द्रष्टुमिहोत्सहे॥६॥

I shall either take poison or hang myself; (I shall) either enter a pyre or kill myself with my own weapon. I shall not be able to see (endure) their (the Pandavas') prosperity.

शकुनिरुवाच

किं बालिशमर्ति राजन्नास्थितोऽसि विशाम्पते।
गतास्ते समयं कृत्वा नैतदेवं भविष्यति॥७॥

Shakuni said :

O king, O ruler of the world, what folly has taken possession of you? They have gone (to the forest) after making a pledge. Therefore what you fear can never take place.

सत्यवाक्यस्थिताः सर्वे पाण्डवा भरतर्षभा

पितुस्ते वचनं तात न ग्रहीष्यन्ति कर्हिचित्॥८॥

O best of the Bharata race, all the Pandavas follow the path of truth. They will never accept your father's words.

अथवा ते ग्रहीष्यन्ति पुनरेष्यन्ति वा पुरम्।

निरस्य समयं सर्वे पणोऽस्माकं भविष्यति॥९॥

If however they accept them (the words of your father) and again come to the city, violating their vow, this will be our conduct.

सर्वे भवामो मध्यस्था राज्ञश्छन्दानुवर्तिनः।

छिद्रं बहु प्रपश्यन्तः पाण्डवानां सुसंवृताः॥१०॥

Assuming an aspect of neutrality and in apparent obedience to the will of the king (Dhritarashtra), we, keeping our counsels to ourselves, will closely watch the Pandavas.

दुःशासन उवाच

एवमेतन्महाप्राज्ञ यथा वदसि मातुला।

नित्यं हि मे कथयतस्तव बुद्धिर्विरोचते॥११॥

Dushashana said :

O greatly intelligent uncle, it is exactly as you say. The words of wisdom you utter always recommend themselves to me.

कर्ण उवाच

कामपीक्षामहे सर्वे दुर्योधन तवेप्सितम्।

ऐकमत्यं हि नो राजन् सर्वेषामेव लक्ष्ये॥१२॥

Karna said :

O Duryodhana, all of us seek to accomplish your wish. O king, I observe unanimity of opinion amongst us all.

नाममिष्यन्ति तेधीरा अकृत्वा कालसंविदम्।

आगमिष्यन्ति चेन्मोहात् पुनर्दूतिन ताञ्जया॥१३॥

These self-controlled men (the Pandavas) will never return without living (in the exile)

the promised period. If however they come from delusion, defeat them again at dice.

वैशम्पायन उवाच

एवमुक्तस्तु कर्णेन राजा दुर्योधनस्तदा।

नातिहृष्टमनाः क्षिप्रेमभवत् स पराङ्मुखः॥१४॥

Vaishampayana said :

Having been thus addressed by Karna, king Duryodhana with cheerless heart turned his face (from them).

उपलभ्य ततः कर्णो विवृत्य नयने शुभे।

रोषाद् दुःशासनं चैव सौबलं च तमेव च॥१५॥

उवाच परमक्रुद्ध उद्यम्यात्मानमात्मना।

अथो मम मतं यत् तु तन्निबोधत भूमिपाः॥१६॥

Marking all this, Karna expanding his beautiful eyes and vehemently moving his arms and limbs, spoke, thus in great anger to Dushashana, to the son of Subala (Shakuni) and to him (Duryodhana) "O ruler of land, know what is my opinion.

प्रियं सर्वे करिष्यामो राज्ञः किङ्करपाणयः।

न चास्य शक्नुमः स्थातुं प्रिये सर्वे ह्यतन्द्रिताः॥१७॥

We all wait with joined hands like the servants of the king (Duryodhana). We must do what is agreeable to him. But we are not always able to seek his welfare with promptness and activity.

वयं तु शस्त्राण्यादाय स्थानास्थाय दंशिताः।

गच्छामः सहिता हन्तुं पाण्डवान् वनगोचरान्॥१८॥

Let us now, attired in our armours and armed with our weapons, mount on our chariot and go in a body to kill the Pandavas now living in the forest.

तेषु सर्वेषु शान्तेषु गतेष्वविदितां गतिम्।

निर्विवादा भविष्यन्तिधार्तराष्ट्रास्तथा वयम्॥१९॥

When they (the Pandavas) will be rooted out and when will go to the unknown journey, both ourselves and the sons of Dhritarashtra will be in (eternal) peace.

यावदेव परिद्यूना यावच्छोकपरायणाः।

यावन्मित्रविहीनाश्च तावच्छक्या मतं मम॥२०॥

As long as they are in distress, as long as they are in sorrow and as long as they are

destitute of allies and friends, so long we will be able to destroy them. This is my opinion."

तस्य तद् वचनं श्रुत्वा पूजयन्तः पुनः पुनः।

बाढमित्येव ते सर्वे प्रत्युचुः सतजं तदा॥२१॥

Having heard his these words, they repeatedly applauded him and they all replied to the Suta's son (Karna) saying "Excellent", "Excellent".

एवमुक्त्वा सुसंरब्धा रथैः सर्वे पृथक्पृथक्।

निर्ययुः पाण्डवान् हन्तुं सहिताः कृतनिश्चयाः॥२२॥

Having said this, each of them being full of hopes of success separately mounted their chariots. They then started in a body with the resolve of killing the Pandavas.

तान् प्रस्थितान् परिज्ञाय कृष्णद्वैपायनः प्रभुः।

आजगाम विशुद्धात्मा दृष्ट्वा दिव्येन चक्षुषा॥२३॥

Knowing by his spiritual eyes that they had gone away (to kill the Pandavas), that lord, the pure-souled Krishna Dvaipayana (Vyasa), came.

प्रतिषिध्याथ तान् सर्वान् भगवाँल्लोकपूजितः।

प्रज्ञाचक्षुषमासीनमुवाचाभ्येत्य सत्वरम्॥२४॥

The illustrious lord, ever worshipped by all the world, commanded them to stop. He then soon appeared before the king whose knowledge was his eye sitting at his ease.

CHAPTER 8

(ARANYAKA PARVA)-Continued

The words of Vyasa

व्यास उवाच

धृतराष्ट्र महाप्राज्ञ निबोध वचनं मम।

वक्ष्यामि त्वां कौरवाणां सर्वेषां हितमुत्तमम्॥१॥

Vyasa said :

O greatly wise Dhritarashtra, hear my words. I shall tell you what will be the great good of all the Kurus.

न मे प्रियं महाबाहो यद् गताः पाण्डवा वनम्।

निकृत्या निकृताश्चैव दुर्योधनपुरोगमैः॥२॥

O mighty-armed hero, it has not pleased me that the Pandavas have gone to the forest,

having been dishonestly defeated by Duryodhana and others.

ते स्मरन्तः परिक्लेशान् वर्षे पूर्णे त्रयोदशे।

विमोक्षयन्ति विषं क्रुद्धाः कौरवेयेषु भारता॥३॥

O descendant of Bharata, on the expiration of the thirteenth year, recollecting all their woes, they may shower virulent poisons on the Kurus.

तदयं किं नु पापात्मा तव पुत्रः सुमन्दधी।

पाण्डवान् नित्यसंकुद्धो राज्यहेतोर्जिघांसति॥४॥

Why does your wicked-minded and sinful son angrily want to kill the Pandavas for the sake of the kingdom?

वार्यतां साध्वयं मूढः शमं गच्छतु ते सुतः।

वनस्थांस्तानयं हन्तुमिच्छन् प्राणान् विमोक्षयति॥५॥

Let the fool be checked; let your son remain quiet. In attempting to kill them (the Pandavas) now living in the forest, he will lose his own life.

यथा हि विदुरः प्राज्ञो यथा भीष्मो यथा वयम्।

यथा कृष्णश्च द्रोणश्च तथा साधुर्भवानपि॥६॥

You are as pious as the wise Vidura, Bhishma, myself, Kripa or Drona.

विग्रहो हि महाप्राज्ञ स्वजनेन विगर्हितः।

अधर्म्यमयशस्यं च मा राजन् प्रतिपद्यताम्॥७॥

O greatly intelligent man, dissension with relatives is improper. It is sinful and reprehensible. O king, you should desist from it.

समीक्षा यादृशी ह्यस्य पाण्डवान् प्रति भारता।

उपेक्ष्यमाणा स राजन् महान्तमनयं स्पृशेत्॥८॥

O descendant of Bharata, he (Duryodhana) looks towards the Pandavas with such jealousy that unless you interfere, great harm will be the consequence.

अथवायं सुमन्दात्मा वनं गच्छतु ते सुतः।

पाण्डवैः सहितो राजन्नेक एवासहायवान्॥९॥

ततः संसर्गजः स्नेहः पुत्रस्य तव पाण्डवैः।

यदि स्यात् कृतकार्योऽद्य भवेत्स्वं मनुजेश्वर॥१०॥

Or let this wicked son of yours go to the forest alone and unaccompanied. O king, O

lord of men, if the Pandavas, from association with him, feel an attachment for your son, then good fortune will be yours.

अथवा जायमानस्य यच्छीलमनुजायते।

श्रूयते तन्महाराज नामृतस्यापसर्पति॥११॥

कथं वा मन्यते भीष्मो द्रोणोऽथ विदुरोऽपि वा।

भवान् वात्र क्षमं कार्यं पुरा वोऽर्थोऽभिवर्धते॥१२॥

O great king, it has been heard that a man's nature derived from his birth does not leave him till death. What do Bhishma, Drona and Vidura think? What do you think? What id proper should be done at once, else your purpose will ever remain unrealised.

CHAPTER 9

(ARANYAKA PARVA)-Continued

The anecdote of Surabhi

धृतराष्ट्र उवाच

भगवन् नाहमप्येतद् रोचये द्यूतसम्भवम्।

मन्ये तद्विधिनाऽऽकृष्य कारितोऽस्मीति वै मुने॥१॥

Dhritarashtra said :

O illustrious one, I did not like this business of gambling. O Rishi, I think I was made to give my consent having been drawn by Fate.

नैतद् रोचयते भीष्मो न द्रोणो विदुरो न चा।

गान्धारी नेच्छति द्यूतं तत्र मोहात् प्रवर्तिमम्॥२॥

Neither Bhishma, nor Drona, nor Vidura, nor Gandhari, liked this game at dice. There is no doubt it was begot by Moha (delusion).

परित्यक्तं न शक्नोमि दुर्योधनमचेतनम्।

पुत्रस्नेहेन भगवज्ज्ञानत्रपि प्रियव्रत॥३॥

O illustrious one, O (Rishi), who delights in observing vows, knowing everything, but yet for the sake of paternal love. I was unable to abandon the senseless Duryodhana.

व्यास उवाच

वैचित्रवीर्यं नृपते सत्यमाह यथा भवान्।

दृढं विद्वः परं पुत्रं परं पुत्रात्र विद्यते॥४॥

Vyasa said :

O king, O son of Vichitravirya, what you say is right. We too know it for certain that the

son is the greatest of all things. I here is nothing greater than the son.

इन्द्रोऽप्यश्रुनिपातेन सुरभ्या प्रतिबोधितः।

अन्यैः समृद्धैरप्यर्थैर्न सुतान्मन्यते परम्॥५॥

Instructed by the Surabhi (celestials cow), Indra came to know that the son surpasses in worth other valuable possessions.

अत्र ते कीर्तयिष्यामि महदाख्यानमुत्तमम्।

सुरभ्याश्चैव संवादमिन्द्रस्य च विशाम्पते॥६॥

O king, I shall relate to you in this connection that excellent and best of stories, the conversation between Indra and Surabhi.

त्रिविष्टपगता राजन् सुरभी प्रारुदत् किला।

गवां माता पुरा तात तामिन्द्रोऽन्वकृपायत॥७॥

O king, O child, in the days of yore Surabhi, the mother of cows, was once weeping in the celestials regions. Indra took compassion on her.

इन्द्र उवाच

किमिदं रोदिषि शुभे कच्चित् क्षेमं दिवौकसाम्।

मानुषेष्वथ वा गोषु नैतदल्पं भविष्यति॥८॥

Indra said :

O blessed one, why do you weep? Is everything well with the celestials? Has any misfortune, however so little, befallen on the world of men or of the Nagas.

सुरभिरुवाच

विनिपातो न वः कश्चिद् दृश्यते त्रिदशाधिप।

अहं तु पुत्रं शोचामि तेन रोदिमि कौशिक॥९॥

Surabhi said :

O lord of heaven, I do not see any evil that has befallen you. I am aggrieved on account of my son. O Vasava, therefore I weep.

पश्यैनं कर्षकं क्षुद्रं दुर्बलं मम पुत्रकम्।

प्रतोदेनाभिनिघ्नन्तं लाङ्गुलेन च पीडितम्॥१०॥

निषीदमानं सोत्कण्ठं वध्यमानं सुराधिप।

कृपाविष्टास्मि देवेन्द्र मनश्चोद्विजते मम।

एकस्तत्र बलोपेतोऽथुमुद्वहतेऽधिकाम्॥११॥

अपरोऽप्यबलप्राणः कृशोऽयमनिसंततः।

कृच्छ्रादुद्वहते भारं तं वै शोचामि वासवा॥१२॥

वध्यमानः प्रतोदेन तुद्यमानः पुनः पुनः।

नैव शक्नोति तं भारमुद्धोढुं पश्य वासवा॥१३॥

O chief of the gods, O lord of the celestials, see the (your) cruel husband-man belabouring my weak son with the wooden stick and oppressing him with the stick, for which my son is afflicted with agony and he is falling on the ground and is at the point of death. I am filled with compassion and my mind is agitated. One of those (in the plough) is the stronger (of the pair) and bears his burden of greater weight (with ease), but the other (my son) is lean and weak and but a mass of veins and arteries. O Vasava, he bears his burden with difficulty. Therefore, I am weeping. Being whipped again and again harassed exceedingly.

ततोऽहं तस्य शोकार्ता विरौमि भृशदुःखिता।

अश्रूण्यावर्तयन्ती च नेत्राभ्यां करुणायती॥१४॥

O Vasava, look, he is unable to bear the burden. Therefore, afflicted with grief for his sake, I weep in agony; and tears of sorrow roll down my eyes.

शक्र उवाच

तव पुत्रसहस्रेषु पीड्यमानेषु शोभने।

किं कृपायितवत्यत्र पुत्र एकत्र हन्यति॥१५॥

Indra said :

O handsome one, thousands of your sons are oppressed (all over the world), why do you then grieve for one who is under inflictions?

सुरभिरुवाच

यदि पुत्रसहस्राणि सर्वत्र समतैव मे।

दीनस्य तु सतः शक्र पुत्रस्याभ्यधिका कृपा॥१६॥

Surabhi said :

Though I have thousands of offspring, yet my affection flows equally towards them all. But, O Shakra, I feel greater compassion for one who is weak and honest.

व्यास उवाच

तदिन्द्रः सुरभीवाक्यं निशम्य भृशविस्मितः।

जीवितेनापि कौरव्य मेनेऽभ्यधिकमात्मजम्॥१७॥

Vyasa said :

Having heard the words of Surabhi, Indra was much surprised. O descendant of Kuru, he

became convinced that a son is dearer than one's own life.

प्रववर्ष च तत्रैव सहसा तोयमुल्बणम्।

कर्षकस्याचरन् विष्णं भगवान् पाकशासनः॥१८॥

Thereupon the illustrious chastiser of Paka (Indra) suddenly poured a very great shower of rains. Thus he caused obstruction to the husband man's work.

तद् यथा सुरभिः प्राह समवेतास्तु ते तथा।

सुतेषु राजन् सर्वेषु हीनेष्वभ्यधिका कृपा॥१९॥

O king, as Surabhi said, your affection flows equally towards all your sons. Let it be greater towards those that are weak.

यादृशो मे सुतः पाण्डुस्तादृशो मेऽसि पुत्रका।

विदुश्च महाप्राज्ञः स्नेहादेतद् ब्रवीम्यहम्॥२०॥

O son, as my son Pandu is to me, so are you and also greatly wise Vidura. It is out of affection I tell you all this.

चिराय तव पुत्राणां शतमेकश्च भारता।

पाण्डोः पञ्चैव लक्ष्यन्ते तेऽपि मन्दाः सुदुःखिताः।

O descendant of Bharata, You possess one hundred and one children. Pandu has only five. They are in misery and they are greatly afflicted.

कथं जीवेयुरत्यन्तं कथं वर्धेयुरित्यपि।

इति दीनेषु पार्थेषु मनो मे परितप्यते॥२२॥

"How might they save their lives how might they thrive?" Such thoughts about the distressed sons of Pritha make me aggrieved.

यदि पार्थिव कौरव्याङ्गीवमानानिहेच्छसि।

दुर्योधनस्तव सुतः शमं गच्छतु पाण्डवैः॥२३॥

O king, if you wish to keep all the Kurus alive, let your son Duryodhana make peace with the Pandavas.

CHAPTER 10

(ARANYAKA PARVA)-Continued

The words of Maitreya

धृतराष्ट्र उवाच

एवमेतन्महाप्राज्ञ यथा वदसि नो मुने।

अहं चैव विजानामि सर्वे चेमे नराधिपाः॥१॥

Dhritarashtra said :

O greatly intelligent Rishi, it is exactly as you say. I know it well, as do all these kings.

भवांश्च मन्यते साधु यत् कुरूणां महोदयम्।

तदेव विदुरोऽप्याह भीष्मो द्रोणश्च मां मुने॥२॥

O Rishi, what you consider beneficial for the Kurus was pointed out to me by Vidura, Bhishma and Drona.

यदि त्वहमनुचाहः कौरव्येषु दया यदि।

अन्वशाधि दुरात्मानं पुत्रं दुर्योधनं मम॥३॥

If I deserve your grace and if you have kindness for the Kurus, then teach my wicked son Duryodhana (to be good).

व्यास उवाच

अयमायाति वै राजन् मैत्रेयो भगवानृषिः।

अन्विष्य पाण्डवान् भ्रातृनिहैत्यस्मद्दिदक्षया॥४॥

Vyasa said :

O king, after having seen the Pandava brothers, there comes the illustrious. Rishi Maitreya with the desire of seeing us.

एष दुर्योधनं पुत्रं तव राजन् महानृषिः।

अनुशास्ता यथान्यायं शमायास्य कुलस्य च॥५॥

O king, this great Rishi will admonish your son Duryodhana for the sake of the welfare of this race.

ब्रूयाद् यदेव कौरव्य तत् कार्यमविशङ्कया।

अक्रियायां तु कार्यस्य पुत्रं ते शप्यते रुषा॥६॥

O descendant of Kuru, what he will advise should be done without any hesitation, for if what he will recommend is not done, the Rishi will curse your son in anger.

वैशम्पायन उवाच

एवमुक्त्वा ययौ व्यासो मैत्रेयः प्रत्यदृश्यत।

पूजया प्रतिजग्राह सपुत्रस्तं नराधिपः॥७॥

Vaishampayana said :

Having said this, Vyasa went away and Maitreya came there. The king with his sons received with all respect.

अर्घ्याद्याभिः क्रियाभिर्वै विश्रान्तं मुनिसत्तमम्।

प्रश्रयेणान्नवीद् राजाधृतराष्ट्रोऽम्बिकासुतः॥८॥

That way-worn chief of the Rishis, by offering him Arghya and performing other rites. The son of Ambika, king Dhritarashtra, then asked him these questions.

सुखेनागमनं कच्चिद् भगवन् कुरुजाङ्गलान्।

कच्चित् कुशलिनो वीरा भ्रातरः पञ्च पाण्डवाः॥९॥

Dhritarashtra said :

O illustrious one, has your journey from the Kurujangal been a pleasant one? Are the heroes, the five Pandava brothers, living happily (there)?

समये स्थातुमिच्छन्ति कच्चिच्च भरतर्षभाः।

कच्चित् कुरूणां सौभ्रात्रमव्युच्छिन्नं भविष्यति॥१०॥

Do those foremost (heroes) of the Kuru race intend to pass all the time (they have pledged?) Will the brotherly affection of the Kurus remain unimpaired?

मैत्रेय उवाच

तीर्थयात्रामनुकामन् प्राप्तोऽस्मि कुरुजाङ्गलान्।

यदृच्छयाधर्मराजं दृष्टवान् काम्यके वने॥११॥

Maitreya said :

Setting out on a pilgrimage, I arrived at the Kurujangala. I suddenly met there Dharmaraja (Yudhishthira) in the forest of Kamyaka.

तं जटाजिनसंवीतं तपोवननिवासिनम्।

समाजग्मुर्महात्मानं द्रष्टुं मुनिगणाः प्रभो॥१२॥

Attiring himself in deer skin and wearing matted locks, he is living in the forest in asceticism. O lord, many Rishis have assembled there to see him.

तत्राश्रौषं महाराज पुत्राणां तव विभ्रमम्।

अनयं द्यूतरूपेण महाभयमुपस्थितम्॥१३॥

O great king, it was there that I heard of the grave errors that your sons have committed and also of the (approaching) calamity and fearful danger that have arisen from gambling.

ततोऽहं त्वामनुप्राप्तः कौरवाणामवेक्षया।

सदा ह्यभ्यधिकः स्नेहः प्रीतिश्च त्वयि मे प्रभो॥१४॥

Therefore, I have come to you for the good of the Kurus. O lord, my affection for you is great and I am always pleased with you.

नैतदौपयिकं राजंस्त्वयि भीष्मे च जीवति।

यदन्योन्येन ते पुत्रा विस्त्र्यन्ते कथंचन॥१५॥

O king, when yourself and Bhishma are (still) alive, it is not proper that your sons should quarrel amongst themselves.

मेढीभूतः स्वयं राजन् निग्रहे प्रग्रहे भवान्।

किमर्थमनयं घोरमुत्पद्यन्तमुपेक्षसे॥१६॥

O king, you are (as it were) the stake at which bulls are tied. You are competent to punish and reward. Why do you then overlook this great evil that is about to overtake all?

दस्यूनमिव यद् वृत्तं सभायां कुरुनन्दन।

तेन न भ्राजसे राजंस्तापसानां समागमे॥१७॥

O descendant of Kuru, O king, as these wrongs have been perpetrated in your Sabha, wrongs that are like the acts of thieves, you cannot shine in the assembly of ascetics.

वैशम्पायन उवाच

ततो व्यावृत्य राजानं दुर्योधनममर्षणम्।

उवाच श्लक्ष्णया वाचा मैत्रेयो भगवानृषिः॥१८॥

Vaishampayana said :

Thereupon turning to the angry Duryodhana, the illustrious Rishi Maitreya spoke to him thus in soft words.

मैत्रेय उवाच

दुर्योधन महाबाहो निबोध वदतां वर।

वचनं मे महाभाग ब्रुवतो यद्धितं तव॥१९॥

Maitreya said :

O mighty-armed Duryodhana, O best of all eloquent men, O blessed one, listen to the words I utter for your good.

मा दुहः पाण्डवान् राजन् कुरुष्व प्रियमात्मनः।

पाण्डवानां कुरुणां च लोकस्य च नरर्षभा॥२०॥

O king, do not quarrel with the Pandavas. O best of men, thus accomplish the good of your own, of the Pandavas, of the Kurus and of all the world.

ते हि सर्वे नरव्याघ्राः शूरा विक्रान्तयोधिनः।

सर्वे नागायुतप्राणा वज्रसंहनना दृढाः॥२१॥

All these foremost of men (the Pandavas) are heroes of great prowess in war. They are

endued with strength of ten thousand elephants; their bodies are as hard as the thunder.

सत्यव्रतधराः सर्वे सर्वे पुरुषमानिनः।

हन्तारो देवशत्रूणां रक्षसां कामरूपिणाम्॥२२॥

हिडिम्बबकमुख्यानां किर्मीरस्य च रक्षसः।

They are all truthful and proud of their manliness. They have killed the enemies of the celestials, the Rakshasas, who are able to assume any form at will. (The Rakshasas) such as were headed by Hidimba, Baka and Kirmira.

इतः प्रवृत्तां रात्रौ यः स तेषां महात्मनाम्॥२३॥

आवृत्य मार्गं रौद्रात्मा तस्थौ गिरिरिवाचलः।

तं भीमः समरश्लाघी बलेन बलिनं वरः॥२४॥

जघान पशुमारेण व्याघ्रः क्षुद्रपुंगं यथा।

पश्य दिग्विजये राजन् यथा भीमेन पातितः॥२५॥

जरासंधो महेष्वासो नागायुतबलो युधि।

सम्बन्धी वासुदेवश्च श्यालाः सर्वे च पार्षताः॥२६॥

When departing from this place, he (Kirmira) of fearful soul obstructed in the night the path of those high-souled ones like an immovable hill, that foremost of all strong men, Bhima, ever delighting in fight. Killed him like a beast, as a tiger kills a small deer. O king, see how Bhima, when out for conquest, killed. The great bow-man Jarasandha who possessed the strength of ten thousand elephants. Related (as they are) with Vasudeva (Krishna) and having sons of Prishata (Draupada) as their brother-in-law.

कस्तान् युधि समासीत जरामरणवान् नरः।

तस्य ते शम एवास्तु पाण्डवैर्भरतर्षभा॥२७॥

कुरु मे वचनं राजन् मा मन्युवशमन्वगाः।

Who is there such a hero who being subject to old age and death will cope with them? O best of the Bharata race, let there be peace between you and the Pandavas. Follow my advice; surrender not yourself to danger.

वैशम्पायन उवाच

एवं तु ब्रुवतस्तस्य मैत्रेयस्य विशाम्पते॥२८॥

ऊरुं गजकराकारं करेणाभिजघान सः।

दुर्योधनः स्मितं कृत्वा चरणेनोत्तिष्ठन् महोम्॥२९॥

Vaishampayana said :

O king, having been thus addressed by Maitreya, Duryodhana slapped his thigh which resembled the trunk of an elephant and he then smilingly began to scratch the ground with his foot.

न किंचिदुक्त्वा दुर्मेधास्तस्थौ किंचिदवाङ्मुखः

तमशुश्रूषमाणं तु विलिखन्तं वसुंधराम्॥३०॥

दृष्ट्वा दुर्योधनं राजन् मैत्रेयं कोप आविशत्।

स कोपवशमापन्नो मैत्रेयो मुनिसत्तमः॥३१॥

That wicked wretch (Duryodhana) did not speak a word, but he hung down his head. O king, seeing Duryodhana thus offer an insult to him by silently scratching the earth (by his foot), Maitreya became angry. That best of Rishis, Maitreya, overwhelmed with anger.

विधिना सम्प्रणुदितः शापायास्य मनो दधे।

ततः स वार्युपस्पृश्य कोपसंरक्तलोचनः।

मैत्रेयोद्यार्तराष्ट्रं तमशपद् दुष्टचेतसम्॥३२॥

यस्मात् त्वं मामनादृत्य नेमां वाचं चिकीर्षसि।

तस्मादस्याभिमानस्य सद्यः फलमवाप्नुहि॥३३॥

And, as if commissioned by fate set his mind to curse him. Thereupon touching water and with eyes red in anger. Maitreya cursed the evil-minded son of Dhritarashtra, saying, "Since slighting my words you decline to follow my advice, you shall soon reap the fruit of your this insolence.

त्वदभिद्रोहसंयुक्तं युद्धमुत्पत्स्यते महत्।

तत्र भीमो गदाघातैस्तवोरुं भेत्स्यते बली॥३४॥

In the great war which will spring out of the wrongs perpetrated by you (on the Pandavas) the mighty Bhima shall smash your that thigh with a blow of his club.

इत्येवमुक्ते वचनेष्टराष्ट्रो महीपतिः।

प्रसादयामास मुनिं नैतदेवं भवेदिति॥३५॥

When the Rishi had thus spoken, the ruler of earth, Dhritarashtra, began to gratify the Rishi, so that what he had said may not happen.

मैत्रेय उवाच

शमं यास्यति चेत् पुत्रस्तव राजन् यदा तदा।

शापो न भविता तात विपरीते भविष्यति॥३६॥

Maitreya said :

O king, if your son make peace (with the Pandavas) then, O child, my curse will not take effect. Otherwise it would.

वैशम्पायन उवाच

विलक्ष्यंस्तु राजेन्द्रो दुर्योधनपिता तदा।

मैत्रेयं प्राह किर्मिरः कथं भीमेन पातितः॥३७॥

Vaishampayana said :

The king of kings, the father of Duryodhana (Dhritarashtra), thus averting the curse, asked Maitreya (to tell him) how Kirmira had been killed by Bhima.

मैत्रेय उवाच

नाहं वक्ष्यामि ते भूयो न ते सुश्रूषते सुतः।

एष ते विदुरः सर्वमाख्यास्यति गते मयि॥३८॥

Maitreya said :

I shall not again speak to you as my words are not accepted by your son. When I shall go away. Vidura will tell you all.

वैशम्पायन उवाच

इत्येवमुक्त्वा मैत्रेयः प्रातिष्ठत यथाऽऽगतम्।

किर्मिरवधसंविग्नो बहिर्दुर्योधनो ययौ॥३९॥

Vaishampayana said :

Having said this, Maitreya went away whence he came. Duryodhana (also) went away much agitated by the thought of the death of Kirmira.

CHAPTER 11

(KIRMIRA VADHA PARVA)

The words of Vidura

धृतराष्ट्र उवाच

किर्मिरस्य वधं क्षतः श्रोतुमिच्छामि कथ्यताम्।

रक्षसा भीमसेनस्य कथमासीत् समागमः॥१॥

Dhritarashtra said :

O Khattva, I desire to hear (the account) of the destruction of Kirmira. Tell me how the encounter between Bhimasena and the Rakshasa (Kirmira) took place.

विदुर उवाच

शृणु भीमस्य कर्मेदमतिमानुषकर्मणः।

श्रुतपूर्वं मया तेषां कथान्तेषु पुनः पुनः॥१॥

Vidura said :

Hear that feat of Bhimasena of superhuman deeds. I have heard of it in my conversation with them.

इतः प्रयाता राजेन्द्र पाण्डवा द्यूतनिर्जिताः।

जग्मुस्त्रिभिरहोरात्रैः काम्यकं नाम तद् वनम्॥३॥

O king of kings, having been defeated at dice, the Pandavas departed from this place. Travelling for three days and three nights, they arrived at a forest, called Kamyaka.

रात्रौ निशीथे त्वाभीले गतेऽर्धसमये नृपा।

प्रचारे पुरुषादानां रक्षसां घोरकर्मणाम्॥४॥

तद् वनं तापसा नित्यं गोपाश्च वनचारिणः।

दूरात् परिहरन्ति स्म पुरुषादभयात् किला॥५॥

O king, after the dreadful hours of midnight were passed and when all nature fell asleep, then man-eating Rakshasas of fearful deeds began to wander. (Therefore) the ascetics, the cowherds and other rangers of forest used to shun that forest for the fear of the cannibals.

तेषां प्रविशतां तत्र मार्गमावृत्य भारत।

दीप्ताक्षं भीषणं रक्षः सोलुमुकं प्रत्यपद्यत॥६॥

O descendant of Bharata, as they (the Pandavas) were entering that forest, a fearful Rakshasas with flaming eyes stood before them with a lighted brand and obstructed their path.

बाहू महान्तौ कृत्वा तु तथाऽऽस्यं च भयानकम्

स्थितमावृत्य पन्थानं येन यान्ति कुरुद्वहाः॥७॥

With out-stretched arms and terrible face he stood obstructing the way on which those perpetrators of the Kuru race (the Pandavas) were proceeding.

स्पष्टाष्टदंष्ट्रं ताम्राक्षं प्रदीप्तोर्ध्वशिरोरुहम्।

सार्करश्मितडिच्यक्रं सबलाकमिवाम्बुदम्॥८॥

With his eight teeth stretching out, with his copper-coloured eyes, with the hair of his head blazing and standing erect, he looked like a mass of clouds, mingled with the rays of the sun, charged with lightning and adorned with a flock of cranes (flying underneath those clouds).

सृजन्तं राक्षसीं मायां महानादनिनादितम्।

मुञ्चन्तं विपुलान् नादान् सतोयमिव तोयदम्॥९॥

Uttering fearful yells and roaring like clouds charged with rain, he spread the Rakshasas illusion.

तस्य नादेन संत्रस्ताः पक्षिणः सर्वतोदिशम्।

विमुक्तनादाः सम्येतुः स्थलजा जलजैः सह॥१०॥

Being terrified by his yells, birds along with other creatures that live on land or in water uttering cries of fear dropped down in all directions.

सम्प्रदुतमृगद्वीपिमहिषर्क्षसमाकुलम्।

तद् वनं तस्य नादेन सम्प्रस्थितमिवाभवत्॥११॥

In consequence of the deers, the leopards and the buffaloes and the bears flying in all directions, it appeared as if the forest itself was in motion.

तस्योरुवाताभिहतास्ताम्रपल्लवबाहवः।

विदूरजातश्च लताः समाश्लिष्यन्ति पादपान्॥१२॥

Blown by the wind raised by his thighs, creepers growing at a great distance from that place seemed to embrace in alarm the tree of coppery leaves.

तस्मिन् क्षणेऽथ प्रववौ मास्तौ भृशदारुणः।

रजसा संवृतं तेन नष्टज्योतिरभून्नभः॥१३॥

At that time a violent wind began to blow and the sky became darkened with the dust that covered it.

पञ्चानां पाण्डुपुत्राणामविज्ञातो महारिपुः।

पञ्चानामिन्द्रियाणां तु शोकावेश इवातुलः॥१४॥

As grief is the greatest enemy of the objects of the five senses, so that unknown foe appeared to the five Pandavas.

स दृष्ट्वा पाण्डवान् दूरात् कृष्णाजिनसमावृतान्

आवृणोत् तद्वनद्वारं मैनाक इव पर्वतः॥१५॥

Seeing from a distance the Pandavas clad in black deer skin, he obstructed their path through the forest like the Mainaka mountain.

तं समासाद्य वित्रस्ता कृष्णा कमललोचना।

अदृष्टपूर्वं संत्रासान्यमीलयत लोचने॥१६॥

At the sight of that fearful creature never seen by her before, the lotus-eyed Krishna

(Draupadi), being much terrified, closed her eyes.

दुःशासनकरोत्सृष्टविप्रकीर्णशिरोरुहा।

पञ्चपर्वतमप्यस्था नदीवाकुलतां गता॥१७॥

She whose hair was dishevelled by the hand of Dushashana stood in the midst of the Pandavas like an agitated river amid five hills.

मोमुह्यमानां तां तत्र जगृहुः पञ्च पाण्डवाः।

इन्द्रियाणि प्रसक्तानि विषयेषु यथा रतिम्॥१८॥

Seeing her overwhelmed with fear, the five Pandavas supported her, as the (five) senses influenced by desire are supported by the worldly objects.

अथ तां राक्षसीं मायामुचितां घोरदर्शनाम्।

रक्षोघ्नैर्विविधैर्मन्त्रैर्धौम्यः सम्यक्प्रयोजितैः॥१९॥

पश्यतां पाण्डुपुत्राणां नाशयामास वीर्यवान्।

स नष्टमायोऽतिबलः क्रोधविस्फारितेक्षणः॥२०॥

काममूर्तिधरः क्रूरः कालकल्पो व्यदृश्यत।

तमुवाच ततो राजा दीर्घप्रज्ञो युधिष्ठिरः॥२१॥

(Thereupon) the greatly powerful Dhaumya destroyed in the presence of the sons of Pandu, the fearful Rakshasas illusion by applying various Mantras calculated to destroy the Rakshasas. Seeing his illusion destroyed, that Rakshasas of crooked ways, who was capable of assuming any form at will, expanded his eyes in anger and he appeared like Death himself. Then the greatly intelligent Yudhishtira thus spoke to him.

को भवान् कस्य वा किं ते क्रियतां कार्यमुच्यताम्।

प्रत्युवाचाथ तद् रक्षोघ्नमराजं युधिष्ठिरम्॥२२॥

"Who and whose are you? Say what we shall do. "That Rakshasas thus replied to Dharmaraja Yudhishtira.

अहं बकस्य वै भ्राता किर्मिर इति विश्रुतः।

वनेऽस्मिन् काम्यके शून्ये निवसामि गतज्वरः॥२३॥

I am the brother of Baka and I am known by the name of Kirmira. I live in this uninhabited Kamyaka forest in comfort and ease.

युधि निर्जित्य पुरुषानाहारं नित्यमाचरन्।

के यूयमभिसम्प्राप्ता भक्ष्यभूता ममान्तिकम्।

युधि निर्जित्य वः सर्वान् भक्षयिष्ये गतज्वरः॥२४॥

Defeating men in battle I always eat them. Who are you that have come before me as my food? Defeating you all in battle, I shall eat you in comfort.

वैशम्पायन उवाच

युधिष्ठिरस्तु तच्छ्रुत्वा वचस्तस्य दुरात्मनः।

आचक्षे ततः सर्वं गोत्रनामादि भारत॥२५॥

Vaishampayana said :

O descendant of Bharata, having heard the words of that wretch, Yudhishtira told him his name and lineage.

युधिष्ठिर उवाच

पाण्डवोऽधर्मराजोऽहं यदि ते श्रोत्रमागतः।

सहितो भ्रातृभिः सर्वैर्भीमसेनार्जुनादिभिः॥२६॥

हतराज्यो वने वासं वस्तुं कृतमतिस्ततः।

वनमभ्यागतो घोरमिदं तव परिग्रहम्॥२७॥

Yudhishtira said :

I am the son of Pandu, Dharmaraja (Yudhishtira); you may have heard of me. Deprived of my kingdom, I with my brothers, Bhima, Arjuna and others have come in my wanderings to this fearful forest which is your dominion. I desire to pass the period of my exile here.

विदुर उवाच

किर्मिरस्तवब्रवीदेनं दिष्ट्या देवैरिदं मम।

उपपादितमद्येह चिरकालान्मनोगतम्॥२८॥

भीमसेनवधार्थं हि नित्यमभ्युद्यतायुधः।

चरामि पृथिवीं कृत्स्नां नैनं चासादयाम्यहम्॥२९॥

Vidura said :

Kirmira replied, "By good luck, Fate has accomplished today my long cherished desire. With weapons upraised, I have been continually wandering over the earth with the object of killing Bhima. But I did not find him.

सोऽयमासादितो दिष्ट्या भ्रातृहा काङ्क्षितश्चिरम्

अनेन हि मम भ्राता बको विनिहतः प्रियः॥३०॥

वैत्रकीयवने राजन् ब्राह्मणच्छद्वारूपिणा।

विद्याबलमुपाश्रित्य न ह्यस्त्यस्यौरसं बलम्॥३१॥

By good luck that slayer of my brother (Baka) whom I have been seeking so long has come before me. O king, it is he who, in the disguise of a Brahmana, killed my beloved brother Baka in the Vetrakeja forest. Through his knowledge of skill only. He has no strength of arms.

हिडिम्बश्च सखा मह्यं दयितो वनगोचरः।

हतो दुरात्मनानेन स्वसा चास्य हता पुरा॥३२॥

My friend Hidimba, who lived in the forest. Was formerly killed by this wretch; and he then took possession of his sister.

सोऽयमभ्यागतो मूढो ममेदं गहनं वनम्।

प्रचारसमयेऽस्माकमर्धरात्रे स्थिते स मे॥३३॥

That fool has now come to my this deep forest. At a time when the night is half-spent and when we wander about.

अद्यास्य यातयिष्यामि तद् वैरं चिरसम्भृतम्।

तर्पयिष्यामि च बकं रुधिराण्यस्य भूरिणा॥३४॥

I shall today kill him; and (I shall now) wreak my vengeance on my old enemy. I shall gratify (the manes) of Baka with plentiful blood of his (body).

अद्याहमनृणो भूत्वा भ्रातुः सख्युस्तथैव च।

शान्तिं लब्ध्वास्मि परमां हत्वा राक्षसकण्टकम्॥३५॥

I shall today be freed from my debts which I owe to my friend and brother. I shall obtain great peace by killing today this enemy of the Rakshasas.

यदि तेन पुरा मुक्तो भीमसेनो बकेन वै।

अद्यैनं भक्षयिष्यामि पश्यतस्ते युधिष्ठिर॥३६॥

If Bhima was formerly allowed to escape from the hands of Baka. O Yudhishthira, I shall today devour him in your presence.

एनं हि विपुलप्राणमद्य हत्वा वृकोदरम्।

सम्भक्ष्य जरयिष्यामि यथागस्त्यो महासुरम्॥३७॥

Killing this huge bodied Vrikodara (Bhima) today. I shall eat him up and digest him as Agasta did the great Asura (Vatapi).

एवमुक्तस्तुधर्मात्मा सत्यसंधो युधिष्ठिरः।

नैतदस्तीति सक्रोधो भर्त्सयामास राक्षसम्॥३८॥

Having been thus addressed, the virtuous-minded and steady-fast in his pledges, Yudhishthira, saying "It cannot be," rebuked the Rakshasas in anger.

ततो भीमो महाबाहुरास्य तरसा द्रुमम्।

दशव्याममथोद्विद्धं निष्पत्रमकरोत् तदा॥३९॥

Thereupon the mighty armed Bhima soon tore up a tree. Of the length of ten Vyamas and stripped it of its leaves.

चकार सज्यं गाण्डीवं वज्रनिष्पेषगौरवम्।

निमेषान्तरमात्रेण तथैव विजयोऽर्जुनः॥४०॥

Within a twinkle of an eye the ever victorious Arjuna stringed the Gandiva (bow) of the force of the thunder.

निवार्य भीमो जिष्णुं तं तद् रक्षो मेघनिःस्वनम्।

अभिद्रुत्याब्रवीद् वाक्यं तिष्ठ तिष्ठेति भारता॥४१॥

Making Vishnu (Arjuna) desist, Bhima said to that Rakshasas in a voice as that of the roaring louds "Stay, Stay."

इत्युक्त्वैनमतिक्रुद्धः कक्ष्यामुत्पीड्य पाण्डवः।

निष्पिष्य पाणिना पाणिं संदष्टौष्ठपुटो बली॥४२॥

तमभ्यधावद् वेगेन भीमो वृक्षायुधस्तदा।

र्यमदण्डप्रतीकाशं ततस्तं तस्य मूर्धनि॥४३॥

पातयामास वेगेन कुलिशं मधवानिव।

असम्भ्रान्तं तु तद् रक्षः समरे प्रत्यदृश्यत॥४४॥

Saying this, the Pandava Bhima tightened the cloth round his waist in anger. Rubbing his palms and biting his nether lips, the heroic Bhima, armed with the tree, rushed towards him. As Maghavata (Indra) hurls his thunderbolt, so he (Bhima) made it (the tree), which was like the mace of Yama, descend with force on his (Kirmira's) head. The Rakshasas was seen to stand in the battle unmoved.

चिक्षेप चोल्मुकं दीप्तमग्निं ज्वलितामिव।

तदुदस्तमलातं तु भीमः प्रहरतां वरः॥४५॥

पदा सव्येन चिक्षेप तद् रक्षः पुनराब्रजत्।

किर्मीश्चापि सहसा वृक्षमुत्पाट्य पाण्डवम्॥४६॥

दण्डपाणिरिव क्रुद्धः समरे प्रत्यधावत।

तद् वृक्षयुद्धमभवन्महीरुहविनाशनम्॥४७॥

बालिसुग्रीवयोर्ध्वत्रोर्यथा स्त्रीकाङ्क्षिणोः पुरा।

He hurled his lighted brand (at Bhima) which was as flaming as the lightning. But that foremost of all warriors (Bhima) turned it off with his left foot and it then went back towards Rakshasas. Kirmira also, suddenly tearing up a tree, himself angrily rushed to fight with the Pandava (Bhima) like mace bearing Yama. That battle, so destructive to the trees, looked like that of the old one which was fought for the sake of a woman between Bali and Sugriva.

शीर्षयोः पतिता वृक्षा बिम्बिदुर्नैकथा तयोः॥४८॥

यथैवौत्पलपत्राणि मत्तयोर्द्विपयोस्तथा।

The trees, struck at the heads (of the two combatants), were broken into minute pieces, like lotus-stalks thrown on the temples of mad elephants.

मुञ्जवज्जरीभूता बहवस्तत्र पादपाः॥४९॥

घोराणीव व्युदस्तानि रेजुस्तत्र महावने।

तद् वृक्षयुद्धमभवन्मुहूर्तं भरतर्षभ।

राक्षसानां च मुख्यस्य नराणामुत्तमस्य च॥५०॥

In that great forest innumerable trees, crushed like reeds, lay scattered like rags. O best of the Bharata race, that fight with trees between that foremost of Rakshasas (Kirmira) and that best of men (Bhima) lasted but for a moment.

ततः शिलां समुक्षिप्य भीमस्य युधि तिष्ठतः।

प्राहिणोद् राक्षसः क्रुद्धो भीमश्च न चचाल ह॥५१॥

Thereupon the angry Rakshasas hurled a stone at Bhima standing in the fight, but Bhima did not waver.

तं शिलाताडनजडं पर्यधावत्त राक्षसः।

बाहुविक्षिप्तकिरणः स्वर्भानुरिव भास्करम्॥५२॥

Thereupon as Rahu goes to devour the sun, shadowing his rays with out-stretched arms, so did the Rakshasas rush upon Bhima who had remained firm under the blow that was inflicted by the (Rakshasas) with the stone.

तावन्योन्यं समाश्लिष्य प्रकर्षन्तौ परस्परम्।

उभावपि चकाशेते प्रवृद्धौ वृषभाविवा॥५३॥

Grappling and dragging each other in various ways, they appeared like two infuriated bulls struggling with each other.

तयोरासीत् सुतुमुलः सम्प्रहारः सुदारुणः।

नखदंष्ट्रायुधवतोर्व्याघ्रयोरिव दृप्तयोः॥५४॥

Or like two mighty tigers armed with teeth and claws. The fight between them was fierce and hard.

दुर्योधननिकाराच्च बाहुवीर्याच्च दर्पितः।

कृष्णानयनदृष्टश्च व्यवर्धत वृकोदरः॥५५॥

Vrikodara (Bhima), being proud of his strength of arms and conscious of Krishna's (Draupadi's) looking at him and remembering their disgrace at the hand of Duryodhana, began to swell in vigour.

अभिपद्य च बाहुभ्यां प्रत्यगृहणादमर्षितः।

मातङ्गमिव मातङ्गः प्रभित्रकरटामुखम्॥५६॥

स चाप्येनं ततो रक्षः प्रतिजग्राह वीर्यवान्।

तमाक्षिपद् भीमसेनो बलेन बलिनां वरः॥५७॥

Inflamed with wrath, Bhima seized the Rakshasas by his arms as one elephant in rut seizes another. The mighty Rakshasas also in his turn seized his adversary, but that foremost of all warriors Bhimasena threw the cannibal down with violence.

तयोर्भुजविनिष्फेबादुभयोर्बलिनीस्तदा।

शब्दः समभवद् घोरो वेणुस्फोटसमो युधि॥५८॥

अथैनमाक्षिप्य बलाद् गृह्य मध्ये वृकोदरः।

धूनयामास वेगेन वायुश्चण्ड इव द्रुमम्॥५९॥

The sounds that rose from those mighty combatants pressing each others hands were fearful. They resembled the sounds of splintering bamboo's. Hurling the Rakshasas down. Vrikodar seized him forcibly by the waist and he then began to shake him, as trees are shaken by the wind.

स भीमेन परामृष्टो दुर्बलो बलिना रणे।

व्यस्पन्दत यथाप्राणं विचकर्ष च पाण्डवम्॥६०॥

Having been thus seized by the mighty Bhima, he became weakened in the fight with that strong man. But thus being shaken he still pressed the Pandava (Bhima) with all his strength.

तत एनं परिश्रान्तमुपलक्ष्य वृकोदरः।

योक्त्रयामास बाहुभ्यां पशुं रशनया यथा॥६१॥

Finding him (the Rakshasas) fatigued, Vrikodara (Bhima) twined his own arm round the body of the enemy, as one binds a beast with a cord.

विनदन्तं महानादं भिन्नभेरीस्वनं बली।

भ्रामयामास सुचिरं विस्फुरन्तमचेतसम्॥६२॥

The monster then roared fearfully like a trumpet out of order. But the hero (Bhima) whirled him for a long time, till he became insensible.

तं विधीदन्तमाज्ञाय राक्षसं पाण्डुनन्दनः।

प्रगृह्य तरसां दोर्भ्यां पशुमारममारयत्॥६३॥

Finding the Rakshasas exhausted the son of Pandu, (Bhima) took him up on his arms without loss of time and he then killed him like a beast.

आक्रम्य च कटीदेशे जानुना राक्षसाधमम्।

पीडयामास पाणिभ्यां कण्ठं तस्य वृकोदरः॥६४॥

Placing his knees on the breast of that wretch of Rakshasas and seizing his throat, Vrikodara (Bhima) began to press his neck.

अथ जर्जरसर्वाङ्गं व्यावृत्तनयनोल्बणम्।

भूतले भ्रामयामास वाक्यं चेदमुवाच ह॥६५॥

Then dragging along on the earth the bruised body of the Rakshasas whose eye-lids were about to close, Bhima spoke thus.

हिडिम्बकयोः पापं न त्वमश्रुप्रमार्जनम्।

करिष्यसि गतश्चापि यमस्य सदनं प्रति॥६६॥

“O sinful wretch, you will no more have to wine away the tears of Hidimba and Baka, for you too are going to the abode of Yama.”

इत्येवमुक्त्वा पुरुषप्रवीर-

स्तं राक्षसं क्रोधपरीतचेताः।

विस्मस्तवस्त्राभरणं स्फुरन्त-

मुद्भ्रान्तचित्तं व्यसुमुत्ससज॥६७॥

Having said this and seeing the Rakshasas destitute of clothes and ornaments and insensible, that foremost of men, his heart filled with wrath left him dead.

तस्मिन् हते तोयदतुल्यरूपे

कृष्णां पुरस्कृत्य नरेन्द्रपुत्राः।

भीमं प्रशस्याथ गुणैरनेकै-

र्हृष्टास्ततो द्वैतवनाय जग्मुः॥६८॥

When that cloud-coloured Rakshasas was killed, the son of the great king (Pandua i.e. Yudhishtira) praised Bhima for his many qualities. And then placing Krishna (Draupadi) in their front, they set out for the forest of Daitya.

विदुर उवाच

एवं विनिहतः संख्ये किर्मिरो मनुजाधिप।

भीमेन वचनात् तस्यधर्मराजस्य कौरवा॥६९॥

O ruler of men, O descendant of Kuru, it was thus that Kirmira was killed by Bhima at the command of Dharmaraja (Yudhishtira).

ततो निष्कण्टकं कृत्वा वनं तदपराजितः।

द्रौपद्या सहधर्मज्ञो वसतिं तामुवास ह॥७०॥

Having made the forest free from its pest, the invincible and virtuous man (Yudhishtira) lived with Draupadi there in their abode.

समाश्रयास्य च ते सर्वे द्रौपदीं भरतर्षभाः।

प्रहृष्टमनसः प्रीत्या प्रशशंसुर्वकोदरम्॥७१॥

Comforting Draupadi, those foremost of heroes of the Bharata race with glad hearts praised Vrikodara cheerfully.

भीमबाहुबलोत्पिष्टे विनष्टे राक्षसे ततः।

विविशुस्ते वनं वीराः क्षेमं निहतकण्टकम्॥७२॥

After the Rakshasas had been killed by the strength of arms of Bhima, the heroes (the Pandavas) entered that peaceful forest (now) being free from its pest.

स मया गच्छता मार्गे विनिकीर्णो भयावहः।

वने महति दुष्टात्मा दृष्टो भीमबलाद्धतः॥७३॥

Passing through that great forest, I saw the body of the wicked and fearful Rakshasas lying killed by Bhima's prowess.

तत्राश्रौषमहं चैतत् कर्म भीमस्य भारता।

ब्राह्मणानां कथयतां ये तत्रासन् समागताः॥७४॥

O descendant of Bharata, I heard there (in the forest) of this great deed of Bhima from the Brahmanas who had assembled there (round the Pandavas).

वैशम्पायन उवाच

एवं विनिहतं संख्ये किर्मिरं रक्षसां वरम्।
श्रुत्वाध्यानपरो राजा निश्श्वासार्वतत् तदा॥७५॥

Vaishampayana said :

Having thus heard of the account of the destruction of that foremost of Rakshasas, Kirmira, the king (Dhritarashtra) sighed in sorrow and became absorbed in thought.

CHAPTER 12

(ARJUNABHIGAMANA PARVA)

Comforting Draupadi

वैशम्पायन उवाच

भोजाः प्रव्रजिताञ्जुत्वा वृष्णयश्चायकैः सह।
पाण्डवान् दुःखसंतप्तान् समाजगुर्महावने॥१॥

Vaishampayana said :

Having heard that the Pandavas had been banished, the Bhojas with the Vrishnis and the Andhakas went to the afflicted Pandavas in the great forest.

पाञ्चालस्य च दायादोष्टकेतुश्च चेदिपः।
केकयाश्च महावीर्या भ्रातरो लोकविश्रुताः॥२॥
वने द्रष्टुं ययुः पार्थान् क्रोधागर्भसमन्विताः।
गर्हयन्तो धार्तराष्ट्रान् किं कुर्म इति चाबुवन्॥३॥

The relatives of (the king) Panchala, Dhristadyumna, the king of Chedi and the greatly powerful and renowned brothers, the Kaikeyas. Went to see the sons of Pritha in the forest. Their heart inflamed with wrath, they reproaching the sons of Dhritarashtra said, "What should we do?"

वासुदेवं पुरस्कृत्य सर्वे ते क्षत्रियर्षभाः।
परिवार्योपविशुर्धर्मराजं युधिष्ठिरम्॥
अभिवाद्य कुरुश्रेष्ठं विषण्णः केशवोऽब्रवीत्॥४॥

All those foremost of Kshatriyas with Vasudeva (Krishna) at their head sat around Dharmaraja Yudhishtira. Saluting that chief of the Kurus, Keshava (Krishna) spoke thus in sorrow.

वासुदेव उवाच

दुर्योधनस्य कर्णस्य शकुनेश्च दुरात्मनः।
दुःशासनचतुर्थानां भूमिः पास्यति शोणितम्॥५॥

Krishna said :

The earth will drink the blood of Duryodhana, Karna, Shakuni and the fourth (of their allies) Dushashana.

एतान् निहत्य समरे ये च तस्य पदानुगाः।
तांश्च सर्वान् विनिर्जित्य सहितान् सनराधिपान्॥६॥
ततः सर्वेऽभिषिञ्चामो धर्मराजं युधिष्ठिरम्।
निकृत्योपचरन् वध्य एषधर्मः सनातनः॥७॥

Killing all these and defeating all their followers and royal allies. We shall all install Dharmaraja Yudhishtira (on the throne). The crafty men deserve to be slain. This is eternal morality.

वैशम्पायन उवाच

पार्थानामभिषङ्गेण तथा क्रुद्धं जनार्दनम्।
अर्जुनः शमयामास दिग्धक्षन्तमिव प्रजाः॥८॥
संक्रुद्धं केशवं दृष्ट्वा पूर्वदेहेषु फाल्गुनः।
कीर्तयामास कर्माणि सत्यकीर्तेर्महात्मनः॥९॥
पुरुषस्याप्रमेयस्य सत्यस्यामिततेजसः।
प्रजापतिपतेर्विष्णोर्लोकनाथस्यधीमतः॥१०॥

Vaishampayana said :

Janardana (Krishna) became angry for the wrongs done to the sons of Pritha and he seemed bent upon consuming all created things. But Arjuna tried to pacify him. Seeing Keshava (Krishna) angry, Falguni (Arjuna) began to recite the feats achieved in his former lives by that soul of all things who is immeasurable, who is the eternal one of infinite energy, the lord of Prajapati, the supreme ruler of the world and the greatly wise Vishnu.

अर्जुन उवाच

दश वर्षसहस्राणि यत्र सायंगृहो मुनिः।
व्यचरस्त्वं पुरा कृष्ण पर्वते गन्धमादने॥११॥

Arjuna said :

O Krishna, in the days of yore, you had wandered on the Gandhamadana mountain for ten thousand years as a Fatrashayanagriha Rishi.

दश वर्षसहस्राणि दश वर्षशतानि च।
पुष्करेष्ववसः कृष्ण त्वमपो भक्षयन् पुरा॥१२॥

O Krishna; living on water alone, you passed eleven thousand years in the days of yore by the side of the Pushkara (lake).

ऊर्ध्वबाहुर्विशालायां बदर्या मधुसूदन।

अतिष्ठ एकपादेन वायुभक्षः शतं समाः॥१३॥

O slayer of Madhu, you with your arms upraised and standing on one leg, living all the while on air, passed one hundred years on the high hills of Badari.

अवकृष्टोत्तरासङ्गः कृशोधमनिसंततः।

आसीः कृष्ण सरस्वत्यां सत्रे द्वादशवार्षिके॥१४॥

O Krishna, leaving aside your upper garment and looking like a bundle of veins, with your body emaciated you lived on the banks of the Sarasvati, employed in your sacrifice extending for twelve years.

प्रभासमप्यथासाद्य तीर्थं पुण्यजनोचितम्।

तथा कृष्ण महातेजा दिव्यं वर्षसहस्रकम्॥१५॥

अतिष्ठस्त्वमथैकेन पादेन नियमस्थितः।

लोकप्रवृत्तिहेतुस्त्वमिति व्यासो ममाब्रवीत्॥१६॥

O greatly effulgent Krishna, in observance of your vow, you stood on one leg for one thousand celestial years on the plains of Pravasha which the virtuous ought to visit. Vyasa has told me that you are the cause of the creation and its course.

क्षेत्रज्ञः सर्वभूतानामादिरन्तश्च केशव।

निधानं तपसां कृष्ण यज्ञस्त्वं च सनातनः॥१७॥

O Keshava, the lord of Kshetra, you are the mover of all minds and the beginning and the end of all things. O Krishna, all asceticism rests in you; you are the embodiment of all sacrifices and you are the eternal one.

निहत्य नरकं भौममाहृत्य मणिकुण्डले।

प्रथमोत्पतितं कृष्ण मेध्यमश्रमवासृजः॥१८॥

O Krishna, killing the fearful Naraka, the first begotten offspring of the earth, you have obtained his ear-rings by the performance of the first horse sacrifice.

कृत्वा तत् कर्म लोकानामृषभः सर्वलोकजित्।

अवधीस्त्वं रणे सर्वान् समेतान् दैत्यदानवान्॥१९॥

O foremost of all the worlds, having performed that feat, you have become

victorious over all. You have killed all the Daityas and the Danavas mustered in battle.

ततः सर्वेश्वरत्वं च सम्प्रदाय शचीपतेः।

मानुषेषु महाबाहो प्रादुर्भूतोऽसि केशव॥२०॥

O mighty-armed Keshava, giving the lord of Sachi (Indra) the sovereignty of the universe, you have taken your birth among men.

स त्वं नारायणो भूत्वा हरिरासीः परंतप।

ब्रह्मा सोमश्च सूर्यश्च धर्मो धाता यमोऽनलः॥२१॥

वायुर्वैश्रवणो रुद्रः कालः खं पृथिवी दिशः।

अजश्चराचरगुरुः स्रष्टा त्वं पुरुषोत्तम॥२२॥

O chastiser of foes, having floated on Primordial waters, you subsequently became Hari, Brahma, Surya, Dharma, Dhatri, Yama, Anala. Vayu, Vaisravana, Rudra, Kala and the sky, the earth, the air and the directions. O foremost of Purushas, you are your own creator, you are the lord of all mobile and immobile universe.

परायणं देवमूर्धा क्रतुभिर्मधुसूदन।

अयजो भूरितेजा वै कृष्ण चैत्रस्थे वने॥२३॥

O slayer of Madhu, O greatly effulgent one, O Krishna, you gratified with your sacrifice in the forest of Chitraratha the chief of the celestials, the highest of the high.

शतं शतसहस्राणि सुवर्णस्य जनार्दन।

एकैकस्मिन्स्तदा यज्ञे परिपूर्णानि भागशः॥२४॥

O Janardana, at each sacrifice you offered, according to (each one's) shares, gold by hundred and thousands.

अदितेरपि पुत्रत्वमेत्य यादवनन्दन।

त्वं विष्णुरिति विख्यात इन्द्रादवरजो विभुः॥२५॥

O descendant of Yadu, becoming the son of Aditi you have been known as the younger brother of Indra, though you are the exalted one of the supreme attributes.

शिशुर्भूत्वा दिवं खं च पृथिवीं च परंतप।

त्रिभिर्विक्रमणैः कृष्ण क्रान्तवानसि तेजसा॥२६॥

O chastiser of foes, O Krishna while you are but a child, you filled by three steps the heaven, the sky and the earth in consequences of your energy.

सम्प्राप्य दिवमाकाशमादित्यस्यन्दने स्थितः।

अत्यरोचश्च भूतात्मन् भास्करं स्वेन तेजसा॥२७॥

O soul of all creatures, covering the heaven and the sky, you dwell in the body of the sun and afflict him with your own effulgence.

प्रादुर्भावसहस्रेषु तेषु तेषु त्वया विभो।

अधर्मरुचयः कृष्ण निहताः शतशोऽसुराः॥२८॥

O exalted one, O Krishna, in your incarnations on three thousand occasions, you have killed the sinful Asuras by thousands.

सादिता मौरवाः पाशा निसुन्दनरकौ हतौ।

कृतः क्षेमः पुनः पन्थाः पुरं प्राग्ज्योतिषं प्रति॥२९॥

By destroying the Mansavas and the Pashas and killing Nishunda and Naraka, you have again made the road to Pragjotisha safe.

जारुथ्यामाहुतिः क्राथः शिशुपालो जनैः सह।

जरसंधश्च शैब्यश्च शतधन्वा च निर्जितः॥३०॥

You killed Ahuti at Jarutha, Kratha and Shishupala with his followers and allies, Jarasandha, Saivya and Shatadhanvan.

तथा पर्जन्यघोषेण स्थेनादित्यवर्चसा।

अवाप्सीर्माहिर्षी भोज्यां रणे निर्जित्य रुक्मिणम्॥३१॥

You defeated on your car which is as effulgent as the sun and as roaring as the clouds, Rukmi in battle and then obtained for your queen the daughter of Bhoja.

इन्द्रद्युम्नो हतः कोपाद् यवनश्च कसेरुमान्।

हतः सौभपतिः शाल्वस्त्वया सौभं च पातितम्॥३२॥

You killed in fury Indradyumna and the Yavana called Kaseruman. Killing Shalva, the king of Saivya, you destroyed his city.

एवमेते युधि हता भूयश्चान्याञ्छृणुष्व ह।

इरावत्यां हतो भोजः कार्तवीर्यसमो युधि॥३३॥

At Irvati, you killed king Bhoja, who was equal to Kartavirya in battle.

गोपतिस्तालकेतुश्च त्वया विनिहतावुभौ।

तां च भोगवतीं पुण्यामृषिकान्तां जनार्दन॥३४॥

द्वारकामात्मसात् कृत्वा समुद्रं गमयिष्यसि।

Both Gopati and Taluketu also have been killed by you. O Janardana, you have also obtained for yourself the sacred city of Dvarka

which abounds in wealth and which is agreeable to all Rishis. You will submerge it into the ocean at the end.

न क्रोधो न च मात्सर्यं नानृतं मधुसूदन।

त्वयि तिष्ठति दाशार्हं न नृशंस्यं कुतोऽनृजु॥३५॥

आसीनं चैत्यमध्ये त्वां दीप्यमानं स्वतेजसा।

आगम्य ऋषयः सर्वेऽयाचन्ताभयमच्युत॥३६॥

O slayer of Madhu, O descendant of Dasahara race, how can crookedness be in you, devoid as you are of anger, envy, untruth and cruelty? O undeteriorating one, all the Rishis come to you when seated in your glory on the sacrificial ground and seek your protection.

युगान्ते सर्वभूतानि संक्षिप्य मधुसूदन।

आत्मनैवात्मसात् कृत्वा जगदासीः परंतप॥३७॥

O slayer of Madhu. O chastiser of foes, contracting all things and withdrawing this universe into your own self, you stay at the end of Yuga.

युगादौ तव वार्ष्णेय नाभिपद्मादजायत।

ब्रह्मा चराचरगुरुर्यस्येदं सकलं जगत्॥३८॥

O descendant of the Vrishni race, there at the beginning of the Yuga, sprang from your lotus-like navel Brahma himself who is the lord of all mobile and immobile things and whose is this entire universe.

तं हन्तुमुद्यतौ घोरौ दानवौ मधुकैटभौ।

तयोर्व्यतिक्रमं दृष्ट्वा क्रुद्धस्य भवतो हरेः॥३९॥

ललाटाज्जातवाञ्छम्भुः शूलपाणिस्त्रिलोचनः।

इत्थं तावपि देवेशौ त्वच्छरीरसमुद्भवौ॥४०॥

O Hari, when the fearful Danavas Madhu and Kaitava were bent on killing Brahma, seeing their impious endeavour you grew angry and from your head then sprang Sambhu, the holder of trident, the deity of three eyes. Thus have these two foremost on the deities sprung from your body to accomplish your work.

त्वन्नियोगकरावेताविति मे नारदोऽब्रवीत्।

तथा नारायण पुरा क्रतुभिर्भूरिदक्षिणैः॥४१॥

इष्टवांस्त्वं महासत्रं कृष्ण चैत्ररथे वने।

नैवं परे नापरे वा करिष्यन्ति कृतानि वा॥४२॥

कृतवान् पुण्डरीकाक्ष बलदेवसहायवान्।

कैलासभवने चापि ब्राह्मणैर्न्यवसः सह॥४३॥

It was Narada who has told me (all) this. O Narayana, you performed in the forest of Chaitraratha a grand sacrifice with multitudes of rites and plentiful of gifts. O lotus-eyed deity the feats you accomplished with your prowess aided by Baladeva have never before been done by others. They are not capable of being done by others in future. You dwelt even in Kailasa accompanied by Brahmanas.

वैशम्पायन उवाच

एवमुक्त्वा महात्मानगात्मा कृष्णस्य पाण्डवः।

तूष्णीमासीत् ततः पार्थमित्युवाच जनार्दनः॥४४॥

Vaishampayana said :

Having spoken thus to Krishna, the high-souled Pandava (Arjuna) who was his (Krishna's) soul became dumb. Janardana (Krishna) then thus replied to Partha (Arjuna).

ममैव त्वं तवैवाहं ये मदीयास्तवैव ते।

यस्त्वां द्वेष्टि स मां द्वेष्टि यस्त्वामनु समामनु॥४५॥

You are mine and I am yours. All that is mine is yours also. He who hates you hates me and he who follows you follows me.

नरस्त्वमसि दुर्धर्ष हरिर्नारायणो ह्यहम्।

काले लोकमिमं प्राप्तौ नरनारायणावृषी॥४६॥

O irrepressible hero, you are Nara and I am Narayana (Hari). We are the Rishis Nara and Narayana born in the world of men for a special purpose.

अनन्यः पार्थ मत्तस्तवं त्वत्तश्चाहं तथैव च।

नावयोरन्तरं शक्यं वेदितुं भरतर्षभा॥४७॥

O Partha, you are from me and I am from you. O best of the Bharata race, none can understand the difference that exists between us.

वैशम्पायन उवाच

एवमुक्ते तु वचने केशवेन महात्मना।

तस्मिन् वीरसमावाये संरब्धेष्वथ राजसु॥४८॥

दृष्टद्युम्नमुखैर्वीरैर्भ्रातृभिः परिवारिता।

पाञ्चाली पुण्डरीकाक्षमासीनं भ्रातृभिः सह।

अभिगम्याब्रवीत् क्रुद्धा शरण्यं शरणैषिणी॥४९॥

Vaishampayana said :

When the high-souled Krishna said this in the midst of that assembly of the heroic kings, who were all excited with anger. The Panchala princess (Draupadi), surrounded by Dhristadyumna and her other heroic brothers, came to the lotus-eyed one (Krishna) who was seated with his cousins. Desirous of getting protection, she spoke thus to the refuge of all (Krishna) in angry words.

द्रौपद्युवाच

पूर्वं प्रजाभिसर्गे त्वामाहुरेकं प्रजापतिम्।

स्रष्टारं सर्वलोकानामसितो देवलोल्लुङ्घनी॥५०॥

Draupadi said :

Asita and Devala have said that in the matter of creation of things you have been indicated as the only Prajapati and the creator of all the worlds.

विष्णुस्त्वमसि दुर्धर्ष त्वं यज्ञो मधुसूदन।

यष्टा त्वमसि यष्टव्यो जामदग्न्यो यथाब्रवीत्॥५१॥

O irrepressible one, Jamadagni says you are Vishnu. O slayer of Madhu, you are the sacrifice, you are the sacrificer and you are he for whom the sacrifice is performed.

ऋषयस्त्वां क्षमामाहुः सत्यं च पुरुषोत्तम।

सत्याद् यज्ञोऽसि सम्भूतः कश्यपस्त्वां यथाब्रवीत्।

O best of Purushas (male beings), the Rishis call you Forgiveness and Truth. Kashyapa has said that you are the sacrifice sprung from Truth.

साध्यानामपि देवानां शिवानामीश्वरेश्वर।

भूतभावन भूतेश यथा त्वां नारदोल्लुङ्घनी॥५३॥

O lord, Narada says that you are the God of the Sadhyas and of the Shivas, you are the creator and the lord of all.

ब्रह्मशंकरशक्राद्यैर्देववृन्दैः पुनः पुनः।

क्रीडसे त्वं नरव्याघ्र बालः क्रीडनकैरिव॥५४॥

O foremost of men, as children sport with their toys, you repeatedly sport with the celestials including Brahma, Shankara (Shiva) and Shakra (Indra).

द्यौश्च ते शिरसा व्याप्ता पद्भ्यां च पृथिवी प्रभो।

जठरं त इमे लोकाः पुरुषोऽसि सनातनः॥५५॥

O lord, the firmament is covered by your head and the earth by your feet. These worlds are your womb and you are the Eternal one.

विद्यातपोऽभितप्तानां तपसा भावितात्मनाम्।

आत्मदर्शनतृप्तानामृषीणामसि सत्तमः॥५६॥

You are the best of all objects to those Rishis who have been sanctified by the Vedic lore and asceticism, whose souls have been purified by penance and who are contended with some visions.

राजर्षीणां पुण्यकृतामाहवेष्वनिवर्तिनाम्।

सर्वधर्मोपपन्नानां त्वं गतिः पुरुषर्षभा।

त्वं प्रभुस्त्वं विभुश्च त्वं भूतात्मा त्वं विचेष्टसे॥५७॥

O best of Purushas, you are the refuge of all royal sages, who are devoted to piety, who never turn their looks on the field of battle and who possess every accomplishment. You are the lord of all; you are omnipresent, you are the soul of all things, you are the active power pervading everything.

लोकपालाश्च लोकाश्च नक्षत्राणि दिशो दश।

नभश्चन्द्रश्च सूर्यश्च त्वयि सर्वं प्रतिष्ठितम्॥५८॥

The rulers of the several worlds, those worlds themselves, the steller-conjunctions, the ten points of horizon, the firmament, the moon and the sun are all established in you.

मर्त्यता चैव भूतानाममरत्वं दिवौकसाम्।

त्वयि सर्वं महाबाहो लोककार्यं प्रतिष्ठितम्॥५९॥

O mighty armed hero, the mortality of all creatures and the immortality of the universe are established in you.

सा तेऽहं दुःखमाख्यास्ये प्रणयान्मधुसूदन।

ईशस्त्वं सर्वभूतानां येऽदिव्या ये च मानुषाः॥६०॥

O slayer of Madhu, impelled by the affection, you bore for me, I shall relate to you my griefs. You are the supreme lord of all creatures, both celestials and human.

कथं नु भार्या पार्थानां तव कृष्ण सखी विभो।

दृष्टव्यमस्य भगिनी सभां कृष्येत मादृशी॥६१॥

O Krishna, how could one like me, the wife of Pritha's sons (the Pandavas), the sister of Dhristadyumna and the friend of yours, be dragged to the assembly?

स्त्रीधर्मिणी वेपमाना शोणितेन समुक्षिता।

एकवस्त्रा विकृष्टास्मि दुःखिता कुरुसंसदि॥६२॥

Alas, in my season, stained with blood, with but a single cloth on, trembling and weeping, I was dragged into the court of the Kurus!

राज्ञां मध्ये सभायां तु रजसातिपरिप्लुता।

दृष्ट्वा च मांधार्तराष्ट्रा प्राहसन् पापचेतसः॥६३॥

Seeing me stained with blood (standing) in the presence of the kings in that assembly, the wicked-minded sons of Dhritarashtra laughed at me.

दासीभावेन मां भोक्तुमीषुस्ते मधुसूदन।

जीवत्सु पाण्डुपुत्रेषु पञ्चालेषु च वृष्णिषु॥६४॥

O slayer of Madhu, though the Pandavas, the Panchalas and the Vrishnis were present, yet they (the sons of Dhritarashtra) dared express their desire of making me their slave.

नन्वहं कृष्ण भीष्मस्यधृतराष्ट्रस्य चोभयोः।

सुषा भवामिधर्मेण साहं दासीकृता बलात्॥६५॥

O Krishna, I am the daughter-in-law of both Bhishma and Dhritarashtra according to the ordinance, yet, O slayer of Madhu, they wished to make me their slave by force.

गर्हये पाण्डवांस्तेव युधि श्रेष्ठान् महाबलान्।

यत्किल्बिष्यमानां प्रेक्षन्तेधर्मपत्नीं यशस्विनीम्॥६६॥

I blame the Pandavas who are mighty and the foremost (heroes) in battle, for they (silently) looked at the cruel treatment that was offered to their renowned wedded wife.

धिग् बलं भीमसेनस्य धिक् पार्थस्य च गाण्डिवम्।

यौ मां विप्रकृतां क्षुद्रैर्मर्षयेतां जनार्दन॥६७॥

O Janardana, fie to the prowess of Bhimasena and fie to the Gandiva of Arjuna, for they both suffered me to be thus disgraced by men of no importance!

शाश्वतोऽयं धर्मपथः सद्भिराचरितः सदा।

यद् भार्या परिरक्षन्ति भर्तारोऽल्पबला अपि॥६८॥

This eternal course of morality is ever followed by the pious men, namely the husband, however weak he might be, should protect his wedded wife.

भार्यायां रक्ष्यमाणायां प्रजा भवति रक्षिता।

प्रजायां रक्ष्यमाणायामात्मा भवति रक्षितः॥६९॥

By protecting his wife one protects his offspring and by protecting the offspring one protects his own self.

आत्मा हि जायते तस्यां तस्माज्जाया भवत्युत।

भर्ता च भार्या रक्ष्यः कथं जायान्ममोदरे॥७०॥

One's own self is begotten on one's wife and therefore wife is called Jaya. A wife should also protect her husband, remembering that he would take his birth in her womb.

नन्विमे शरणं प्राप्तं न त्यजन्ति कदाचन।

ते मां शरणमापन्नं नान्वपद्यन्त पाण्डवाः॥७१॥

The Pandavas never forsake the persons who ask for their protection, but they abandoned me who asked for their protection.

पञ्चभिः पतिभिर्जाताः कुमार मे महौजसः।

एतेषामप्यवेक्ष्यार्थं त्रातव्यास्मि जनार्दन॥७२॥

Five greatly powerful sons have been born of me by my five husbands; O Janardana, for their sake it was necessary to protect me.

प्रतिविन्ध्यो युधिष्ठिरात् सुतसोमो वृकोदरात्।

अर्जुनाच्छ्रुतकीर्तिश्च शतानीकस्तु नाकुलिः॥७३॥

कनिष्ठाच्छ्रुतकर्मा च सर्वे सत्यपराक्रमाः।

प्रद्युम्नो यादृशः कृष्ण तादृशास्ते महारथाः॥७४॥

Prativindhya (was begotten) by Yudhishthira, Satasoma by Vrikodara (Bhima), Shrutakirti by Arjuna, Satanika by Nakula. Shrutakarman by the youngest (of my husbands) Sahadeva. They are all of irrepressible prowess. O Krishna, they are all as great car-warriors as Pradyumna (Krishna's son).

नन्विमेधनुषि श्रेष्ठा अजेया युधि शान्रवैः।

किमर्थधार्तराष्ट्राणां सहन्ते दुर्बलीयसाम्॥७५॥

They are all foremost of all bowmen and they are all invincible in battle by any foe. Why do they (silently) bear the wrongs inflicted (on me) by the weak sons of Dhritarashtra?

अद्यर्मेण हतं राज्यं सर्वे दासाः कृतास्तथा।

सभायां परिकृष्टाहमेववस्त्रा रजस्वला॥७६॥

Having been deprived of their kingdom by deception, the Pandavas were made slaves and I myself in my season and in one cloth was dragged into the Sabha.

नाधिज्यमपि यच्छक्यं कर्तुमन्येन गाण्डिवम्।

अन्यत्रार्जुनभीमाभ्यां त्वया वा मधुसूदन॥७७॥

O slayer of Madhu, fie to the Gandiva, which none else can string except Arjuna; Bhima and yourself!

धिग् बलं भीमसेनस्य धिक् पार्थस्य च पौरुषम्

यत्र दुर्योधनः कृष्ण मुहूर्तमपि जीवति॥७८॥

O Krishna, fie to the strength of Bhima and to the prowess to Partha (Arjuna) for Duryodhana lived for even a moment (after what he did).

य एतानाक्षिपद् राष्ट्रात् सह मात्राविर्हिसकान्।

अधौयानान् पुरा बालान् व्रतस्थान् मधुसूदन॥७९॥

O slayer of Madhu, it was he who formerly drove the guileless Pandavas with their mother from the kingdom while they were but boys engaged in study and in the observance of their vows.

भोजने भीमसेनस्य पापः प्राक्षेपयद् विषम्।

कालकूटं नवं तीक्ष्णं सम्भूतं लोमहर्षणम्॥८०॥

It was that sinful wretch who mixed fresh, virulent, horrible and excessive poison with the food of Bhimasena.

तज्जीर्णमविकारेण सहात्रेण जनार्दन।

सशेषत्वान्महाबाहो भीमस्य पुरुषोत्तम॥८१॥

O Janardana, but Bhima without sustaining any injury digested that poison with the food. O mighty armed hero, O best of men, Bhima's days had not (then) ended.

प्रमाणकोट्यां विश्रुतं तथा सुप्तं वृकोदरम्।

बद्ध्वैनं कृष्ण गङ्गायां प्रक्षिप्य पुरमाव्रजत्॥८२॥

O Krishna, it was Duryodhana, who at the house that stood by the banian tree, called Pramana, bound the sleeping and unsuspecting Bhima; and then throwing him into the Ganges, he returned to the city.

यदा विबुद्धः कौन्तेयस्तदा संचिद्य बन्धनम्।

उदतिष्ठन्महाबाहुर्भीमसेनो महाबलः॥८३॥

But the son of Kunti, the greatly strong and mighty armed Bhima, on waking from his sleep, tore his bonds and rose from the water.

आशीविषैः कृष्णसर्पैर्भीमसेनमदंशयत्।

सर्वेष्वेवाङ्गदेशेषु च ममार च शत्रुह्वा॥८४॥

It was he (Duryodhana) who caused venomous snakes to bite all over the body of Bhimasena, but that slayer of foes did not die.

प्रतिबुद्धस्तु कौन्तेयः सर्वान् सर्पानपोथयत्।

सारथिं चास्य दयितमपहस्तेन जघ्निवान्॥८५॥

Awaking, the son of Kunti (Bhima) killed all the serpents with his left hand; and he killed his (Duryodhana's) favorite charioteer (also).

पुनः सुप्तानुपाधाक्षीद् बालकान् वारणावते।

शयानानार्यया सार्थं को नु तत् कर्तुमर्हति॥८६॥

Again, while the children (the Pandavas) were sleeping unsuspecting with the revered one (their mother), he set fire to the house (Jatugriha). Who is there who is capable of doing such an act?

यत्रार्या रुदती भीता पाण्डवानिदमब्रवीत्।

महद् व्यसनमापन्ना शिखिना परिवारिता॥८७॥

It was then the revered madam (Kunti), overtaken by this calamity and surrounded by the flames, began to cry in terrors.

हा हतास्मि कुतोन्वद्य भवेच्छान्तिरिहानलात्।

अनाथा विनशिष्यामि बालकैः पुत्रकैः सह॥८८॥

Kunti said :

Alas, I am undone! How shall we today escape from this fire! Alas, I shall meet with detraction my sons who are but children!

तत्र भीमो महाबाहुर्वायुवेगपराक्रमः।

आर्यामाश्वासयामास भ्रातृंश्चापि वृकोदरः॥८९॥

वैनतेयो यथा पक्षी गरुत्मान् पततां वरः।

तथैवाभिमतिष्यामि भयं वो नेह विद्यते॥९०॥

Draupadi said :

Thereupon the mighty-armed Bhima Vrikodara whose prowess is like that of wind, comforted the revered madam (Kunti) and his brothers. I will spring up into the air like the son of Vinata that best of birds, Garuda. We have no fear from this fire.

आर्यामङ्गेन वामेन राजानं दक्षिणेन च।

अंसयोश्च यमौ कृत्वा पृष्ठे बीभत्सुमेव च॥९१॥

सहस्रोत्पत्य वेगेन सर्वानादाय वीर्यवान्।

भ्रातृनार्यां च बलवान् मोक्षयामास पावकात्॥९२॥

Then taking the revered lady (his mother) on his left flank and the king (Yudhishtira) on the right, the twins on each shoulder and Vivatsu (Arjuna) on his back. The powerful hero (Bhima), taking all of them, cleared off the fire at one leap and thus delivered his mother and brothers from the conflagration.

ते रात्रौ प्रस्थिताः सर्वे सह मात्रा यशस्विनः।

अभ्यगच्छन्महारण्ये हिडिम्बवनमन्त्रिकात्॥९३॥

Setting out that night with their illustrious mother, they (the Pandavas) came near the great forest, the forest of Hidimba.

श्रान्ताः प्रसुप्तास्तत्रेमे मात्रा सह सुदुःखिताः।

सुप्तांश्चैनानभ्यगच्छन्निडिम्बा नाम राक्षसी॥९४॥

Fatigued and distressed they fell asleep with their mother. A Rakshasas woman, named Hidimba then came to them.

सा दृष्ट्वा पाण्डवांस्तत्र सुप्तान् मात्रा सह क्षितौ

हृच्छयेनाभिभूतात्मा भीमसेनमकामयत्॥९५॥

Seeing the Pandavas asleep on the ground with their mother and being influenced by desire, she sought to have Bhimasena as her lord.

भीमस्य पादौ कृत्वा तु स्व उत्सङ्गे ततोऽबला।

पर्यमर्दत् संहृष्टा कल्याणी मृदुपाणिना॥९६॥

That weak and blessed one (the Rakshasas woman), thereupon taking up Bhima's feet on her lap, began to press them with her soft hands.

तामबुध्यदमेयात्मा बलवान् सत्यविक्रमः।

पर्यपृच्छत तां भीमः किमिहेच्छस्यनिन्दिते॥९७॥

The immeasurably energetic, irrepressibly powerful and greatly strong Bhima then awoke and asked, "O faultless one, what do you wish (here)?"

एवमुक्ता तु भीमेन राक्षसी कामरूपिणी।

भीमसेनं महात्मानग्राह्यैवमनिन्दित॥९८॥

Having been thus addressed by Bhima, the faultless Rakshasas woman, who could assume any form at will, thus replied to the high-souled Bhimasena.

पलायध्वमितः क्षिप्रं मम भ्रातृष वीर्यवान्।

आगमिष्यति वो हन्तुं तस्माद् गच्छत मा चिरम्॥१९॥

"Speedily fly from this place; my powerful brother will (soon) come to kill you. Therefore speed away, do not stay here any longer."

अथ भीमोऽभ्युवाचैनं साभिमानमिदं वचः।

नोद्धिजेयमहं तस्मान्निहनिष्येऽहमागतम्॥१००॥

Thereupon Bhima spoke thus in haughtiness, "I do not fear him. If he comes here, I shall kill him."

तयोः श्रुत्वा तु संजल्पमागच्छद् राक्षसाधमः।

भीमरूपो महानादान् विसृजन् भीमदर्शनः॥१०१॥

Having heard their conversations, that worst of Rakshasas of fearful form and dreadful appearance uttered a loud cry as he came.

राक्षस उवाच

केन सार्धं कथयसि आनयैनं ममान्तिकम्।

हिडिम्बे भक्षयिष्यामो न चिरं कर्तुमर्हसि॥१०२॥

The Rakshasas said :

O Hidimba, with whom are you talking? Bring him to me; I will eat him up. You ought not to tarry.

सा कृपासंगृहीतेन हृदयेन मनस्विनी।

नैनमैच्छत् तदाख्यातुमनुक्रोशादनिन्दिता॥१०३॥

Draupadi said :

But move I by compassion. the faultless featured and pure hearted Rakshasas woman did not speak a word out of pity.

स नादान् विनदन् घोरां राक्षसः पुरुषादकः।

अभ्यद्रवत् वेगेन भीमसेनं तदा किल॥१०४॥

Then the man-eating Rakshasas, uttering dreadful cries, rushed with great force at Bhimasena.

तमभिद्रुत्य संक्रुद्धो वेगेन महता बली।

अगृहणात् पाणिना पाणिं भीमसेनस्य राक्षसः॥१०५॥

इन्द्राशनिसमस्पर्शं वज्रं संहननं दृढम्।

संहत्य भीमसेनाय व्याक्षिपत् सहसा करम्॥१०६॥

Coming furiously and angrily at him, the mighty Rakshasas caught hold of Bhimasena's hand by his own. Catching hold of his other hand and making it as hard as the thunder of Indra, he suddenly struck Bhima a blow that descended with the force of lightning.

गृहीतं पाणिना पाणिं भीमसेनस्य राक्षसा।

नामृष्यत महाबाहुस्तत्राक्रुध्यद् वृकोदरः॥१०७॥

His hand having been seized by the Rakshasas, the mighty-armed Vrikodara (Bhima), without being able to brook it, flew into rage.

तदाऽऽसीत् तुमुलं युद्धं भीमसेनहिडिम्बयोः।

सर्वास्त्रविदुषोर्घोरं वृत्रवासवयोरिव॥१०८॥

Then a fearful combat took place between Bhimasena and Hidimba, both skilled in all sorts of weapons, like the battle between Vasava (Indra) and Vritra.

विक्रीड्य सुचिरं भीमो राक्षसेन सहानघ।

निजघान महावीर्यस्तं तदा निर्बलं बली॥१०९॥

O sinless one, after playing with (the strength of) the Rakshasas for a long time, the powerful and greatly energetic Bhima killed him when he became exhausted and weak.

हत्वा हिडिम्बं भीमोऽथ प्रस्थितो भ्रातृभिः सह।

हिडिम्बामग्रतः कृत्वा यस्यां जातो घटोत्कचः॥११०॥

Having thus killed Hidimba, Bhima proceeded with his brothers, placing Hidimba in their front, (Hidimba) of whom Ghatotkacha was born.

ततः सम्प्राद्रवन् सर्वे सह मात्रा परंतपाः।

एकचक्रामभिमुखाः संवृता ब्राह्मणव्रजैः॥१११॥

Thereupon all those chastisers of foes, accompanied by their mother and surrounded by many Brahmanas, proceeded towards Eka-chakra.

प्रस्थाने व्यास एषां च मन्त्री प्रियहिते रतः।

ततोऽगच्छन्नेकचक्रां पाण्डवाः संशितव्रताः॥११२॥

In their this journey, Vyasa, ever engaged in their welfare, became their counsellor. Then the Pandavas of rigid vows, arriving at Ekachakra.

तत्राप्यासादयामासुर्वकं नाम महाबलम्।

पुरुषादं प्रतिभयं हिडिम्बेनैव सम्पितम्॥११३॥

Killed there a greatly strong man eating monster, named Baka, who was as terrible as Hidimba.

तं चापि विनिहत्योचं भीमः प्रहरतां वरः।

सहितो भ्रातृभिः सर्वैर्दुपदस्य पुरं ययौ॥११४॥

Having killed him, that foremost of smiters, Bhima, with all his brothers went to the capital of Drupada.

लब्धाहमपि तत्रैव वसता सव्यसाचिना।

यथा त्वया जिता कृष्ण रुक्मिणी भीष्मकात्मजा॥११५॥

O Krishna, as you have obtained Rukmani, the daughter of Bhishmaka, so Savyasachi (Arjuna) obtained me while he lived there (at Draupada's capital).

एवं सुयुद्धे पार्थेन जिताहं मधुसूदन।

स्वयंवरे महत् कर्म कृत्वा न सुकरं परैः॥११६॥

O slayer of Madhu, I was thus obtained in the Saimvara by Partha (Arjuna) who performed a feat difficult of achievement by others and who fought with the assembled kings.

एवं क्लेशैः सुबहुभिः क्लिश्यमाना सुदुःखिता।

निवसाम्यार्यया हीना कृष्णधौम्यपुरःसरा॥११७॥

O Krishna, thus afflicted with numerous griefs, I am living in sorrow and in great distress with Dhaumya at our head, but deprived of the company of the revered lady (Kunti).

त इमे सिंहविक्रान्ता वीर्येणाभ्यधिकाः परैः।

विहीनैः परिविक्लिश्यन्तीं समुपैक्षन्त मं कथम्॥११८॥

Why do these (Pandavas), who are gifted with strength and who possess the prowess of the lion, sit silently on seeing me afflicted by so despicable enemies (as the Kurus).

एतादृशानि दुःखानि सहन्ती दुर्बलीयसाम्।

दीर्घकालं प्रदीप्तास्मि पापानां पापकर्मणाम्॥११९॥

Suffering such wrongs at the hands of the sinful, evil-doing and weak foes, am I to suffer misery so long?

कुले महति जातास्मि दिव्येन विधिना किला।

पाण्डवानां प्रिया भार्या सुषा पाण्डोर्महात्मनः॥१२०॥

I was born in a great race and I came to the world in an extraordinary way: I am the beloved wife of the Pandavas and the daughter-in-law of the illustrious Pandu.

कचग्रहमनुप्राप्ता सास्मि कृष्ण वरा सती।

पञ्चानां पाण्डुपुत्राणां प्रेक्षतां मधुसूदन॥१२१॥

O Krishna, O slayer of Madhu, being the foremost of women and devoted to my husbands, even I was seized by the hair in the very sight of the Pandavas, each of whom was like an Indra.

इत्युक्त्वा प्रारुदत् कृष्णा मुखं प्रच्छाद्य पाणिना।

पद्मकोशप्रकाशेन मृदुना मृदुभाषिणी॥१२२॥

Having said this, the mild-speeched Krishna (Draupadi) hid her face with her soft hands which were like the buds of lotus and began to weep.

स्तनावपतितौ पीनौ सुजातौ शुभलक्षणौ।

अभ्यवर्षत पाञ्चाली दुःखजैश्चुबिन्दुभिः॥१२३॥

The tears of the Panchala princess, the outpourings of her grief, washed her deep, plump and graceful breasts, which were crowned with auspicious marks.

चक्षुषी परिमार्जन्ती निःश्वसन्ती पुनः पुनः।

बाष्पपूर्णेन कण्ठेन क्रुद्धा वचनमव्रवीत्॥१२४॥

Wiping her eyes and sighing frequently she thus spoke in anger and in a choked voice.

नैव मे पतयः सन्ति न पुत्रा न च बाण्डवाः।

न भ्रातरो न च पिता नैव त्वं मधुसूदन॥१२५॥

Draupadi said :

O slayer of foes, husbands, sons, friends, brothers, father or you, I have none.

ये मां विप्रकृतां क्षुद्रैरुपेक्षन् विप्रकवत्।

न च मे शाम्यते दुःखं कर्णो यत् प्राहसत् तदा।

For you all, seeing me treated so cruelly, by inferior foes, (still) sit unmoved in silence. My grief at Karna's ridicule is capable of being assuaged.

चतुर्भिः कारणैः कृष्ण त्वया रक्ष्यास्मि नित्यशः।

सम्बन्धाद् गौरवात् सख्यात् प्रभुत्वेनैव केशव॥१२७॥

O Keshava, O Krishna, I always deserve to be protected by you for four reasons, namely for our relationship, for the respect you bear for me, for our friendship and for your lordship over me.

वैशम्पायन उवाच

अथ तामब्रवीत् कृष्णस्तस्मिन् वीरसमागमे।

Thereupon Krishna thus spoke to her in that assembly of heroes.

वासुदेव उवाच

रोदिष्यन्ति स्त्रियो ह्येव येषां क्रुद्धासि भाविनि।

बीभत्सुशरसंच्छन्नाञ्छोणितौघपरिप्लुतान्॥१२८॥

निहतान् वल्लभान् वीक्ष्य शयानान् वसुधातले।

यत् समर्थं पाण्डवानां तत् करिष्यामि मा शुचः॥

Krishna said :

O fair lady, the wives of those with whom you are angry will weep like you on seeing their husbands lying dead on the ground, their bodies covered with the arrows of Vivatsu and weltering in blood. Do not grieve; I shall do for the Pandavas whatever lies in my power.

सत्यं ते प्रतिजानामि राज्ञां राज्ञी भविष्यसि।

पतेद् द्यौर्हिमवाञ्छीर्येत् पृथिवी शकलीभवेत्॥१३०॥

शुष्येत् तोयनिधिः कृष्णो न मे मोघं वचो भवेत्।

तच्छ्रुत्वा द्रौपदी वाक्यं प्रतिवाक्यमथाच्युतात्॥१३१॥

साचीकृतमवेक्षत् सा पाञ्चाली मध्यमं पतिम्।

आबभाषे महाराज द्रौपदीमर्जुनस्तदा॥१३२॥

I tell you the truth; you shall be the queen of kings. The heavens might fall and the Himalayas might split, the earth might be rent. And the waters of the ocean might be dried up, but, O Krishna (Draupadi), my words shall never be futile. Having heard these words of Achyuta (Krishna), as a reply to her, Draupadi. The princess of Panchala, glanced obliquely at her third husband (Arjuna). O great king, Arjuna then thus spoke to Draupadi.

मा रोदीः शुभताम्राक्षि यदाह मधुसूदनः।

तथा तद् भविता देवि नान्यथा वरवर्णिनी॥१३३॥

O copper-colour-eyed lady, do not weep. What the slayer of Madhu (Krishna) has said

will (surely) happen. O lady, O beautiful one, it cannot be otherwise.

धृष्टद्युम्न उवाच

अहं द्रोणं हनिष्यामि शिखण्डी तु पितामहम्।

दुर्योधनं भीमसेनः कर्णं हन्ताथनंजयः॥१३४॥

रामकृष्णौ व्यपाश्रित्य अजेयाः स्मरणे स्वसः।

अपि वृत्रहणा युद्धे किं पुनर्धृतराष्ट्रजे॥१३५॥

Dhristadyumna said :

I shall kill Drona, Sikhandi will kill the Grandsire (Bhishma), Bhimasena will kill Duryodhana and Karna will be killed by Dhananjaya (Arjuna). O sister, with the assistance of Rama (Baladeva) and Krishna we are invincible even in a battle with the slayer of Vritra (Indra), what (to speak of a battle) with the sons of Dhritarashtra.

वैशम्पायन उवाच

इत्युक्तेऽभिमुखा वीरा वासुदेवमुपास्थिताः।

तेषां मध्ये महाबाहुः केशवो वाक्यमब्रवीत्॥१३६॥

Vaishampayana said :

When this was spoken, all the heroes turned their faces towards Vasudeva and the mighty armed Keshava (Krishna) thus spoke in their midst.

CHAPTER 13

(ARJUNABHIGAMANA)-Continued

The words of Krishna

वासुदेव उवाच

नैतत् कृच्छ्रमनुप्राप्तो भवान् स्याद् वसुधाधिप।

यद्यहं द्वारकायां स्यां राजन् संनिहितः पुरा॥१॥

Krishna said :

O king of the earth, had I been then present at Dvarka, O king, this misfortune would not have overtaken you.

आगच्छेयमहं द्यूतमनाहूतोऽपि कौरवैः।

आम्बिकेयेन दुर्धर्ष राज्ञा दुर्योधनेन च।

वारयेयमहं द्यूतं बहून् दोषान् प्रदर्शयन्॥२॥

Even if uninvited by the Kauravas the son of Ambika, (Dhritarashtra) and the king Duryodhana, I would have come to the gam-

bling match, O irrepressible one and I would have been able to prevent it by pointing out (to them) its many evils,

भीष्मद्रोणौ समानाद्य कृपं बाह्लीकमेव च।

वैचित्रवीर्यं राजानमलं द्यूतेन कौरव॥३॥

पुत्राणां तव राजेन्द्र त्वन्निमित्तमिति प्रभो।

तत्राक्षमहं दोषान् यैर्भवान् व्यतिरोपितः॥४॥

And by inviting to my help Bhishma, Drona, Kripa and Valhika. O descendant of Kuru, I would have said to the king, the son of Vichitravirya, for your sake, "O lord of kings, your sons should desist from gambling." I would have also pointed out the evils by which you have been reduced to this distress.

वीरसेनसुतो यैस्तु राज्यात् प्रभंशितः पुरा।

अतर्कितविनाशश्च देवनेन विशाम्यते॥५॥

And in the days of yore Virasena's son was deprived of his kingdom. Do king of the earth, gambling brings on unthought of misfortunes.

सातत्यं च प्रसङ्गस्य वर्णयेयं यथातथम्॥६॥

I would have also described duly the continued desire of playing.

स्त्रियोऽक्षा मृगया पानमेतत् कामसमुत्थितम्।

दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः॥७॥

तत्र सर्वत्र वक्तव्यं मन्यन्ते शास्त्रकोविदाः।

विशेषतश्च वक्तव्यं द्यूते पश्यन्ति तद्विदः॥८॥

Women, gambling, hunting and drinking which originate from desire have been designated as the four evils by which people are deprived of their prosperity. Those conversant with the sacred lore observe that evils exist in all these and the wise consider that they particularly exist in gambling.

एकाहाद् द्रव्यनाशोऽत्रध्रुवं व्यसनमेव च।

अभुक्तनाशश्चार्थानां वाक्पारुष्यं च केवलम्॥९॥

एतच्चान्यच्च कौरव्य प्रसङ्गिकदुःकोदयम्।

द्यूते ब्रूयां महाबाहो समासाद्याम्बिकासुतम्॥१०॥

From gambling proceeds, the destruction of property, misfortune, the squandering of untasted wealth and the use, of harsh words only. O mighty armed hero, O descendant of Kuru, approaching the son of Ambika, I would

have pointed out these evils of gambling and other attendant evils.

एवमुक्तो यदि मया गृहणीयाद् वचनं मम।

अनामयं स्याद्धर्मश्च कुरूणां कुरुवर्धन॥११॥

Being thus accosted by me, if he had listened to my words, the well-being and the virtue of the Kurus, O enhancer of the Kuru race, would have been secured.

न चेत् स मम राजेन्द्र गृहणीयान्मधुरं वचः।

पथ्यं च भरतश्रेष्ठ निगृहणीयां बलेन तम्॥१२॥

And if he had not accepted, O king of kings, my sweet words like medicine. O foremost of the Bharata race, I would have compelled him to accept them by force.

अथैनमपनीतेन सुहृदो नाम दुर्हदः।

सभासदोऽनुवर्तेरस्तांश्च हन्यां दुरोदरान्॥१३॥

And if he had been supported by his courtiers who pass for his friends, but who are in reality his enemies, I would have destroyed all his retinue and the gamblers present there.

असांनिध्यं तु कौरव्य ममानर्तेष्वभूत् तदा।

येनेदं व्यसनं प्राप्ता भवन्तो द्यूतकारितम्॥१४॥

O descendant of Kuru, it is on account of my absence at that time from the country of Anartha that you have been beset by the misfortunes engendered by gambling.

सोऽहमेत्य कुरुश्रेष्ठ द्वारकां पाण्डुनन्दन।

अश्रौषं त्वां व्यसनिनं युयुधानाद् यथातथम्॥१५॥

Having reached Dvarka, O foremost of Kurus. O son of Pandu, I heard all about your misfortune from Yuyudhana.

श्रुत्वैव चाहं राजेन्द्र परमोद्विग्नमानसः।

तूर्णमभ्यागतोऽस्मि त्वां द्रष्टुकामो विशाम्यते॥१६॥

Having heard this, O king of kings and having been stricken with great anxiety. I have speedily come here, O king, to see you.

अहो कृच्छ्रमनुप्राप्ताः सर्वे स्म भरतर्षभा।

सोऽहं त्वां व्यसने मग्नं पश्यामि सह सोदरैः॥१७॥

O Bharata chief, you have all been overtaken by great calamity; I see you along with your brothers sunk in misfortune.

CHAPTER 14

(ARJUNABHIGAMANA PARVA)-

Continued

The destruction of Saubha

युधिष्ठिर उवाच

असांनिध्यं कथं कृष्ण तवासीद् वृष्णिनन्दन।

क्व चासीद् विप्रवासस्ते किं चाकार्षीः प्रवासतः॥१॥

Yudhishtira said :

O Krishna, O son of Vrishni, why were you absent? Where did you live in your sojourn and what did you do?

श्रीकृष्ण उवाच

शाल्वस्य नगरं सौभं गतोऽहं भरतर्षभ।

निहन्तुं कौरवश्रेष्ठ तत्र मे शृणु कारणम्॥२॥

महातेजा महाबाहुर्धुः स राजा महायशः।

दमघोषात्मजो वीरः शिशुपालो मया हतः॥३॥

यज्ञे ते भरतश्रेष्ठ राजसूयेऽर्हणां प्रति।

स रोषवशमापन्नो नामृष्यत दुरात्मवान्॥४॥

श्रुत्वा तं निहतं शाल्वस्तीव्रोषसमन्वितः।

उपायाद् द्वारकां शून्यामिहस्थे मयि भारत॥५॥

Srikrishna said :

O Bharata chief, O foremost of the Kurus, I went to destroy the city of Shalva; listen to the reasons thereof. O foremost of the Bharatas, at the sacrifice of Rajasuya, the heroic son of Damaghosha, the highly effulgent, the mighty-armed and the illustrious king Shishupala was killed by me, for he could not bear to see the first worship offered to me. O descendant of Bharata, having heard of his destruction, Shalva, stricken with dreadful anger, went to the empty Dvarka, myself living here.

स तत्र योद्धितो राजन् कुमारैर्वृष्णिपुङ्गवैः।

आगतः कामगं सौभमारुह्यैव नृशंसवत्॥६॥

Having reached there, O king, in a chariot, coursing at will, made of precious metals and called accordingly Saubha, he fought ruthlessly with the young and leading princes of the Vrishni family.

ततो वृष्णिप्रवीरांस्तान् बालान् हत्वा बहून्सदा।

पुरोद्यानानि सर्वाणि भेदयामास दुर्मतिः॥७॥

Thereupon slaying a numberless young princes of the Vrishni race, the wicked-minded one laid waste all the gardens belonging to the city.

उक्तवांश्च महाबाहो क्वासौ वृष्णिकुलाधमः।

वासुदेवः स मन्दात्मा वसुदेवसुतो गतः॥८॥

O mighty armed hero, he (Shalva) said, "Where has that greatly vicious-minded son of Vasudeva, that disgrace of the Vrishni race Vasudeva (Krishna) gone?

तस्य युद्धार्थिनो दर्पं युद्धे नाशयितास्म्यहम्।

आनर्ताः सत्यमाख्यात तत्र गन्तास्मि यत्र सः॥९॥

तं हत्वा विनिवर्तिष्ये कंसकेशिनिषूदनम्।

अहत्वा न निवर्तिष्ये सत्येनायुधमालभे॥१०॥

I shall humiliate in battle his pride. Tell me truly, O Anarthas, I shall repair where he has gone. I shall go back after slaying that destroyer of Kansa and Keshi; I swear by my weapon that I shall not return without slaying him."

क्वासौ क्वासाविति पुनस्तत्र तत्र प्रधावति।

मया किल रणे योद्धुं काङ्क्षमाणः स सौभराट्॥११॥

(Exclaiming repeatedly) 'Where is he! Where is he!' the lord of Saubha, being desirous of fighting with me again and again rushed hither and thither in battle.

अद्य तं पापकर्माणं क्षुद्रं विश्वासाघातिनम्।

शिशुपालवधामर्षाद् गमयिष्ये यमक्षयम्॥१२॥

मम पापस्वभावेन भ्राता येन निपातितः।

शिशुपालो महीपालस्तं वधिष्ये महीपते॥१३॥

"Being enraged at the destruction of Shishupala, I shall dispatch today to the abode of Yama that mean and treacherous wight of vicious deeds. Oh king of the earth, "I shall slay him, vicious character as he is by whom, my brother, the great king Shishupala, was killed.

भ्राता बालश्च राजा च न च संग्राममूर्धनि।

प्रमत्तश्च हतो वीरस्तं हनिष्ये जनार्दनम्॥१४॥

My royal brother was a boy and that hero was killed in the battle field unprepared and therefore I shall kill Janarddana."

एवमादि महाराज विलप्य दिवमास्थितः।

कामगेन स सौभेन क्षिप्त्वा मां कुरुनन्दन॥१५॥

O great king, having thus bewailed and abused me, O descendant of Kuru, he rose up in the sky in (his car) Saubha, coursing at will.

तमश्रौषमहं गत्वा यथावृत्तः स दुर्मतिः।

मयि कौरव्य दुष्टात्मा मार्तिकावतको नृपः॥१६॥

Returning there, O descendant of Kuru, I heard all that the vicious-minded and evil-souled king of Marika had said regarding myself.

ततोऽहमपि कौरव्य रोषव्याकुलमानसः।

निश्चित्य मनसा राजन् वधायास्य मनो दधे॥१७॥

Thereupon, O descendant of Kuru, O king, having my mind agitated by wrath and resolving in my mind to kill him, I determined to do it.

आनर्तेषु विमर्दं च क्षेपं चात्मनि कौरव।

प्रवृद्धमवलेपं च तस्य दुष्कृतकमणः॥१८॥

ततः सौभवधायाहं प्रतस्थे पृथिवीपते।

स मया सागरावर्ते दृष्ट आसीत् परीप्सता॥१९॥

O descendant of Kuru, having heard of his oppressions on the Anarthas, of his vilifying me and also of the increasing arrogance of that one of impious deeds (I resolved upon his destruction). Thereupon, I proceeded, O lord of the earth, to destroy Saubha. He (Shalva) was espied by me in an island in the midst of an ocean.

ततः प्रधमाप्य जलजं पाञ्चजन्यमहं नृप।

आहूय शाल्वं समरे युद्धाय समवस्थितः॥२०॥

Thereupon O king, blowing my conch, called Panchajanya, obtained from the ocean and inviting Shalva to an encounter I prepared myself for battle.

तन्मुहूर्तमभूद् युद्धं तत्र मे दानवैः सह।

वशीभूतश्च मे सर्वे भूतले च निपातिताः॥२१॥

There took place at once a dreadful encounter between me and the Danavas and they were all vanquished and prostrated on earth by me.

एतत् कार्यं महाबाहो येनाहं नागमं तदा।

श्रुत्वैव हास्तिनपुरं द्यूतं चाविनयोल्लिखितम्।

दुतमागतवान् युष्मान् द्रष्टुकामः सुदुःखितान्॥२२॥

It is for this, O mighty-armed hero, that I could not come to you. But no sooner I heard of the unfair gambling at Hastinapur than I have come here to see you who have been thus sunk in calamity.

CHAPTER 15

(ARJUNABHIGAMANA PARVA)-

Continued

The destruction of Saubha

युधिष्ठिर उवाच

वासुदेव महाबाहो विस्तरेण महामते!

सौभस्य वधमाचक्ष्व न हि तृप्यामि कथ्यतः॥१॥

Yudhishtira said :

O Vasudeva, O mighty-armed and high-minded hero, tell me in detail the account of the death of the king of Saubha I am not as yet fully satisfied.

वासुदेव उवाच

हतं श्रुत्वा महाबाहो मया श्रौतश्रवं नृप।

उपायाद् भरतश्रेष्ठ शाल्वो द्वारवतीं पुरीम्॥२॥

Krishna said :

O mighty-armed king, O best of the Bharata race, having heard that the son of Shrutasrava (Shishupala) was killed, Shalva came to the city of Daravati.

अरुन्धतां सुदुष्टात्मा सर्वतः पाण्डुनन्दन।

शाल्वो वैहायसं चापि तत् पुरं व्यूह्य विष्ठितः॥३॥

O son of Pandu, the wicked-minded Shalva, stationing his forces in battle-array, invaded that city all around and from above.

तत्रस्थोऽथ महीपालो योधयामास तां पुरीम्।

अभिसारेण सर्वेण तत्र युद्धमवर्तत॥४॥

Thereupon, that ruler of earth, stationing himself in the sky, began to fight with that city. The battle commenced with a thick shower of weapons from all sides.

पुरी समन्ताद् विहिता सपताका सतोरणा।

सचक्रा सहुडा चैव सयन्त्रखनका तथा॥५॥

The city (was then) well furnished with pennons, arches, soldiers, walls, turrets, engines and miners.

सोपशल्यप्रतोलीका साट्टाट्टालकगोपुरा।

सचक्रग्रहणी चैव सोल्कालातावपोथिका॥६॥

With streets barricaded with spiked wood-works, with towers and edifices on gateways, with plentiful provisions, with offensive weapons, with engines for hurling burning brands and fires.

सोष्टिका भरतश्रेष्ठ सभेरीपणवानका।

सतोमराङ्कुशा राजन् सशतघ्नीकलाङ्गला॥७॥

सभुशुण्ड्यश्मगुडका सायुधा सपरश्वधा।

लोहचर्मवती चापि साग्निः सगुडशृङ्गिका॥८॥

O best of the Bharata race, O king, with deer-skin vessels (for carrying water), with trumpets, taboos and drums, with lances and forks and Sataghnis, with plough-shares. With rockets, stones, battle-axes and other weapons, with shields protected by iron, with engines for hurling balls and bullets and fires.

शास्त्रदृष्टेन विधिना सुयुक्ता भरतर्षभा।

स्थैरनेकैर्विविधैर्गदसाम्बोद्धवादिभिः॥९॥

पुरुषैः कुरुशार्दूल समर्थैः प्रतिवारणे।

अतिख्यातकुलैर्वीरैर्दृष्टवीर्यैश्च संयुगे॥१०॥

मध्यमेन च गुल्मेन रक्षिभिः सा सुरक्षिता।

उत्क्षिप्तगुल्मैश्च तथा हयैश्च सपताकिभिः॥११॥

आघोषितं च नगरे न पातव्या सुरेति वै।

प्रमादं परिरक्षद्भिरुचसेनोद्धवादिभिः॥१२॥

O best of the Bharata race, all this was kept-according to the Shastras. It was also well-protected by numerous cars and also by Gada, Samba, Udhava and others. O best of the Kurus and also by warriors of prowess, all well-trying in battle, all well-born and all capable of encountering any foe. All these warriors, placing themselves in commanding positions and being aided by cavalry and standard bearers, began to protect the city. To prevent carelessness and to avoid danger Ugrasena, Udhava and others, proclaimed throughout the city that none should drink liquor.

प्रमत्तेष्वभिघातं हि कुर्याच्छाल्वो नराधिपः।

इति कृत्वाप्रमत्तास्ते सर्वे वृष्णयन्धकाः स्थिताः॥१३॥

Well-knowing that they would be killed by king Shalva, if they became intoxicated all the Vrishnis and the Andhakas, remained sober and watchful.

आनर्ताश्च तथा सर्वे नटा नर्तकायनाः।

बहिर्निर्वासिताः क्षिप्रं रक्षद्भिर्वित्तसंचयम्॥१४॥

The guards soon drove out of the city all actors, dancers and singers of the Anartha country.

संक्रमा भेदिताः सर्वे नावश्च प्रतिषेधिताः।

परिखाश्चापि कौरव्य कालैः सुनिचिताः कृताः॥१५॥

उदपानाः कुरुश्रेष्ठ तथैवाप्यम्बरीषकाः।

समन्तात् क्रोशमात्रं च कारिता विषमा च भूः॥१६॥

O descendant of Kuru, all the bridges over rivers were destroyed and boats were forbidden to ply (in those rivers) and the trenches around the city were spiked with poles at the bottom, O best of the Kurus, the land around the city for full two miles was rendered uneven and holes and pits were dug there; combustibles were secreted below its surface.

प्रकृत्या विषमं दुर्गं प्रकृत्या च सुरक्षितम्।

प्रकृत्या चायुधोपेतं विशेषेण तदानघा॥१७॥

O sinless one, our fort is naturally strong. It is always well-defended and filled with all kinds of weapons.

सुरक्षितं सुगुप्तं च सर्वायुधसमन्वितम्।

तत् पुरं भरतश्रेष्ठ यथेन्द्रभवनं तथा॥१८॥

And in consequence of the preparations made, our city became then more prepared than ever to meet the enemy. O best of the Bharata race, in consequence of all this, it looked like the abode of Indra.

न चामुद्रोऽभिनिर्वाति न चामुद्रः प्रवेश्यते।

वृष्णयन्धकपुरे राजंस्तदा सौभसमागमे॥१९॥

O king, when Shalva thus came, none could, without presenting the sign, that was agreed upon, either enter or leave the city of the Vrishnis and the Andhakas.

अनुरध्यासु सर्वासु चत्वरेषु च कौरवा।

बलं बभूव राजेन्द्र प्रभूतगजवाजिमत्॥२०॥

O descendant of Kuru, O great king, all the streets of the city and its open spaces were filled with numerous horses and elephants.

दत्तवेतनभक्तं च दत्तायुधपरिच्छदम्।

कृतोपधानं च तदा बलमासीन्महाभुजः॥२१॥

O mighty-armed hero, the soldiers were all gratified with the allowances, wages, rations, weapons and dresses (that were given to them).

न कुप्येतेतनी कश्चिन्न चातिक्रान्तेतनी।

नानुग्रहभृतः कश्चिन्न चादृष्टपराक्रमः॥२२॥

Among those soldiers there was none who was not paid in gold, who was not paid at all, who was not somehow obliged and who was not of tried valour.

एवं सुविहिता राजन् द्वारका भूरिदक्षिणा।

आहुकेन सुगुप्ता च राज्ञा राजीवलोचना॥२३॥

O lotus-eyed hero, it was thus that Dvarka, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena).

CHAPTER 16

(ARJUNABHIGAMANA PARVA)- Continued

The destruction of Saubha

वासुदेव उवाच

तां तूपयातो राजेन्द्र शाल्वः सौभपतिस्तदा।

प्रभूतनरनागेन बलेनोपविवेश ह॥१॥

Krishna said :

O king of kings, the lord of Saubha Shalva, came to the city of Dvarka with numerous men, elephants and soldiers.

समे निविष्टा सा सेना प्रभूतसलिलाशये।

चतुरङ्गबलोपेता शाल्वराजाभिपालिता॥२॥

The army, headed by king Shalva, consisting of four kinds of troops, occupied a level ground where there was plentiful supply of water.

वर्जयित्वा श्मशानानि देवताऽऽयतनानि च।

वल्मीकांश्चैत्यवृक्षांश्च तन्निविष्टमभूद् बलम्॥३॥

Avoiding cremation-grounds, temples of gods, sacred trees and grounds covered with ant-hills, his army occupied every other places.

अनीकानां विभागेन पन्थानः संवृताऽभवन्।

प्रवणाय च नैवासञ्छाल्वस्य शिविरे नृपा॥४॥

O king, the roads (leading to Dvarka) were all blocked up by the (various) divisions of his army and the secret passages (from the city) were also all blocked up by the encampment of Shalva's troops.

सर्वायुधसमोपेतं सर्वशस्त्रविशारदम्।

रथनागाश्चकलिलं पदातिध्वजसंकुलम्॥५॥

तुष्टपुष्टबलोपेतं वीरलक्षणलक्षितम्।

विचित्रध्वजसन्नाहं विचित्ररथकार्मुकम्॥६॥

संनिवेश्य च कौरव्य द्वारकायां नरर्षभा।

अभिसारयामास तदा वेगेन पतगेन्द्रवत्॥७॥

O descendant of Kuru, O best of men, like the king of birds (Garuda), he rushed upon Dvarka, with his army, equipped with every kind of weapons, skilled in all arms, furnished with numerous chariots, elephants and cavalry, full of pennons and banners and strengthened with well-paid, well-fed and greatly powerful foot soldiers who bore every mark of heroism and who used wonderful chariots and bows.

तदापतन्तं संदृश्य बलं शाल्वपतेस्तदा।

निर्याय योधयामासुः कुमारः वृष्णिनन्दनः॥८॥

Seeing the army of the king Shalva approached, the youthful princes of the Vrishni race sallied out with the desire of giving him battle.

असहन्तोऽभियानं तच्छाल्वराजस्य कौरवा।

चारुदेष्णाश्च साम्बश्च प्रद्युम्नश्च महारथः॥९॥

ते रथैर्दशिताः सर्वे विचित्राभरणध्वजाः।

संसक्ताः शाल्वराजस्य बहुभिर्योधिपुङ्गवैः॥१०॥

O descendant of Kuru, without being able to bear the pride of king Shalva, Charudeshna, Samba and the great car-warrior, Pradyumna. Clad in armour and adorned with ornaments with color flying, sallied out on their chariots, with the desire of meeting the numerous great warriors of king Shalva.

गृहीत्वा कार्मुकं साम्बः शाल्वस्य सचिवं रणे।

योधयामास संहृष्टः क्षेमवृद्धिं चमूपतिम्॥११॥

Samba, taking up his bow, eagerly attacked on the field of battle Kshemavridhhi, the minister and the commander of Shalva's army.

तस्य बाणमयं वर्षं जाम्बवत्याः सुतो महत्।

मुमोच भरतश्रेष्ठ यथा वर्षं सहस्रदृक्॥१२॥

तद् बाणवर्षं तुमुलं विषेहे स चमूपतिः।

क्षेमवृद्धिर्महाराज हिमवानिव निश्चलः॥१३॥

O best of the Bharata race, as Indra shower down rain, so did the son of Jambhavati (Samba) showers down arrows in a continuous stream. O great king, the commander of (Shalva's) forces, Kshemavridhhi, bore that shower of arrows (and stood) as immovable as the Himalayas.

ततः साम्बाय राजेन्द्र क्षेमवृद्धिरपि स्वयम्।

मुमोच मायाविहितं शरजालं महत्तरम्॥१४॥

O king of kings, thereupon Kshemavridhhi, aided by his power of illusion, poured a great shower of arrows.

ततो मायामयं जालं माययैव विदीर्य सः।

साम्बः शरसहस्रेण रथमस्याभ्यवर्षत॥१५॥

Then dispersing by counter illusion that shower of arrows aided by illusion, Samba showered on his (adversary's) car one thousand arrows.

ततः स विद्धः साम्बेन क्षेमवृद्धिश्चमूपतिः।

अपायाज्जवनैरश्वैः साम्बबाणप्रपीडितः॥१६॥

Then pierced and overwhelmed by the arrows of Samba, the commander of (Shalva's) forces, Kshemavridhhi fled from the field with the help of his fleet steeds.

तस्मिन् विप्रद्रुते कूरे शाल्वस्याथ चमूपतौ।

वेगवान् नाम दैतेयः सुतं मेऽभ्यद्रवद् बली॥१७॥

When the crooked-minded commander of Shalva's army fled from the field, a powerful Daitya, named Vegavan, rushed at my son.

अभिपन्नस्तु राजेन्द्र साम्बो वृष्णिकुलोद्बहः।

वेगं वेगवतो राजंस्तस्थौ वीरो विधारयन्॥१८॥

O king of kings, thus attacked the heroic Samba, the perpetuator of the Vrishni race, withstanding the attack of Vegavan, kept his ground.

स वेगवति कौन्तेय साम्बो वेगवतीं गदाम्।

चिक्षेप तरसा वीरो व्याविद्धञ्च सत्यविक्रमः॥१९॥

O son of Kunti, the heroic and irresistibly powerful Samba, whirling a swift-going club, soon hurled it at Vegavan.

तथा त्वभिहतो राजन् वेगवान् न्यपतद् भुवि।

वातरुण इव क्षुण्णो जीर्णमूलो वनस्पतिः॥२०॥

O king, thus struck with it, Vegavan fell on the ground like a faded, weather beaten and decayed-rooted lord of the forest (banian tree).

तस्मिन् विनिहते वीरे गदानुन्ने महासुरे।

प्रविश्य महतीं सेनां योधयामास मे सुतः॥२१॥

When that heroic and great Asura was killed with the club, my son rushed into (enemy's) troops and began to fight with all.

चारुदेष्णेन संसक्तो विविन्ध्यो नाम दानवः।

महारथः समाज्ञातो महाराज महाधनुः॥२२॥

O great king, a well-known Danava, named Vivindha, a great car-warrior and a great bowman, then rushed upon Charudeshna.

ततः सुतुमुलं युद्धं चारुदेष्णविविन्ध्ययोः।

वृत्रवासवयो राजन् यथा पूर्वं तथाभवत्॥२३॥

O king, the battle between Charudeshna and Vivindha was as fierce as that in the days of yore between Vitra and Vasava (Indra).

अन्योन्यस्याभिसंकुद्धावन्योन्यं जघ्नतुः शरैः।

विनदन्तौ महारावान् सिंहाविव महाबलौ॥२४॥

Enraged with each other, the combatants pierced each other with their arrows and uttered loud roars like two powerful lions.

रौक्मिणेयस्ततो बाणमग्न्यर्कोपमवर्चसम्।

अभिमन्त्र्य महास्त्रेण संदधे शत्रुनाशनम्॥२५॥

Having first vivified it with incantations the son of Rukmini fixed on his bow-string a powerful weapon which possessed the splendour of the sun or the fire and which was capable of destroying all foes.

स विविन्ध्याथ सक्रोधः समाहूय महारथः।

चिक्षेप मे सुतो राजन् स गतासुरस्थापतत्॥२६॥

O king, that great car-warrior, my son, inflamed with anger, challenged Vivindha and

discharged the weapon at him. He (thus struck) fell dead.

विविन्ध्यं निहतं दृष्ट्वा तां च विक्षोभितां चमूम्।

कामगेन स सौभेन शाल्वः पुनरुपागमत्॥२७॥

Seeing Vivindha killed and his army (very much) agitated, Shalva came back again on his (car) Saubha, capable of going everywhere at will.

ततो व्याकुलितं सर्वं द्वारकावासि तद् बलम्।

दृष्ट्वा शाल्वं महाबाहो सौभस्थं नृपते तदा॥२८॥

O mighty-armed king, thereupon seeing Shalva seated on his (car) Saubha, the warriors of Dvarka became very much alarmed.

ततो निर्याय कौरव्य अवस्थाप्य च तद् बलम्।

आनर्तानां महाराज प्रद्युम्नो वाक्यमब्रवीत्॥२९॥

O descendant of Kuru, Pradyumna sallied out and asked the Anarthas not to lose courage. He then thus spoke.

सर्वे भवन्तस्तिष्ठन्तु सर्वे पश्यन्तु मां युधि।

निवारयन्तं संग्रामे बलात् सौभं सराजकम्॥३०॥

“(O warriors), do not lose courage; stay and see me fight. I shall repel with force (the car) Saubha with the king (Shalva) on it.

अहं सौभपतेः सेनामायसैर्भुजगैरिव।

धनुर्भुजविनिर्मुक्तैर्नाशयाम्यद्य यादवाः॥३१॥

O Yadavas, I shall this day destroy the army of the lord of Saubha with my serpent-like weapons discharged from my bow with my hand.

आश्वसध्वं न भीः कार्या सौभराड्य नश्यति।

मयाभिपन्नो दुष्टात्मा ससौभो विनशिष्यति॥३२॥

Be of good cheer, Fear not. I shall today kill him. Attacked by me, the wicked-minded (Shalva) with (his car) SAubha will be destroyed.”

एवं ब्रुवति संहृष्टे प्रद्युम्ने पाण्डुनन्दन।

विष्टितं तद् बलं वीर युयुधे च यथासुखम्॥३३॥

O son of Pandu, O hero, when Pradyumna thus spoke with a cheerful heart, the Yadava warriors stood on the field and began to fight cheerfully.

CHAPTER 17

(ARJUNABHIGAMANA PARVA)-

Continued

The destruction of Saubha

वासुदेव उवाच

एवमुक्त्वा रौक्मिणेयो यादवान् भरतर्षभा

दंशितैर्हरिभिर्युक्तं स्थमास्थाय काञ्चनम्॥१॥

उच्छ्रित्य मकरं केतुं व्यात्ताननमिवान्तकम्।

उत्पतद्भिरिवाकाशं तैर्हयैरन्वयात् परान्॥२॥

विक्षिपन् नादयंश्चापिधनुः श्रेष्ठं महाबलः।

तूणखड्गधरः शूरो बद्धगोधाङ्गुलित्रवान्॥३॥

स विद्युच्छुरितं चापं विहरन् वै तलात् तलम्।

मोहयामास दैतेयान् सर्वान् सौभनिवासिनः॥४॥

Krishna said :

O best of the Bharata race, having thus spoken to the Yadavas, the son of Rukmini (Pradyumna) ascended on his golden car yoked with horses clad in armour. On it (the car) stood a standard, bearing, the figure of a gaping-mouthed Makara. It was as fearful as Yama himself. He rushed upon the enemy with his steeds who were rather flying than running over the ground. The hero, equipped with quiver and sword and with his fingers incased in leather, strung with great strength the bow which possessed the splendour of bow which possessed the splendour of lightning. Transferring it from hand to hand as if in contempt of the enemy, he spread confusion among the Danavas and the other warriors, the inhabitants of Saubha.

तस्य विक्षिपतश्चापं संदधानस्य चासकृत्।

नान्तरं ददृशे कश्चिन्निघ्नतः शात्रवान् रणे॥५॥

As he went on killing the Danavas in battle and as he sat in contempt of the foe (on his car), none could mark the slightest interval between the successive arrows (shot by him.)

मुखस्य वर्णो न विकल्पतेऽस्य

चेलुश्च गात्राणि न चापि तस्य।

सिंहोन्नतं चाप्यभिगर्जतोऽस्य

शुश्राव लोकोऽद्भुतवीर्यमङ्गयम्॥६॥

The color of his face did not change and his limbs did not tremble. People only heard his lion-like roars which indicated his wonderful valour.

जलेचरः काञ्चयत्सिंस्थो

व्यात्ताननः सर्वतिमिप्रमाथी।

वित्रासयन् राजति वाहमुख्ये

शाल्वस्य सेनाप्रमुखेज्जाङ्घ्र्यः॥७॥

The aquatic creature (Makara), that devourer of all fishes, which was on the golden flag-staff of that best of cars with wide-opened mouth, struck terror into the hearts of all the warriors of (king) Shalva.

ततस्तूर्णं विनिष्पत्य प्रद्युम्नः शत्रुकर्षणः।

शाल्वमेवाभिदुद्राव विधित्सुः कलहं नृप॥८॥

O king, that chastiser of foes, Pradyumna, rushed there with speed against Shalva himself who was so desirous of fighting with him.

अभियानं तु वीरेण प्रद्युम्नेन महारणे।

नामर्षयत संक्रुद्धः शाल्वः कुरुकुलोद्बह॥९॥

O perpetuator of the Kuru race, challenged by the heroic Pradyumna in that great battle, the angry Shalva could not bear it.

स रोषमदमत्तो वै कामगादवरुह्य चा

प्रद्युम्नं योधयामास शाल्वः परपुरंजयः॥१०॥

Resolved to fight with Pradyumna and maddened with anger, that conqueror of hostile city, Shalva, then descended from his beautiful car of unchecked speed.

तयोः सुतुमुलं युद्धं शाल्ववृष्णिप्रवीरयोः।

समेता ददृशुर्लोका बलिवासवयोरिवा॥११॥

All the people (as spectators) looked at that battle between Shalva and that foremost of the Vrishni heroes (Pradyumna) which was like the battle between Vasava (Indra) and Bali.

तस्य मायामयो वीर रथो हेमपरिष्कृतः।

सपताकः सध्वजश्च सानुकर्षः स तूणवान्॥१२॥

स तं रथवरं श्रीमान् समारुह्य किल प्रभो।

मुमोच बाणान् कौरव्य प्रद्युम्नाय महाबलः॥१३॥

O hero, O lord, O descendant of Kuru, ascending on his beautiful, illusive and best of all chariots, decked with gold and furnished

with flags and flag-staffs and (equipped) with quivers, the illustrious and the mighty Shalva began to discharge his arrows at Pradyumna.

ततो बाणमयं वर्षं व्यसृजत् तरसा रणे।

प्रद्युम्नो भुजवेगेन शाल्वं सम्मोहयन्निव॥१४॥

Thereupon Pradyumna also overwhelmed Shalva in the battle by a thick shower of arrows shot by the strength of his arms.

स तैरभिहतः संख्ये नामर्षयत सौभराद्।

शरान् दीप्ताग्निसंकाशान् मुमोच तनये मम॥१५॥

The king of Saubha thus attacked did not endure it. He discharged, at my son, arrows that were like blazing fire.

तमापतन्तं बाणौघं स चिच्छेद महाबलः।

ततश्चान्याज्छरान् दीप्तान् प्रचिक्षेप सुते मम॥१६॥

That great warrior (my son) drove off that shower of arrows. Seeing this, he (Shalva) rained on my son other weapons of blazing splendour.

स शाल्वबाणै राजेन्द्र विद्धो रुक्मिणिनन्दनः।

मुमोच बाणं त्वरितो मर्मभेदिनमाहवे॥१७॥

O king of kings, having been thus pierced, the son of Rukmani without loss of time discharged an arrow which was capable of reaching the vitals of a foe.

तस्य वर्म विभिद्याशु स बाणो मत्सुतेरितः।

विव्याध हृदयं पत्री स मुमोह पपात च॥१८॥

That winged arrow, discharged by my son, pierced his (Shalva's) armour and entered into his heart; whereupon he fell down in a swoon.

तस्मिन् निपतिते वीरे शाल्वराजे विचेतसि।

सम्प्राद्रवन् दानवेन्द्रा दारयन्तो वसुंधराम्॥१९॥

When the heroic king Shalva fell down senseless, all the chief Danavas rending the earth beneath their feet fled away.

हाहाकृतमभूत् सैन्यं शाल्वस्य पृथिवीपते।

नष्टसंज्ञे निपतिते तदा सौभपतौ नृपे॥२०॥

O ruler of earth, seeing their king, the lord of Saubha drop down senseless (on the ground), the soldiers of Shalva sent up exclamations of "Oh," and "Alas."

तत उत्थाय कौरव्य प्रतिलभ्य च चेतनाम्।

मुमोच बाणान् सहसा प्रद्युम्नाय महाबलः॥२१॥

O descendant of Kuru, (soon) regaining his consciousness, that greatly powerful hero (Shalva) suddenly discharged arrows at Pradyumna.

तैः स विद्धो महाबाहुः प्रद्युम्नः समरे स्थितः।

जनुदेशे भृशं वीरो व्यवसीदद् रथे तदा॥२२॥

Thereupon the heroic and the mighty-armed Pradyumna, having been thus severely wounded about his throat by his adversary in the battle, was enfeebled on his car.

तं स विद्ध्वा महाराज शाल्वो रुक्मिणिनन्दनम्।

ननाद सिंहनादं वै नादेनापूरयन् महीम्॥२३॥

O great king, thus wounding the son of Rukmani, Shalva roared like a lion and filled the entire earth with his roars.

ततो मोहं समापन्ने तनये मम भारता।

मुमोच बाणांस्त्वरितः पुनरन्यान् दुरासदान्॥२४॥

O descendant of Bharata, thereupon when my son became senseless, he (Shalva) without losing a moment again discharged at him other weapons, all difficult to withstand.

स तैरभिहतो बाणैर्बहुभिस्तेन मोहितः।

निश्चेष्टः कौरवश्रेष्ठ प्रद्युम्नोऽभूद् रणाजिरे॥२५॥

O best of Kurus, thus pierced with numberless arrows and deprived of his consciousness, Pradyumna fell (on his car) motionless in the field of battle.

CHAPTER 18

(ARJUNABHIGAMANA PARVA)-

Continued

The destruction of Saubha

वासुदेव उवाच

शाल्वबाणादिति तस्मिन् प्रद्युम्ने बलिनां वरे।

वृष्णयो भग्नसंकल्पा विव्यथुः पृतनागताः॥१॥

हाहाकृतमभूत् सर्वं वृष्णयन्त्रकबलं ततः।

प्रद्युम्ने मोहिते राजन् परे च मुदिता भृशम्॥२॥

Krishna said :

O king, when Pradyumna (wounded by the arrows) became very much disheartened and aggrieved, the Vrishnis and the Andhakas began to exclaim, "Oh" and "Alas." The enemies (Shalva's men) became exceedingly joyful.

तं तथा मोहितं दृष्ट्वा सारथिर्जवनैर्हयैः।

रणादपाहरत् तूर्णं शिक्षितो दारुकिस्तदा॥३॥

Having seen him thus unconscious, his trained charioteer, the son of Daruka, carried him off the field with the help of his fleet steed.

नातिदूरापयाते तु रथे रथवरप्रणुत्।

धनुर्गृहीत्वा यन्तारं लब्धसंज्ञोऽब्रवीदिदम्॥४॥

The chariot had not been taken far off, when that foremost of warriors (Pradyumna) regained his consciousness. Taking up his bow, he thus spoke to his charioteer.

सौते किं ते व्यवसितं कस्माद् यासि पराङ्मुखः।

नैष वृष्णिप्रवीराणामाहवेधर्म उच्यते॥५॥

Pradyumna said :

O son of Suta, what have you done? Why do you go away, leaving the field of battle? This is not the usage of the Vrishni heroes in battle.

कच्चित् सौते न ते मोहः शाल्वं दृष्ट्वा महाहवे।

विषादो वा रणं दृष्ट्वा ब्रूहि मे त्वं यथातथम्॥६॥

O son of Suta, have you been bewildered at the sight of Shalva in that great battle? Have you been disheartened at the sight of the battle? Tell me truly your mind.

सौतिरुवाच

जानादने न मे मोहो नापि मां भयमाविशत्।

अतिभारं तु ते मन्ये शाल्वं केशवनन्दन॥७॥

The Charioteer said :

O son of Janardana, I am not bewildered. Fear has not taken possession of me. But O son of Keshava, I think it is difficult to defeat Shalva.

सोऽपयामि शनैर्वीरं बलवानेष पापकृत्।

मोहितश्च रणे शूरो रक्ष्यः सारथिना रथी॥८॥

Therefore, O hero, I am slowly retiring from the field. This wretch is stronger than you. A charioteer ought to protect the warrior on his car when he is deprived of his senses in battle.

आयुष्मन्स्त्वं मया नित्यं रक्षितव्यस्त्वयाप्यहम्।
रक्षितव्यो रथी नित्यमिति कृत्वापयाम्यहम्॥१॥

O hero of long life, you should always be protected by me, as you ought to protect me always. Thinking that a warrior on a car should always be protected by his charioteer, I am carrying you away (from the field of battle).

एकश्चासि महाबाहो बहवश्चापि दानवाः।

न समं रौक्मिणेयाहं रणे मत्वापयामि वै॥१०॥

O mighty-armed hero, you are but only one, whereas the Danavas are many. O son of Rukmani, thinking that you are not equal to them in battle, I am going away (from the battle).

एवं ब्रुवति सूते तु तदा मकरकेतुमान्।

उवाच सूतं कौरव्य निवर्तय रथं पुनः॥११॥

दारुकात्मज मैवं त्वं पुनः कार्षीः कथंचन।

व्यपयानं रणात् सौते जीवतो मम कर्हिचित्॥१२॥

Krishna said :

O descendant of Kuru, when the son of Suta thus spoke, the Makara standard hero (Pradyumna) said to the Suta, "Turn back the chariot? O son of Daruka, never do so again. O son of Suta, never turn back from the battle till I am alive.

न स वृष्णिकुले जातो यो वै त्यजति संगरम्।

यो वा निपतितं हन्ति तवास्मीति च वादिनम्॥१३॥

He is no son of a Vrishni who forsakes the field of battle, who kills the enemy fallen at his feet and crying "I am yours."

तथा स्त्रियं च यो हन्ति बालं वृद्धं तथैव च।

विरथं विप्रकीर्णं च भग्नशस्त्रायुधं तथा॥१४॥

Who kills a woman, a boy, an old man or a warrior who is in distress and who is deprived of his car or whose weapons are broken.

त्वं च सूतकुले जातो विनीतः सूतकर्मणि।

धर्मज्ञश्चासि वृष्णीनामाहवेष्पि दारुके॥१५॥

You are born in the race of Sutas (charioteers) and you are well-skilled in your profession. O son of Daruka, you know the usage of the Vrishnis in battle.

स जानंश्चरितं कृत्स्नं वृष्णीनां पृतनामुखे।

अपयानं पुनः सौते मैवं कार्षीः कथंचन॥१६॥

Conversant as you are with all the usages of the Vrishnis in battle, O son of Suta, you should never again fly from the field as you have done now.

अपयातं हतं पृष्ठे भ्रान्तं रणपलायितम्।

गदाचजो दुराधर्षः किं मां वक्ष्यति माधवः॥१७॥

What will the irrepressible Madhava, the elder brother of Gada, say when he will hear that I have run away from the battle in bewilderment and that I have been struck on my back?

केशवस्याचजो वापि नीलवासा मदोत्कटः।

किं वक्ष्यति महाबाहुर्बलदेवः समागतः॥१८॥

What will the elder brother of Keshava, the mighty-armed Baladeva, who is clad in blue and inebriated with wine, say when he will return?

किं वक्ष्यति शिनेर्नप्ता नरसिंहो महाधनुः।

अपयातं रणात् सूतं साम्बश्च समितिजयः॥१९॥

O Suta, what will that best of men, the grandson of Sini that great bowman (Satyaki), say when he will hear that I have run away from the battle? What will the ever-victorious Samba.

चारुदेष्णाश्च दुर्धर्षस्तथैव गदसारणौ।

अक्रूरश्च महाबाहुः किं मां वक्ष्यति सारथे॥२०॥

O charioteer and irrepressible Charudeshna, Gada, Sarana and the mighty-armed Akrura say to me?

शूरं सम्भावितं शान्तं नित्यं पुरुषमानिनम्।

स्त्रियश्च वृष्णिवीराणां किं मां वक्ष्यन्ति संहताः॥२१॥

What will the wives of the Vrishni heroes when they would meet together say of me who have been hitherto considered as brave, well-conducted, respectable and possessing manly pride.

प्रद्युम्नोऽयमुपायाति भीतस्त्यक्त्वा महाहवम्।

धिगेनमिति वक्ष्यन्ति न तु वक्ष्यन्ति साध्विति॥२२॥

They will say "Here comes Pradyumna, the coward, running away from the great battle. Fie on him." They will never say "Well done?"

धिगवाचा परिहासोऽपि मम वा मद्विषस्य वा।

मृत्युनाभ्यधिकः सौते स त्वं मा व्यपयाः पुनः॥२३॥

O son of Suta, ridicule with the exclamation of fie is to me or to a person like me is more than death. Thereupon never again leave the field of battle.

भारं हि मयि संन्यस्य यातो मधुनिहा हरिः।

यज्ञं भारतसिंहस्य न हि शक्योऽद्य मर्षितुम्॥२४॥

Giving charge (of the city) to me, the slayer of Madhu, Hari (Krishna), has gone to the sacrifice of the foremost of the Bharata race (Yudhishtira). Therefore I cannot bear to be quiet now.

कृतवर्मा मया वीरो निर्यास्यन्नेव वारितः।

शाल्वं निवारयिष्येऽहं तिष्ठ त्वमिति सूतज॥२५॥

O son of Suta, when the heroic Kritavarma was coming out to meet Shalva, I made his desist, saying "I will resist him (Shalva). You better stay."

स च सम्भावयन् मां वै निवृत्तो हृदिकात्मजः।

तं समेत्य रणं त्यक्त्वा किं वक्ष्यामि महारथम्॥२६॥

The son of Hridika (Kritavarma) desisted in order to honour me. Having left the field of battle, what shall I say to that great warrior?

उपयान्तं दुराधर्षं शङ्खचक्रगदाधरम्।

पुरुषं पुण्डरीकाक्षं किं वक्ष्यामि महाभुजम्॥२७॥

When that irresistible and mighty-armed hero, that holder of the conch, the discus and the club, will return, what shall I say to that lotus-eyed one?

सात्यकिं बलदेवं च ये चान्येऽन्यकवृष्णयः।

मया स्पर्धन्ति सततं किं नु वक्ष्यामि तानहम्॥२८॥

What shall I say to Satyaki, Baladeva and others of the Vrishni and the Andhaka races who always boast of me?

त्यक्त्वा रणमिमं सौते पृष्ठतोऽभ्याहतः शरैः।

त्वयापनीतो विवशो न जीवेयं कथंचन॥२९॥

O son of Suta, having left the battle and having been struck at the back with arrows and carried away by you (from the field of battle) as I was insensible, I shall by no means be able to live (any longer).

स निवर्त रथेनाशु पुनर्दासकनन्दन।

न चैतदेवं कर्तव्यमथापत्यु कथंचन॥३०॥

O son of Daruka, turn speedily the chariot back again. Never act in this way again, even not at the time of the greatest danger.

न जीवितमहं सौते बहु मन्ये कथंचन।

अपयातो रणाद् भीतः पृष्ठतोऽभ्याहतः शरैः॥३१॥

O son of Suta, having fled from the field like a coward and having been wounded at the back by arrows I consider life worth nothing?

कदापि सूतपुत्र त्वं जानीषे मां भयार्दितम्।

अपयातं रणं हित्वा यथा कापुरुषं तता॥३२॥

O son of Suta, have you ever seen me fly from the battle like a coward?

न युक्तं भवता त्यक्तुं संग्रामं दारुकात्मज'

मयि युद्धार्थिनि भृशं स त्वं याहि यतो रणम्॥३३॥

O son of Daruka, you ought not to have left the battle while my desire for fight had not been gratified. Therefore, go back to the battle again.

CHAPTER 19

(ARJUNABHIGAMANA PARVA)-

Continued

The destruction of Saubha

वासुदेव उवाच

एवमुक्तस्तु कौन्तेय सूतपुत्रस्ततोऽब्रवीत्।

प्रद्युम्नं बलिनां श्रेष्ठं मधुरं श्लक्ष्णमञ्जसा॥१॥

Krishna said :

O son of Kunti, having been thus addressed, the son of Suta (the charioteer) then replied to Pradyumna, that foremost of heroes, in these sweet words.

न मे भयं रौक्मिणेय संग्रामे यच्छतो हयान्।

युद्धज्ञोऽस्मि च वृष्णीनां नात्र किंचिदतोऽन्यथा॥२॥

The Charioteer said :

O son of Rukmani, I am not afraid to guide horses in battle. I am acquainted with the usage of the Vrishnis in war. It is in no way otherwise.

आयुष्मन्पुण्डेशस्तु सारथ्ये वर्ततां स्मृतः।

सर्वार्थेषु रथी रक्ष्यस्त्वं चापि भृशपीडितः॥३॥

O hero of long life, those that are placed as charioteers (on the cars) are taught to protect the warriors on their chariots. You were greatly afflicted.

त्वं हि शाल्वप्रयुक्तेन शरेणाभिहतो भृशम्।

कश्मलाभिहतो वीर ततोऽहमपयातवान्॥४॥

O hero, you were very much wounded by the arrows shot by Shalva, you were also deprived of your senses. Therefore I retired (with you) from the field of battle.

स त्वं सात्वतमुख्याद्य लब्धसंज्ञो यदृच्छया।

पश्य मे हयसंयाने शिक्षां केशवनन्दन॥५॥

O foremost of the Satyatas, O son of Keshava, now that you have regained your senses, without further trouble you will now see my skill in guiding the horses.

दारुकेणाहमुत्पन्नो यथावच्चैव शिक्षितः।

वीतभीः प्रविशाम्येतां शाल्वस्य प्रथितां चमूम्॥६॥

I am born of Daruka and I have been duly trained (in my art); I shall now enter into the well-arranged army of Shalva without the least fear.

वासुदेव उवाच

एवमुक्त्वा ततो वीर हयान् संचोद्य संगरे।

रश्मिभिस्तु समुद्यम्य जवेनाभ्यपतत् तदा॥७॥

Krishna said :

O hero, having said this, the charioteer pulled the reins and led the horses with great speed to the field of battle.

मण्डलानि विचित्राणि यमकानीतराणि च।

सव्यानि च विचित्राणि दक्षिणानि च सर्वशः॥८॥

प्रतोदेनाहता राजन् रश्मिभिश्च समुद्यताः।

उत्पतन्त इवाकाशे व्यचरंस्ते हयोत्तमाः॥९॥

O king, struck with the whip and pulled by the reins, those excellent horses, appeared as if they were flying in the air by performing various beautiful motions, now circular, now similar, now dissimilar, now going to the right and now going to the left.

ते हस्तलाघवोपेतं विज्ञाय नृप दारुकिम्।

दह्यमाना इव तदा नास्पृशंश्चरणैर्महीम्॥१०॥

O king, those horses, understanding as it were the desire of the son of Daruka, became as if burned with energy and seemed to fly without touching the ground with their feet.

सोऽपंसव्यां चमूं तस्य शाल्वस्य भरतर्षभा।

चकार नातियत्नेन तदद्भुतमिवाभवत्॥११॥

O foremost of men, he wheeled round Shalva's army so easily that they who witnessed it became very much surprised.

अमृद्यमाणोऽपसव्यं प्रद्युम्नेन च सौभराट्।

यन्तारमस्य सहसा त्रिभिर्बाणैः समार्दयत्॥१२॥

Being unable to bear that manouevre of Pradyumna, the king of Saubha, instantly discharged three arrows at the charioteer (of his adversary).

दारुकस्य सुतस्तत्र बाणवेगमचिन्तयन्।

भूय एव महाबाहो प्रययावपसव्यतः॥१३॥

ततो बाणान् बहुविधान् पुनरेव स सौभराट्।

मुमोच तनये वीर मम रुक्मिणिनन्दने॥१४॥

तानप्राप्ताञ्चितैर्बाणैश्चिच्छेद परवीरहा।

रौक्मिणेयः स्मितं कृत्वा दर्शयन् हस्तालाघवम्॥१५॥

छिन्नान् दृष्ट्वा तु तान् बाणान् प्रद्युम्नेन च सौभराट्।

आसुरीं दारुणीं मायामास्थाय व्यसृजच्छरान्॥१६॥

O mighty-armed hero, without taking any notice of the force of those arrows the son of Daruka, continued to lead the chariot round the (Shalva's) army as he was doing (from the start). O hero, thereupon the king Shalva, again discharged at my son, the son born of Rukmani, a shower of various kinds of weapons. But that slayer of hostile heroes, the son of Rukmani, smilingly showed the lightness of his hand and cut off all those weapons before they reached him. Seeing all his weapons cut down, the Saubha king, taking recourse of the terrible illusion, natural to the Asuras, poured a shower of weapons.

प्रयुज्यमानमाज्ञाय दैतेयास्त्रं महाबलम्।

ब्रह्मास्त्रेणान्तराच्छित्त्वा मुमोचान्यान् पतत्रिणः।

Cutting off those greatly powerful weapon of the Daitya in the mid-air by means of the Brahma weapon, he (Pradyumna) discharged winged weapons of other kinds.

ते तदस्त्रं विधूयाशु विव्यधू रुधिराशनाः।

शिरस्युरसि वक्त्रे च स मुमोह पपात च॥१८॥

These (weapons), which ever delight (in tasting) blood, warded off the arrows of the Daitya and pierced his head, bosom and face. Thereupon he (Shalva) fell down senseless.

तस्मिन् निपतिते क्षुब्धे शाल्वे बाणप्रपीडिते।

रौक्मिणेयो परं बाणं संदधे शत्रुनाशनम्॥१९॥

When wounded by arrows, the mean-minded Shalva fell down, the son of Rukmani discharged at him another arrows capable destroying every enemy.

तमर्चितं सर्वदशार्हपूगै—

राशीविषाग्निज्वलनप्रकाशम्।

दृष्ट्वा शरं ज्यामभिनीयमानं

बभूव हाहाकृतमन्तरिक्षम्॥२०॥

When that arrow, which was worshipped by all the Dashaharas, which was flaming like the fire and which was as fatal as a venomous snake, was fixed on the bowstring, that sight filled the air with cries of "Oh" and "Alas."

ततो देवगणाः सर्वे सेन्द्राः सह्यनेश्वराः।

नारदं प्रेषयामासुः श्वसनं च मनोजवम्॥२१॥

Thereupon all the celestials with Indra and the lord of wealth (Kubera) at their head sent (to Pradyumna) Narada and the god of wind (Vayu) with the speed of mind.

तौ रौक्मिणेयमागम्य वचोऽब्रूतां दिवौकसाम्।

नैव वध्यस्त्वया वीर शाल्वराजः कथंचन॥२२॥

These two (celestials), coming to the son of Rukmani, thus told him the message (sent) by the celestials. They said "O hero, the king Shalva is never to be killed by you.

संहरस्व पुनर्बाणमवध्योऽयं त्वया रणे।

एतस्य च शरस्याजौ नावध्योऽस्ति पुमान् क्वचित्॥

There is none who cannot be killed by that arrow. He is however unslayable by you in battle, therefore draw back the arrow.

मृत्युरस्य महाबाहो रणे देवकिनन्दनः।

कृष्णः संकल्पितोधात्रा तन्मिथ्या न भवेदिति॥२४॥

"O mighty-armed hero, the creator has ordained that he will be killed by Krishna, the son of Devaki. Let it not be falsified."

ततः परमसंहृष्टः प्रद्युम्नः शरमुत्तमम्।

संजहारधनुःश्रेष्ठात् तूणे चैव न्यवेशयत्॥२५॥

Thereupon that excellent hero, Pradyumna, withdrew that foremost of arrows from his excellent bow and kept it back into his quiver.

तत उत्थाय राजेन्द्र शाल्वः परमदुर्मनाः।

व्यपायात् सबलस्तूर्णं प्रद्युम्नशरपीडितः॥२६॥

O king of kings, then the mighty Shalva, pierced with the arrows of Pradyumna, rose up disheartened; and he then speedily fled away.

स द्वारकां परित्यज्य क्रूरो वृष्णिभिरार्दितः।

सौभमास्थाय राजेन्द्र दिवमाचक्रमे तदा॥२७॥

O king of kings, the wicked-minded (Shalva), thus defeated by the Vrishni, ascended (his car) Saubha made of precious metals; and leaving Dvarka he disappeared through the skies.

CHAPTER 20

(ARJUNABHIGAMANA PARVA)-

Continued

The destruction of Saubha

वासुदेव उवाच

आनर्तनगरं मुक्तं ततोऽहमगमं तदा।

महाक्रतौ राजसूये निवृत्ते नृपते तव॥१॥

Krishna said :

O king, when he (Shalva) left the city of the Anarthas, I returned there on the completion of your great Rajasuya sacrifice.

अपश्यं द्वारकां चाहं महाराज हतत्विषम्।

निःस्वाध्यायवषट्कारां निर्भूषणवरस्त्रियम्॥२॥

अनभिज्ञेयरूपाणि द्वारकोपवनानि च।

दृष्ट्वा शङ्कोपपन्नोऽहमपृच्छं हृदिकात्मजम्॥३॥

O great king, on my arrival I found Dvarka shorn of its splendour. Vedic recitations and sacrificial offerings were stopped, beautiful damsels were destitute of ornaments and the gardens were devoid of beauty. Alarmed by the sight, I asked the son of Hridika.

अस्वस्थनरनारीकमिदं वृष्णिकुलं भृशम्।

किमिदं नरशार्दूल श्रोतुमिच्छामि तत्त्वतः॥४॥

"O best of men, why are the men and the women of the Vrishni race are all woe-begone. I desire to hear all about it."

एवमुक्तः स तु मया विस्तरेणेदमब्रवीत्।

रोधं मोक्षं च शाल्वेन हार्दिक्यो राजसत्तम॥५॥

O best of kings, having been thus addressed by me, the son of Hridika narrated to me in detail the invasion of the city by Shalva and his subsequent defeat and departure.

ततोऽहं भरतश्रेष्ठ श्रुत्वा सर्वमशेषतः।

विनाशे शाल्वराजस्य तदैवाकरवं मतिम्॥६॥

O best of the Bharata race, thereupon having heard all, I instantly made up my mind to kill king Shalva.

ततोऽहं भरतश्रेष्ठ समाश्रास्य पुरे जनम्।

राजानमाहुकं चैव तथैवानकदुन्दुभिम्॥७॥

सर्वान् वृष्णिप्रवीरांश्च हर्षयन्नब्रुवं तदा।

अप्रमादः सद कार्यो नगरे यादवर्षभाः॥८॥

O best of the Bharata race, encouraging the citizens, I thus addressed with cheerfulness king Ahuka and Anakadundubhi and also all the chief heroes of the Vrishni race, "O best of the Yadavas, stay all of you in the city with all caution.

शाल्वराजविनाशाय प्रयातं मां निबोधत।

नाहत्वा तं निवर्तिष्ये पुरीं द्वारवतीं प्रति॥९॥

Know, I shall go to kill Shalva, Without killing him, I shall not return to the city of Dvarvati.

सशाल्वं सौभनगरं हत्वा द्रष्टास्मि वः पुनः।

त्रिः समाहन्यतामेषा दुन्दुभिः शत्रुभीषणा॥१०॥

I will again come back to you after destroying Shalva with his city "Saubha" made of precious metals. Strike up the three notes of the Dundubhi (musical instrument) which are so dreadful to the foes."

ते मयाऽऽश्रिता वीरा यथावद् भरतर्षभा।

सर्वे मामब्रुवन् हृष्टाः प्रयाहि जहि शत्रवान्॥११॥

O best of the Bharata race, thus adequately encouraged by me, they all with cheerful hearts said to me, "Go and kill the enemy."

तैः प्रहृष्टात्मभिर्वीरैराशीर्भिरभिनन्दितः।

वाचयित्वा द्विजश्रेष्ठान् प्रणम्य शिरसा भवम्॥१२॥

शैब्यसुग्रीवयुक्तेन स्थेनानादयन् दिशः।

प्रध्माप्य शङ्खप्रवरं पाञ्चजन्यमहं नृप॥१३॥

प्रयातोऽस्मि नरव्याघ्र बलेन महता वृतः।

क्लृप्तेन चतुरङ्गेण यत्नेन जितकाशिना॥१४॥

O king, having received the benedictions of those cheerful heroes and having caused the Brahmanas to utter auspicious words and having also bowed down to the best of Brahmanas and to Shiva, I started on my car yoked with (my horses) Shaivya and Sugriva, filling all directions with the clatter of its wheels and blowing that best of conches named the Panchajanya. O best of men, surrounded by my invincible and victorious army consisting of four kinds of troops, all so persevering in battle, I started.

समतीत्य बहून् देशान् गिरींश्च बहुपादपान्।

सरांसि सरितश्चैव मार्तिकावतमासदम्॥१५॥

Passing over many countries, mountains and trees, many lakes and rivers, I at last arrived at the country of Martikavata.

तत्राश्रौषं नरव्याघ्र शाल्वं सागरमन्तिकात्।

प्रयान्तं सौभमास्थाय तमहं पृष्ठतोऽन्वयाम्॥१६॥

O best of men, here did I hear that Shalva was coursing in his (car) Saubha near the ocean. I soon followed him there.

ततः सागरमासाद्य कुक्षौ तस्य महोर्मिणः।

समुद्रनाभ्यां शाल्वोऽभूत् सौभमास्थाय शत्रुहन्॥१७॥

O slayer of foes, having reached the ocean (I saw) Shalva on his (Saubha, car made of precious metal in the midst of the ocean full of heaving billows.

स समालोक्य दूरान्मां स्मयन्निव युधिष्ठिर।

आह्वयामास दुष्टात्मा युद्धायैव मुहुर्मुहुः॥१८॥

O Yudhishtira, having seen me from a distance, that wicked-minded (Asura) challenged me again and again to the fight.

तस्य शार्ङ्गविनिर्मुक्तैर्बहुभिर्मर्मभेदिभिः।

पुरं नासाद्यत शरैस्ततो मां रोष आविशत्॥१९॥

Many arrows, each capable of piercing to the very heart, discharged from my bow, did not reach his car. Thereupon I became filled with wrath.

स चापि पापप्रकृतिर्दैतियापसदो नृप।

मध्यवर्षत दुर्धर्षः शरधाराः सहस्रशः॥२०॥

O king, that greatly sinful and irrepressibly powerful wretch of a Daitya's son began to shoot at me thousands of arrows in torrents.

सैनिकान् मम सूतं च हयांश्च समवाकिरत्।

अचिन्तयन्तस्तु शरान् वयं युध्याम भारता॥२१॥

O descendant of Bharata, he showered arrows on my soldiers, on my charioteer and on my horses. But without much caring for his arrows, we continued to fight.

ततः शतसहस्राणि शराणां नतपर्वणाम्।

विक्षिपुः समरे वीरा मयि शाल्वपदानुगाः॥२२॥

Thereupon those warriors who were at the command of Shalva showered on me thousands of straight arrows.

ते हयांश्च रथं चैव तदा दारुकमेव च।

छादयामासुरसुरास्तैर्वाणैर्मर्मेदिभिः॥२३॥

The Asura heroes covered my horses, my car and my charioteer, Daruka, with arrows each capable of piercing to the very heart.

न हया न रथो वीर न यन्ता मम दारुकः।

अदृश्यन्त शरैश्छन्नास्तथाहं सैनिकाश्च मे॥२४॥

O hero, I could not at that time see either my car or horses or my charioteer Daruka. For I and my soldiers were covered with arrows.

ततोऽहमपि कौन्तेय शराणामयुतान् बहून्।

आमन्त्रितानां धनुषा दिव्येन विधिनाक्षिपम्॥२५॥

O son of Kunti, thereupon I too discharged from my bows tens of thousands of arrows inspiring them with proper Mantras and shooting them with celestial methods.

न तत्र विषयस्त्वासीन्मम सैन्यस्य भारता।

खे विषक्तं हि तत् सौभं क्रोशमात्र इवाभवत्॥२६॥

O descendant of Bharata, as that (car) Saubha made of precious metals was in the sky full two miles off, it could not be seen by my troops.

ततस्ते प्रेक्षकाः सर्वे रङ्गवाट इव स्थिताः।

हर्षयामासुरुच्चैर्मां सिंहनादतलस्वनैः॥२७॥

Therefore, they only looked on from that field of battle like (so many) spectators in a place of amusement but they cheered me on by clappings and by shouts loud as the roars of lions.

मत्कराग्रविनिर्मुक्ता दानवानां शरास्तथा।

अङ्गेषु रुचिरापाङ्गा विविशुः शलभा इव॥२८॥

The beautiful arrows discharged from the fore part of my hand penetrated into the bodies of the Danavas like biting insects.

ततो हलहलाशब्दः सौभमध्ये व्यवर्धत।

वध्यतां विशिखैस्तीक्ष्णैः पततां च महार्णवे॥२९॥

Thereupon loud cries of those dying of the wounds inflicted by the arrows rose on the Saubha (car); and they (those wounded) fell into the water of the great ocean.

ते निकृत्तभुजस्कन्धाः कबन्धाकृतिदर्शनाः।

नदन्तो भैरवान् नादान् निपतन्ति स्म दानवाः॥३०॥

Having lost their arms and necks and having appeared like Kabandhas (a sort of headless ghosts), the Danavas fell (down into the sea) with fearful cries.

पतितास्तेऽपि भक्षयन्ते समुद्राभ्योनिवासिभिः।

ततो गोक्रीरकुन्देन्दुमृणालरजतप्रभम्॥३१॥

जलजं पाञ्चजन्यं वै प्राणेनाहमपूरयम्।

तान् दृष्ट्वा पतितांस्तत्र शाल्वः सौभपतिस्ततः॥३२॥

मायायुद्धेन महता योधयामास मां युधि।

ततो गदा हलाः प्रासाः शूलशक्तिपरश्वधाः॥३३॥

असयः शक्तिकुलिशपाशर्षिकनपाः शराः।

पट्टिशश्च भुशुण्डश्च प्रपतन्त्यनिशं मयि॥३४॥

As they fell, they were devoured by the animals, living in the waters of the ocean. Thereupon I powerfully blew the (conch) Panchajanya, which was obtained from the waters and which was as graceful as the lotus stock and as white as the milk or the Kunda flower or the moon or the silver. Having seen them fall, the king of Saubha Shalva. Began to fight with me with the help of illusion. Then he began to hurl upon me clubs, plough-shares,

winged darts, lances, javelins, thunder-bolts, nooses, broad-swords, bullets, shafts, axes and rockets.

तामहं माययैवाशु प्रतिगृह्य व्यनाशयम्।

तस्यां हतायां मायायां गिरिशृङ्गेरयोधयत्॥३५॥

Allowing them to come towards me, I soon destroyed them all by counter illusion. On his illusion being rendered ineffectual, he began to fight with mountain-peaks.

ततोऽभवत् तम इव प्रकाश इव चाभवत्।

दुर्दिनं सुदिनं चैव शीतमुष्णं च भारत॥३६॥

अङ्गारपांशुवर्षे च शस्त्रवर्षे च भारत।

एवं मायां प्रकुर्वाणो योधयामास मां रिपुः॥३७॥

O descendant of Bharata, then there was darkness and light alternately, the day was now fair, now gloomy and now hot and now cold. There was a fearful shower of cools, ashes and weapons. Creating such illusions, the enemy fought with me.

विज्ञाय तदहं सर्वं माययैव व्यनाशयम्।

यथाकालं तु युद्धेन व्यधमं सर्वतः शरैः॥३८॥

Knowing this, I destroyed his illusion by counter illusion; and at the proper times I showered arrows all around.

ततो व्योम महाराज शतसूर्यमिवाभवत्।

शतचन्द्रं च कौन्तेय सहस्रायुततारकम्॥३९॥

O great king, O son of Kunti, then the sky blazed forth with one hundred suns, with one hundred moons and thousands and tens of thousands of stars.

ततो नाज्ञायत तदा दिवारान्नं तथा दिशः।

ततोऽहं मोहमापन्नः प्रज्ञास्त्रं समयोजयम्॥४०॥

None could ascertain whether it was then day or night. None could distinguish even the points of heaven. Thereupon becoming bewildered, I fixed on my bowstring the weapon, named Prajnastra.

ततस्तदस्त्रं कौन्तेयधूतं तूलमिवानलैः।

तथा तदभवद् युद्धं तुमुलं लोमहर्षणम्।

लब्धालोकस्तु राजेन्द्र पुनः शत्रुमयोधयम्॥४१॥

O son of Kunti, that weapon rushed onwards like flakes of cotton blown away by the winds.

Then a great and hair-stirring battle took place. O king of kings, having regained light, I again fought with the enemy.

CHAPTER 21

(ARJUNABHIGAMANA PARVA)-

Continued

The destruction of Saubha

वासुदेव उवाच

एवं स पुरुषव्याघ्र शाल्वराजो महारिपुः।

युध्यमानो मया संख्ये वियदभ्यगमत् पुनः॥१॥

Krishna said :

O best of men, the great enemy, the king Shalva, thus encountered by me in battle, again rose in the sky.

ततः शतघ्नीश्च महागदाश्च

दीप्ताश्च शूलान् मुसलानसींश्च।

चिक्षेप रोषान्मयि मन्दबुद्धिः

शाल्वो महाराज जयाभिकाङ्क्षी॥२॥

O great king, thereupon eagerly desiring victory, that wicked-minded (Danava) hurled at me Shataghni, great maces, flaming lances, big clubs and swords.

तानाशुगैरापततोऽहमाशु

निवार्य हन्तुं खगमान् ख एव।

द्विधा त्रिधा चाच्छिदमाशुमुक्तै-

स्ततोऽन्तरिक्षे निनदो बभूव॥३॥

As the weapons came down through the sky I speedily stopped them with my swift arrows. I cut them off into two or three pieces before they could reach me. Thereupon a great uproar rose in the sky.

ततः शतसहस्रेण शराणां नतपर्वणाम्।

दारुक्ं वाजिनश्चैव रथं च समवाकिरत्॥४॥

He (Shalva) then covered Dārūka, my horses and car with hundreds and thousands of straight arrow.

ततो मामब्रवीद् वीर दारुको विह्वलन्निव।

रथातव्यमिति तिष्ठामि शाल्वबाणप्रपीडितः।

अवस्थातुं न शक्नोमि अङ्गं मे व्यवसीदति॥५॥

O hero, Daruka, who was about to faint away, spoke thus to me, "As it is my duty to stay, therefore I stay, though severely afflicted with the arrows of Shalva. But I am unable any longer to stay, my body has become weak."

इति तस्य निशम्याहं सारथेः करुणं वचः।

अवेक्षमाणो यन्तारमपश्यं शरपीडितम्॥६॥

Hearing these piteous words of my charioteer. I looked at him and saw that my charioteer had been fearfully wounded with arrows.

न तस्योरसि नो मूर्ध्नि न काये न भुजद्वये।

अन्तरं पाण्डवश्रेष्ठ पश्याम्यनिचितं शरैः॥७॥

स तु बाणवरोत्पीडाद् विस्रवत्यसृगुल्बणम्।

अभिवृष्टे यथा मेघे गिरिर्गिरिकथातुमान्॥८॥

O best of the Pandavas, there was not a spot on his breast or on his head or in his body or in his two arms which was not covered with arrows. Blood flowed profusely from his wounds thus inflicted by the arrows. He looked like a hill of red chalk after a shower of rain.

अभीषुहस्तं तं दृष्ट्वा सीदन्तं सारथिं रणे।

अस्तम्भयं महाबाहो शाल्वबाणप्रपीडितम्॥९॥

O mighty-armed hero, seeing my charioteer thus pierced and enfeebled by the hands I cheered him.

अथ मां पुरुषः कश्चिद् द्वारकानिलयोऽब्रवीत्।

त्वरितो रथमध्येत्य सौहृदादिव भारत॥१०॥

आहुकस्य वचो वीर तस्यैव परिचारकः।

विषण्णः सन्नकण्ठेन तन्निबोध युधिष्ठिर॥११॥

O descendant of Bharata, (at this time) a certain person quickly came to my car and addressed me like a friend. O hero, O Yudhishtira, know he appeared (to me) to be a servant of Ahuka and he delivered to me a message from his (Ahuka) in a sad and choked voice.

द्वारकाधिपतिर्वीर आह त्वामाहुको वचः।

केशवैहि विजानीष्व यत् त्वां पितृसखोऽब्रवीत्॥१२॥

(He said), "O hero, the king of Dvarka, Ahuka, has said this to you. "O Keshava, hear what your father's friend has said.

उपयायाद्य शाल्वेन द्वारकां वृष्णिनन्दन।

विषक्ते त्वयि दुर्घर्ष हतः शूरसुतो बलात्॥१३॥

O descendant of Vrishni race, O irrepressible hero, Shalva came to Dvarka in your absence and by main force he has killed the son of Sura (Vasudeva, Krishna's father).

तदलं साधु युद्धेन निवर्तस्व जनार्दन।

द्वारकामेव रक्षस्व कार्यमेतन्महत् त्व॥१४॥

O Janardana, therefore there is no need of fighting here. Cease fighting and defend Dvarka. This is (now) your principal duty."

इत्यहं तस्य वचनं श्रुत्वा परमदुर्मनाः।

निश्चयं नाधिगच्छामि कर्तव्यस्येतरस्य च॥१५॥

Having heard his words, my heart became heavy and I could not ascertain what I should do and what I should not.

सात्यकिं बलदेवं च प्रद्युम्नं च महारथम्।

जगर्हे मनसा वीर तच्छ्रुत्वा महदप्रियम्॥१६॥

O hero, having heard of this great evil, I mentally censured Satyaki, Baladeva and also the great car-warrior Pradyumna.

अहं हि द्वारकायाश्च पितुश्च कुरुनन्दन।

तेषु रक्षां समाधाय प्रयातः सौभपातने॥१७॥

O descendant of Kuru, having reposed on them the duty of protecting Dvarka and my father, I had come to the destruction of Saubha.

बलदेवो महाबाहुः कच्चिज्जीवति शत्रुहा।

सात्यकी रौक्मिण्येश्च चारुदेष्णश्च वीर्यवान्॥१८॥

साम्बप्रभृतयश्चैवेत्यहमासं सुदुर्मनाः।

एतेषु हि नरव्याघ्र जीवत्सु न कथंचन॥१९॥

शक्यः शूरसुतो हन्तुमपि वज्रभृता स्वयम्।

हतः शूरसुतो व्यक्तं चैते परासवः॥२०॥

बलदेवमुखाः सर्व इति मे निश्चिता मतिः।

सोऽहं सर्वविनाशं तं चिन्तयानो मुहुर्मुहुः।

अविह्वलो महाराज पुनः शाल्वमयोद्ययम्॥२१॥

I asked myself in sorrow, "Do that slayer of foes Baladeva, Satyaki, the son of Rukmani, (Pradyumna) the greatly powerful Charudeshna, Samba and others live? O best of men, if they were alive. Even the wielder of thunder (Indra) could not have killed the son of Sura (my father). It is evident the son of Sura is

dead; it is also evident that the others. With Baladeva at their head have all lost their lives. This is my firm belief." I was again and again filled with the thought of their destruction. I was overwhelmed with grief, O great king, but I again fought with Shalva.

ततोऽपश्यं महाराज प्रपतन्तमहं तदा।

सौभाच्छूरसुतं वीर ततो मां मोह आविशत्॥२२॥

O great king, O hero, I now saw the son of Sura (my father) himself falling from the Saubha (car). At this sight I fainted away.

तस्य रूपं प्रपततः पितुर्मम नराधिप।

ययातेः क्षीणपुण्यस्य स्वर्गादिव महीतलम्॥२३॥

O ruler of men, my father appeared like Yayati when he (that king) losing all his virtues fell down towards earth from heaven.

विशीर्णमलिनोष्णीषः प्रकीर्णाम्बरमूर्धजः।

प्रपतन् दृश्यते ह स्म क्षीणपुण्य इव ग्रहः॥२४॥

I saw my father falling like a luminary whose merit is lost, his headgear pale and loosely flowing his hair and dress disordered.

ततः शार्ङ्गधनुःश्रेष्ठं करात् प्रपतितं मम।

मोहापन्नश्च कौन्तेय रथोपस्थ उपाविशम्॥२५॥

O son of Kunti, thereupon my Saranga bow fell from my hand; I fainted away and sat down on the side of the car.

ततो हाहाकृतं सर्वं सैन्यं मे गतचेतनम्।

मां दृष्ट्वा रथनीडस्थं गतासुमिव भारत॥२६॥

O descendant of the Bharata race, seeing me in a swoon on the car and one like dead, my soldiers all exclaimed, "Oh" and "Alas!"

प्रसार्य बाहू पततः प्रसार्य चरणावपि।

रूपं पितुर्मै विबभौ शकुनेः पततो यथा॥२७॥

My father with out-stretched arms and legs appeared like a bird dropping from the sky.

तं पतन्तं महाबाहो शूलपट्टिशपाणयः।

अभिघ्नन्तो भृशं वीर मम चेतो ह्यकम्पयन्॥२८॥

O mighty-armed hero, when he was thus falling, the hostile warriors with lances and axes in their hands began to strike him grievously. At this my heart trembled.

ततो मुहूर्तात् प्रतिलभ्य संज्ञा—

महं तदा वीर महाविमर्दे।

न तत्र सौभं न रिपुं च शाल्वं

पश्यामि वृद्धं पितरं न चापि॥२९॥

O hero, regaining my consciousness soon after, I did not find them in that great battle either the (car) Saubha or the enemy Shalva or my old father.

ततो ममासीन्मनसि मायेयमिति निश्चितम्।

प्रबुद्धोऽस्मि ततो भूयः शतशोऽवाकिरं शरान्॥३०॥

I then concluded in my mind that it was nothing but illusion. Thereupon regaining my senses, I again began to discharge hundreds of arrows.

CHAPTER 22

(ARJUNABHIGAMANA PARVA)-

Continued

The destruction of Saubha

वासुदेव उवाच

ततोऽहं भरतश्रेष्ठ प्रगृह्य रुचिरं धनुः।

शरैरपातयं सौभाच्छिरांसि विबुधद्विषाम्॥३१॥

Krishna said :

O best of the Bharata race, then taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestials from the (car) Saubha.

शरांश्चाशीविषाकारानूर्ध्वगांस्तिग्मतेजसः।

प्रेषयं शाल्वराजाय शार्ङ्गमुक्तान् सुवाससः॥३२॥

I began to discharge from the Saranga (bow) many excellent arrows of the forms of snakes, each capable of going to a great height and each possessing great energy.

ततो नादृश्यत तदा सौभं कुरूकुलोद्बह।

अन्तर्हितं माययाभूत ततोऽहं विस्मितोऽभवम्॥३३॥

O perpetuator of the Kuru race, I could not then see the Saubha, for it had then disappeared on account of the illusion (displayed by the Danava). I became astonished.

अथ दानवसङ्घास्ते विकृताननमूर्धजाः।

उदक्रोशन् महाराज विष्टिते मयि भारत॥३४॥

O descendant of Bharata, O great king, the host of Asuras of fearful visages and hair then sent up a loud roar as I was waiting for it (Saubha).

ततोऽस्त्रं शब्दसाहं वै त्वरमाणो महारणे।

अयोजयं तद्वधाय ततः शब्द उपारमत्॥५॥

In that great battle, I then with the object of destroying them, fixed on my bowstring the weapon capable of piercing the foes, if only their voice could be heard. Thereupon their roaring ceased.

हतास्ते दानवाः सर्वे यैः स शब्द उदीरित।

शरैरादित्यसंकाशैर्ज्वलितैः शब्दसाधनैः॥६॥

But all those Danavas that had sent up that shout were killed by my those arrows, which were as blazing as the sun and which were capable of striking (at a foe) if only his voice could be heard.

तस्मिन्नुपरते शब्दे पुनरेवान्यतोऽभवत्।

शब्दोऽपरो महाराज तत्रापि प्राहरं शरैः॥७॥

O great king, when the shout (of the Danavas) ceased at one place, it arose at another place. There also I sent up my arrows.

एवं दश दिशः सर्वास्तिर्यगूर्ध्वं च भारता।

नादयामासुरसुरास्ते चापि निहता मया॥८॥

O descendant of Bharata, in this way the Asuras sent up roars from all the ten quarters, above and across. But they were all killed by me.

ततः प्राग्ज्योतिषं गत्वा पुनरेव व्यदृश्यत।

सौमं कामगमं वीर मोहयन्मम चक्षुषी॥९॥

O hero, bewildering my eyes and going to Pragjotisha the Saubha, capable of going every where at will, reappeared again.

ततो लोकान्तकरणो दानवो दारुणाकृतिः।

शिलावर्षेण महता सहसा मां समावृणोत्॥१०॥

Thereupon those agents of destruction, the Danavas of fearful forms, suddenly covered me with a great shower of rocks.

सोऽहं पर्वतवर्षेण वध्यमानः पुनः पुनः।

वल्मीक इव राजेन्द्र पर्वतोपचितोऽभवम्॥११॥

O king of kings, he tried to kill me again and again by showers of rocks; and I looked like an ant-hill covered with those rocks.

ततोऽहं पर्वतचितः सहयः सहसारथिः।

अप्रख्यातिमियां राजन् सर्वतः पर्वतैश्चितः॥१२॥

O king, being covered with those rocks along with my horses, charioteer, (car with) flag-staff, I altogether disappeared from the view.

ततो वृष्णिप्रवीरा ये ममासन् सैनिकास्तदा।

ते भयार्ता दिशः सर्वे सहसा विप्रदुद्बुवुः॥१३॥

Thereupon the foremost heroes of the Vrishni race who were in my army were seized with panic and they suddenly began to fly in all directions.

ततो हाहाकृतमभूत् सर्वं किल विशाम्पते।

द्यौश्च भूमिश्च खं चैवादृश्यमाने तथा मयि॥१४॥

O king, seeing me in that state, the heaven the sky and the earth were all filled with exclamation of "Oh" and "Alas."

ततो विषण्णमनसो मम राजन् सुहृज्जनाः।

रुरुदुश्शुक्रुशुश्चैव दुःखशोकसमन्विताः॥१५॥

O king, my friends, afflicted with sorrow and grief, then wept and wailed in sorrowful hearts.

द्विषतां च प्रहर्षोऽभूदार्तिश्चाद्विषतामपि।

एवं विजितवान् वीर पश्चादश्रौषमच्युत॥१६॥

O hero, O undeteriorating one, delight filled the hearts of the enemies as sorrow filled those of my men. I heard of this after I had defeated the enemy.

ततोऽहमिन्द्रदयितं सर्वपाषाणभेदनम्।

वज्रमुद्यम्य तान् सर्वान् पर्वतान् समशातयम्॥१७॥

Then wielding the thunder, the favourite (weapon) of Indra, which is (ever) capable of grinding stones, I destroyed that entire mass of rocks.

ततः पर्वतभारार्ता मन्दप्राणविचेष्टिताः।

हया मम महाराज वेपमाना इवाभवन्॥१८॥

O great king, my horses, afflicted with the weight of the rocks and almost at the point of death, stood trembling.

मेघजालमिवाकाशे विदार्थाभ्युदितं रविम्।

दृष्ट्वा मां बान्धवाः सर्वे हर्षमाहारयन् पुनः॥१९॥

Seeing me, all my friends rejoiced as men are rejoiced on seeing the sun rising in the sky after dispersing the clouds.

ततः पर्वतभारान् मन्दप्राणविचेष्टितान्।

हयान् संदृश्य मां सूतः प्राह तात्कालिकं वचः॥२०॥

Seeing my horses, afflicted with the weight of the rocks and almost at the point of death, my charioteer spoke to me in words suitable to the occasion.

साधु सम्पश्य वार्ष्णेय शाल्वं सौभपतिं स्थितम्।

अलं कृष्णामन्यैनं साधु यत्नं समाचर॥२१॥

"O descendant of the Vrishni race, behold there stays Shalva, the lord of Saubha. Do not disregard him. Exert yourself.

मार्दवं सखितां चैव शाल्वाद्य व्यपाहर।

जहि शाल्वं महाबाहो मैत्रं जीवय केशव॥२२॥

O mighty-armed Keshava, abandon all mildness and consideration for Shalva. Kill him, do not allow him to live (any longer).

सर्वैः पराक्रमैर्वीर वध्यः शत्रुरमित्रहन्।

न शत्रुरवमन्तव्यो दुर्बलोऽपि बलीयसा॥२३॥

O hero, O slayer of your enemies, a foe should be killed with all exertion. Even a weak enemy should not be disregarded by a strong man.

योऽपि स्यात् पीठगः कश्चित् किं पुनः समरे स्थितः

स त्वं पुरुषशार्दूल सर्वयत्नैरिमं प्रभो॥२४॥

जहि वृष्णिकुलश्रेष्ठ मा त्वां कालोऽत्यगात् पुनः

नैष मार्दवसाध्यो वै मतो नापि सखा तव॥२५॥

येन त्वं योधितो वीर द्वारकां चावमर्दिता।

एवमादि तु कौन्तेय श्रुत्वाहं सारथेर्वचः॥२६॥

तत्त्वमेतदिति ज्ञात्वा युद्धे मतिमधारयम्।

वधाय शाल्वराजस्य सौभस्य च निपातने॥२७॥

Even if he is at his feet, not to speak of one who dares for stay in battle. O lord, put forth every exertion. And conquer him. O best of the Vrishni race, O hero, do not make any further delay. That one is not to be killed by milder means. In my opinion he can never be a friend

who devastated Dvarka and who is now fighting with you." O son of Kunti, hearing such words of my charioteer. And knowing that what he had said was true, I again engaged myself in the fight with the intention of killing Shalva and destroying his Saubha (car).

दारुकं चाब्रुवं वीर मुहूर्तं स्थीयतामिति।

ततोऽप्रतिहतं दिव्यमभेद्यमतिवीर्यवत्॥२८॥

आग्नेयमस्त्रं दयितं सर्वसाहं महाप्रभम्।

योजयं तत्रधनुषा दानवान्तकरं रणे॥२९॥

O hero, telling Daruka "Stay for a moment," I then in that Danava-destroying battle fixed on my bow-string, my favourite fire-weapon of celestials origin, of blazing splendour of irresistible force, of great effulgence and of bursting energy, incapable of being ever baffled and capable of penetrating into everything.

यक्षाणां राक्षसानां च दानवानां च संयुगे।

राज्ञां च प्रतिलोमानां भस्मान्तकरणं महत्॥३०॥

क्षुरान्तममलं चक्रं कालान्तकयमोपमम्।

अनुमन्याहमतुलं द्विषतां विनिर्बहणम्॥३१॥

जहि सौभं स्ववीर्येण ये चात्र रिपवो मया

इत्युक्त्वा भुजवीर्येण तस्मै प्राहिणवं रुषा॥३२॥

"Destroy Saubha with all the enemies that are in it" and saying this, after having inspired it with Mantras. I hurled in anger with the strength of my arms the greatly powerful discuss which reduces to ashes all the Yakshas, Rakshasas, Danavas and kings born in impure races and which is as sharp-edged as the razor, which is without stain as Yama himself, which is incomparable and which kills all enemies.

रूपं सुदर्शनस्यासीदाकाशे पततस्तदा।

द्वितीयस्येव सूर्यस्य युगान्ते प्रपतिष्यतः॥३३॥

Rising into the sky, the Sudarshana (discuss) seemed to look like the exceedingly effulgent sun at the end of the Yuga.

तत् समासाद्य नगरं सौभं व्यपगतत्विषम्।

मध्येन पाटयामास क्रकचो दार्विवोच्छ्रितम्॥३४॥

Approaching the city of Saubha, the splendour of which had disappeared, it went right through it as a saw divides a tall tree.

द्विधा कृतं ततः सौभं सुदर्शनबलाद्धतम्।

महेश्वरशरोद्धतं पपात त्रिपुरं यथा॥३५॥

Cut in twain by the force of the Sudarshana, the Saubha fell like the city of Tripura shaken by the weapon of the great God (Shiva).

तस्मिन् निपतिते सौभे चक्रमागात् करं मम।

पुनश्चादाय वेगेन शाल्वायेत्तमब्रुवम्॥३६॥

When the Saubha fell, the discuss came (back) to my hand. Taking it up, I once more hurled it with great force, saying "Go to Shalva."

ततः शाल्वं गदां गुर्वीमाविध्यन्तं महाहवे।

द्विधा चकार सहसा प्रज्ज्वाल च तेजसा॥३७॥

Thereupon it suddenly cut Shalva in twain who was at the point of hurling a great club in that great battle. With its effulgence it soon set the foe (Shalva) ablaze.

तस्मिन् विनिहते वीरे दानवास्त्रस्तचेतसः।

हाहाभूता दिशो जग्मुरदिता मम सायकैः॥३८॥

When that brave warrior was killed by my bow, the disheartened Danavas fled in all directions, exclaiming "Oh" and "Alas."

ततोऽहं समवस्थाप्य रथं सौभसमीपतः।

शङ्खं प्रध्माप्य हर्षेण सुहृदः पर्यहर्षयम्॥३९॥

Thereupon taking my chariot in front of the city of Saubha, I cheerfully blew my conch and gladdened the hearts of my friends.

तन्मेरुशिखराकारं विध्वस्ताट्टालगोपुरम्।

दहमानमभिप्रेक्ष्य स्त्रियस्ताः सम्प्रदुदुवुः॥४०॥

Seeing their city as high as the peak of the Meru (mountain) with its palaces and gateways utterly destroyed and all ablaze (in fire), the Danavas all fled in fear.

एवं निहत्य समरे सौभं शाल्वं निपात्य च।

आनर्तान् पुनरागम्य सुहृदां प्रीतिमावहम्॥४१॥

Having thus killed Shalva and destroyed Saubha, I returned to the Anartas and delighted my friends.

तदेतत् कारणं राजन् यदहं नागसाह्वयम्।

नागमं परवीरघ्न न हि जीवेत् सुयोधनः॥४२॥

मय्यागतेऽथवा वीर द्यूतं न भविता तथा।

अद्याहं किं करिष्यामि भिन्नसेतुरिवोदकम्॥४३॥

O king, O slayer of hostile heroes, this is the reason why I could not come to Hastinapur. If I had come Duryodhana would not have been alive and the gambling match would not have taken place. What can I do today? It is difficult stop the water when the dam is broken."

वैशम्पायन उवाच

एवमुक्त्वा महाबाहुः कौरवं पुरुषोत्तमः।

आमन्य प्रययौ श्रीमान् पाण्डवान् मधुसूदनः॥४४॥

Vaishampayana said :

Having thus spoken to the Kurus, that handsome slayer of Madhu, that foremost of men, that mighty-armed hero, saluting the Pandavas, was prepared to go away.

अभिवाद्य महाबाहुर्मराजं युधिष्ठिरम्।

राज्ञा मूर्धन्युपाघातो भीमेन च महाभुजः॥४५॥

The mighty-armed hero was saluted in return by king Dharmaaraja Yudhishthira. And the mighty-armed Bhima also smelt the crown of his head.

परिष्वक्तश्चार्जुनेन यमाभ्यां चाभिवादितः।

सम्मानितश्चद्यौम्येन द्रौपद्या चार्चितोऽश्रुभिः॥४६॥

He was embraced by Arjuna; and the twins (Nakula and Sahadeva) saluted him with all reverence. He was duly honoured by Draumya and worshipped by Draupadi with her tears.

सुभद्रामभिमन्युं च रथमारोप्य काञ्चनम्।

आरुरोह रथं कृष्णः पाण्डवैरभिपूजितः॥४७॥

Causing Subhadra and Abhimanyu to ascend his golden car, Krishna, being duly worshipped by the Pandavas, ascended it himself.

शैब्यसुग्रीवयुक्तेन रथेनादित्यवर्चसा।

द्वारकां प्रययौ कृष्णः समाश्रास्य युधिष्ठिरम्॥४८॥

Consoling Yudhishthira, Krishna started for Dvarka on his car which was as effulgent as the sun and to which were yoked (his horses) Shaivya and Sugriva.

ततः प्रयाते दाशार्ह्यष्टशुम्नोऽपि पार्षतः।

द्रौपदेयानुपादाय प्रययौ स्वपुरं तदा॥४९॥

When the hero of the Dashahara race had gone away, Dhristadyumna, the son of

Prishata, taking with him the son of Draupadi started for his own city.

घृष्टकेतुः स्वसारं च समादायाथ चेदिराट्।

जगाम पाण्डवान् दृष्ट्वा रम्यां शुक्तिमतीं पुरीम्॥५०॥

After seeing the Pandavas the king of Chedi, Dhristaketu also, taking his sister (Karennumati, the wife of Nakula) started for his beautiful city, named Suktimati.

केकयाश्चाप्यनुज्ञाताः कौन्तेयेनामितौजसा।

आमन्त्र्य पाण्डवान् सर्वान् प्रययुस्तेऽपि भारत॥५१॥

O descendant of Bharata, the Kaikeyas also, with the permission of Kunti's immeasurably energetic son (Yudhishtira) and having reverentially saluted all the Pandavas. went away.

ब्राह्मणाश्च विशिष्टैव तथा विषयवासिनः।

विसृज्यमानाः सुभृशं न त्यजन्ति स्म पाण्डवान्॥५२॥

Though the Brahmanas, the Vaishyas and the (other) inhabitants of his kingdom, were repeatedly requested to go, but they did not leave the Pandavas.

समवायः स राजेन्द्र सुमहाद्भुतदर्शनः।

आसीन्महात्मनां तेषां काम्यके भरतर्षभा॥५३॥

O king of kings, O best of the Bharata race, the crowd of people that surrounded those high-souled men the (Pandavas) in the forest of Kamyaka was extraordinary.

युधिष्ठिरस्तु विप्रांस्ताननुमान्य महामनाः।

शशास पुरुषान् काले स्थान् योजयतेति वै॥५४॥

Honouring those high-souled Brahmanas, Yudhishtira in due time ordered his men to "Make ready the chariots."

CHAPTER 23

(ARJUNABHIGAMANA PARVA)-

Continued

The departure of the citizens

वैशम्पायन उवाच

तस्मिन् दशार्हाधितौ प्रयाते

युधिष्ठिरो भीमसेनार्जुनौ च।

यमौ च कृष्णा च पुरोहितश्च

स्थान् महार्हान् परमश्रुयुक्तान्॥१॥

आस्थाय वीराः सहिता वनाय .

प्रतस्थिरे भूतपतिप्रकाशाः।

हिरण्यनिष्कान् वसनानि गाश्च

प्रदाय शिक्षाक्षरमन्त्रविद्भ्यः॥२॥

Vaishampayana said :

When the chief of the Dasharhas had gone away, Yudhishtira, Bhima, Arjuna, the twins (Nakula and Sahadeva), Krishna (Draupadi) and the priest (Dhaumya) ascending costly chariots yoked with excellent horses, departed for another forest. The heroes, each looking like the lord of spirits (Shiva,) distributed (at the time of their departure) Nishkas of gold, cloth and kine to the Brahmanas, learned in Sikha, Akshara and Mantras.

प्रेष्याः पुरो विंशतिरात्तशस्त्रा

धनूषि शस्त्राणि शराश्च दीप्तान्।

मौर्वेक्षि यन्त्राणि च सायंकश्च

सर्वे समादाय जघन्यमीयुः॥३॥

Twenty body-guards followed them armed with bows, bowstrings, blazing weapons, shafts, arrows and other engines of destruction.

ततस्तु वासांसि च राजपुत्र्या

धात्र्यश्च दास्यश्च विभूषणं च।

तदिन्द्रसेनस्त्वरितः प्रगृह्य

जघन्यमेवोपययौ रथेन॥४॥

Taking the clothes the ornaments, the nurses and the maid-servants, Indraseni soon followed (the princes) on another chariot.

ततः कुरुश्रेष्ठमुपेत्य पौराः

प्रदक्षिणं चक्रुरदीनसत्त्वाः।

तं ब्राह्मणाश्चाभ्यवदन् प्रसन्ना

मुख्याश्च सर्वे कुरुजाङ्गलानाम्॥५॥

Thereupon the high-souled citizens, approaching that best of Kurus, walked round him. The principal Brahmanas of Kurujangala cheerfully saluted him.

स चापि तानभ्यवदत् प्रसन्नः

सहैव तैर्भ्रातृभिर्धर्मराजः।

तस्थौ च तत्राधिपतिर्महात्मा

दृष्ट्वा जनौघं कुरुजाङ्गलानाम्॥६॥

Dharmaraja (Yudhishtira) together with his brothers saluted them cheerfully in return. Seeing the concourse of the people of Kurujangala, the virtuous-minded king stayed there for some time.

पितेव पुत्रेषु स तेषु भावं

चक्रे कुरूणामृषभो महात्मा।

ते चापि तस्मिन् भरतप्रबर्हे

तदा बभूवुः पितरीव पुत्राः॥७॥

The high-souled hero, the foremost of the Kurus, felt for them as a father feels for his sons; and they too felt for the Kuru chief as sons feel for their father.

ततस्तमासाद्य महाजनौघाः

कुरुप्रवीरं परिवार्य तस्थुः।

हा नाथ हाधर्म इति ब्रुवाणा

भीताश्च सर्वेऽश्रुमुखाश्च राजन्॥८॥

That great crowd (of the people of Kurujangala) coming near the Kuru chief stood around him. O king, overwhelmed with shame and with tears in their eyes, they all exclaimed, "Alas, O lord," "Alas, Oh Dharma!"

वरः कुरूणामधिपः प्रजानां

पितेव पुत्रानपहाय चास्मान्।

पौरानिमाञ्जानपदांश्च सर्वान्

हित्वा प्रयातः क्व नुधर्मराजः॥९॥

(They said), "You are the chief of the Kurus, you are our king, we are your subjects. O Dharmaraja, where do you go leaving all these citizens and the inhabitants of the country (your kingdom) as a father leaves his sons.

धिग्धार्तराष्ट्रं सुनृशंसबुद्धिं

धिक् सौबलं पापमति च कर्णम्।

अनर्थमिच्छन्ति नरेन्द्र पापा

येधर्मनित्यस्य सतस्तवैवम्॥१०॥

Fie on the cruel-hearted son of Dhritarashtra! Fie on the evil-minded son of Subala (Shakuni)! Fie on Karna! O ruler of men, those sinful wretches always wish evil to you who are so firm in virtue.

स्वयं निवेश्याप्रतिमं महात्मा

पुरं महादेवपुरप्रकाशम्।

शतक्रतुप्रस्थममेयकर्म

हित्वा प्रयातः क्व नुधर्मराजः॥११॥

O virtuous-minded Dharmaraja of extraordinary deeds, having yourself founded the matchless city of Indraprastha having the splendour of the city of the great god (Kailasa), where do you go leaving us?

चकार यामप्रतिमां महात्मा

सभां मयो देवसभाप्रकाशाम्।

तां देवगुप्तामिव देवमायां

हित्वा प्रयातः क्व नुधर्मराजः॥१२॥

O virtuous-minded Dharmaraja, leaving that matchless Sabha, built by Moya, which possesses the splendour of the celestials Sabha, which is like a celestials illusion itself and which is ever guarded by the celestials themselves, where do you go?"

तान्धर्मकामार्थविदुत्तमौजा

बीभत्सुरुच्यैः सहितानुवाचा।

आदास्यते वासमिमं निरुध्य

वनेषु राजा द्विषतां यशांसि॥१३॥

To them in a loud voice said Vivatsa (Arjuna), learned in the rules of Dharma, Artha and Kama, "By living in the forest the king (Yudhishtira) intends to take away the fame of his enemies.

द्विजातिमुख्याः सहिताः पृथक् च

भवद्भिरासाद्य तपस्विनश्च।

प्रसाद्यधर्मार्थविदश्च वाच्या

यथार्थसिद्धिः परमा भवेन्नः॥१४॥

O men, with the Brahmanas at your head, all learned in Dharma and Artha, going to the ascetics, separately and each praying for their grace, represent to them, what is for your supreme good."

इत्येवमुक्ते वचनेऽर्जुनेन

ते ब्राह्मणाः सर्ववर्णाश्च राजन्।

मुदाभ्यनन्दन् सहिताश्च चक्रुः

प्रदक्षिणधर्मभृतां वरिष्ठम्॥१५॥

O king, at these words of Arjuna, the Brahmanas and the men of other orders saluted him cheerfully and walked round that foremost of all virtuous men.

आमन्त्र्य पार्थं च वृकोदरं च
धनंजयं याज्ञसेनीं यमौ च।

प्रतस्थिरे राष्ट्रमपेतहर्षा
युधिष्ठिरेणानुमता यथास्वम्॥१६॥

Then bidding farewell to the son of Pritha (Yudhishtira). Vrikodara (Bhima) Dhananjaya and Yajnaseni (Draupadi) and the twins (Nakula and Sahadeva), they at the command of Yudhishtira, sorrowfully returned to their respective house in the kingdom.

CHAPTER 24

(ARJUNABHIGAMANA PARVA)-

Continued

The Pandava's entrance into the Dvaitavana

वैशम्पायन उवाच

ततस्तेषु प्रयातेषु कौन्तेयः सत्यसंगरः।

अभ्यभाषतधर्मात्मा धातुन् सर्वान् युधिष्ठिरः॥१॥

Vaishampayana said :

They having gone, the virtuous-souled son of Kunti, Yudhishtira, of firm vows addressed all his brothers.

द्वादशेमानि वर्षाणि वस्तव्यं निर्जने वने।
समाक्ष्व्य महारण्ये देशं बहुपुष्पद्विजम्॥२॥

बहुपुष्पफलं रम्यं शिवं पुण्यजनावृतम्।
यत्रेमाः शरदः सर्वाः सुखं प्रतिवसेमहि॥३॥

"We shall have to live in this lonely forest for twelve years; do you find out in this huge forest a spot, charming, auspicious and abounding in many deer, birds, flowers and fruits and filled with pious men, where we may live happily for all these years."

एवमुक्ते प्रत्युवाचधर्मराजधनंजयः।

मुरुवन्मानवगुरुं मानयित्वा मनस्विनम्॥४॥

Being thus addressed, Dhananjaya replied to the pious and intelligent (Yudhishtira) having honoured him as if he were his spiritual guide.

अर्जुन उवाच

भवानेव महर्षीणां वृद्धानां पर्युपासिता।

अज्ञातं मानुषे लोके भवतो नास्ति किञ्चन॥५॥

Arjuna said :

You have respectfully worshipped the old and great Rishis; there is nothing on this earth which is unknown to you.

त्वया ह्युपासिता नित्यं ब्राह्मणा भरतर्षभा।

द्वैपायनप्रभृतयो नारदश्च महातपाः॥६॥

O best of the Bharatas, you have always worshipped the Brahmanas of great austerities such as Dvaipayana and Narada.

यः सर्वलोकद्वाराणि नित्यं संचरते वशी।

देवलोकाद् ब्रह्मलोकं गन्धर्वाप्सरसामपि॥७॥

Who, having controlled over senses, always wander over all the regions from the region of the celestials to those of Brahma, Gandharvas and Apsaras.

अनुभावांश्च जानासि ब्राह्मणानां च संशयः।

प्रभावांश्चैव वेत्थ त्वं सर्वेषामेव पार्थिव॥८॥

You know well, without any doubt, the opinions of all the Brahmanas; you know, O king, the prowess of all.

त्वमेव राज्ञानासि श्रेयःकारणमेव च।

यत्रेच्छसि महाराज निवासं तत्र कुर्महे॥९॥

You know also, O king, what conduces to our well-being; and wherever you wish, O great king, we shall fix our habitation.

इदं द्वैतवनं नाम सरः पुण्यजलोचितम्।

बहुपुष्पफलं रम्यं नानाद्विजनिषेवितम्॥१०॥

Here is the lake called Dvyaitavana, resorted to by the pious, abounding in many flowers and fruits, charming and inhabited by birds of diverse species.

अत्रेमा द्वादश समा विहरेमेति रोचये।

यदि तेऽनुमतं राजन् किमन्यन्मन्यते भवान्॥११॥

If you please, O king, we would like to live here for twelve years; do you think otherwise?

युधिष्ठिर उवाच

ममाप्येतन्मतं पार्थ त्वया यत् समुदाहृतम्।

गच्छामः पुण्यविख्यातं महद् द्वैतवनं सरः॥१२॥

Yudhishtira said :

I do fully approve of what you have said. O Partha, let us repair to that sacred and celebrated lake Dvyaitavana.

वैशम्पायन उवाच

ततस्ते प्रययुः सर्वे पाण्डवाधर्मचारिणः।

ब्राह्मणैर्बहुभिः सार्धं पुण्यं द्वैतवनं सरः॥१३॥

Vaishampayana said :

Thereupon the pious sons of Pandu, followed by numberless Brahmanas all repaired to the holy lake Dvyaitavana.

ब्राह्मणाः सानिहोत्राश्च तथैव च निरग्नयः।

स्वाध्यायिनो भिक्षवश्च तथैव वनवासिनः॥१४॥

वहवो ब्राह्मणास्तत्र परिवव्र्युर्ध्विष्ठिरम्।

तपःसिद्धा महात्मानः शतशः संशितव्रताः॥१५॥

The Brahmanas, some offering sacrifice to the fire, some without it, some engaged in the study of the Vedas, some depending upon alms and some living in the forest, all these numberless Brahmanas as well as hundreds of Mahatamas of accomplished ascetic piety and hard austerities surrounded Yudhishtira.

ते यात्वा पाण्डवास्तत्र ब्राह्मणैर्बहुभिः सह।

पुण्यं द्वैतवनं रम्यं विविशुर्भरतर्षभाः॥१६॥

And setting out with these numberless Brahmanas the Bharata chiefs, the sons of Pandu, entered the holy and the charming forest of Dvyaita.

तमालतालाप्रमधूकनीप—

कदम्बसर्जार्जुनकर्णिकारैः।

तपात्यये पुष्पधरैरुपेतं

महावनं राष्ट्रपतिर्ददर्श॥१७॥

The king saw that huge forest covered, at the end of summer, with Shalas palms, mangoes, Madhukas, Nipas, Kadambas, Sarjas, Arjunas, Karnikaras clothed with flowers;

महादुमाणां शिखरेषु तस्थु—

मनोरमां वाचमुदीरयन्तः।

मयूरदात्यूहचकोरसङ्घा—

स्तस्मिन् वने बर्हिणकोकिलाश्च॥१८॥

And peacocks, Dadyuhas, Chakoras, Barhins and Kokilas sat on the top of the highest trees and emitted their sweet notes.

करेणुयूथैः सह यूथपानां

मदोत्कटानामचलप्रभाणाम्।

महान्ति यूथानि महाद्विपानां

तस्मिन् वने राष्ट्रपतिर्ददर्श॥१९॥

In that forest the king (also) saw the leaders of elephant-herds, gigantic like hills with temporal juice trickling down in the season of rut and accompanied by herds of she-elephants.

मनोरमां भोगवतीमुपेत्य

पूतात्मनां चीरजटाधराणाम्।

तस्मिन् वनेधर्मभृतां निवासे

ददर्श सिद्धर्षिगणाननेकान्॥२०॥

And approaching the picturesque Bhagavati (Sarasvati) he saw many ascetics of accomplished piety in that forest in the hermitages of pious (Rishis) of purified souls and wearing bark and matted-locks.

ततः स यानादवरुह्य राजा

सम्प्रातुकः सजनः काननं तत्।

विवेशधर्मात्मवतां वरिष्ठ—

स्त्रिविष्टपं शक्र इवामितौजाः॥२१॥

Thereupon descending from his chariot, the king, the foremost of the pious, with his brothers and followers, entered the forest like Indra of immeasurable prowess entering heaven.

तं सत्यसंघं सहस्राभिपेतु—

दिदक्षवश्चारणसिद्धसङ्घाः।

वनौकसश्चापि नरेन्द्रसिंहं

मनस्विनं तं परिवार्य तस्थुः॥२२॥

With a view of seeing the truthful king many Charanas and Siddhas approached him; and the dwellers of the forest stood encircling that highly intelligent chief of kings.

स तत्र सिद्धानभिवाद्य सर्वान्

प्रत्यर्चितो राजवद् देववच्च।

विवेश सर्वैः सहितो द्विजाङ्घ्रयैः

कृताञ्जलिर्धर्मभृतां वरिष्ठः॥२३॥

Then saluting all the Siddhas and being adored by them in return like a king or a god,

that foremost of the pious, accompanied by all the leading twice-born, entered (the forest).

स पुण्यशीलः पितृवन्महात्मा

तपस्विभिर्धर्मपरैरुपेत्य

प्रत्यर्चितः पुण्यधरस्य मूले

महाद्रुमस्योपविवेश राजा॥२४॥

And being worshipped in return by those pious ascetics who had approached him that pious and high-souled king, sat down with them at the foot of a huge tree covered with flowers like her father Pandu in the days of yore.

भीमश्च कृष्णा चधनंजयश्च

यमौ च ते चानुचरा नरेन्द्रम्।

विमुच्य वाहानवशाश्च सर्वे

तत्रोपतस्थुर्भरतप्रबर्हाः॥२५॥

Bhima, Krishna (Draupadi), Dhananjaya, the twins and all their retainers all wearied and leaving conveyances sat on all sides of that foremost of kings.

लतावतानावनतः स पाण्डवै—

महाद्रुमः पञ्चभिरेवधन्विभिः।

बभौ निवासोपगतैर्महात्मभि—

महागिरिर्वारणयूथपैरिव॥२६॥

The huge tree, bent down with the weight of creepers, with those five illustrious bowmen sitting under it for rest, appeared like a mountain with five gigantic elephants resting at its side.

CHAPTER 25

(ARJUNABHIGAMANA PARVA)-

Continued

The Pandava's entrance into the Dvaitavana

वैशम्पायन उवाच

तत् काननं प्राप्य नरेन्द्रपुत्राः

सुखोचिता वासमुपेत्य कृच्छ्रम्।

विजहुरिन्द्रप्रतिमाः शिवेषु

सरस्वतीशालवनेषु तेषु॥२७॥

Vaishampayana said :

Having arrived at that forest those princes resembling Indra, (formerly) used to happiness,

(but now) labouring under misfortune, began to sport in that sacred forest of Shala trees washed by Sarasvati.

यतींश्च राजा स मुनींश्च सर्वा—

स्तस्मिन् वने मूलफलैरुदग्रैः।

द्विजातिमुख्यान्धृषभः कुरूणां

संतर्पयामास महानुभावः॥२८॥

In that forest, that king, the foremost of the Kurus, began to please all the Yatis, Munis and all the leading Brahmanas by offering them excellent fruits and roots.

इष्टींश्च पित्र्याणि तथा क्रियांश्च

महावने वसतां पाण्डवानाम्।

पुरोहितस्तत्र समृद्धतेजा—

श्चकारधौम्यः पितृवन्नृपाणाम्॥२९॥

And their highly energetic priest Dhaumya, like a father, began to perform for those Pandavas living in the forest, the sacrificial rites (in honour of their departed manes) of Ishti and Paitreya.

अपेत्य राष्ट्राद् वसतां तु तेषा—

मृषिः पुराणोऽतिथिराजगाम।

तमाश्रमं तीव्रसमृद्धतेजा

मार्कण्डेयः श्रीमतां पाण्डवानाम्॥३०॥

The old Rishi Markandeya, of profuse and increasing energy, approached as a guest to the hermitage of the illustrious Pandavas who had repaired there on the loss of their kingdom

तमागतं ज्वलितहुताशनप्रभं

महामनाः कुरुवृषभो युधिष्ठिरः।

अपूजयत् सुररूषिमानवार्चितं

महामुनिं हनुपमसत्त्ववीर्यवान्॥३१॥

The high-minded Kuru chief Yudhishtira of incomparable energy and prowess welcomed that great ascetic, who had come there gifted with the effulgence of blazing fire and worshipped by the celestials.

स सर्वविद् द्रौपदीं वीक्ष्य कृष्णां

युधिष्ठिरं भीमसेनार्जुनौ च।

संस्मृत्य रामं मनसा महात्मा

तपस्विमध्येऽस्मयतामितौजाः॥३२॥

Seeing Draupadi, Yudhishtira, Bhima and Arjuna in the midst of the ascetics, that illustrious and omniscient ascetic of incomparable prowess, smiled thinking of Rama in his mind.

तर्धर्मराजो विमना इवाब्रवीत्

सर्वे हिया सन्ति तपस्विनोऽमी।

भवानिदं किं स्मयतीव हृष्ट—

स्तपस्विनां पश्यतां मामुदीक्ष्य॥७॥

The pious Yudhishtira who was beside himself (with grief) said, "All these ascetics are sorry for seeing me here; why is it that you alone smile, as if in delight, before all these?"

मार्कण्डेय उवाच

न तात हृष्यामि न च स्मयामि

प्रहर्षजो मां भजते न दर्पः।

तवापदं त्वद्य समीक्ष्य रामं

सत्यव्रतं दाशरथिं स्मरामि॥८॥

Markandeya said :

I am not delighted, O my child, but I am struck with amazement; nor does haughtiness begotten of delight, possess me. Seeing your calamity to day I think of Dasharatha's son Rama of truthful vows.

स चापि राजा सह लक्ष्मणेन

वने निवासं पितुरेव शासनात्।

धन्वी चरन् पार्थ मयैव दृष्टो

गिरेः पुरा ऋष्यमूकस्य सानौ॥९॥

O son of Pritha, at the behest of his sire he (Rama) resided in the forest; I saw him in the days of yore wandering with his bow, at the summit of the mount Rishyamuka.

सहस्रनेत्रप्रतिमो महात्मा

यमस्य नेता नमुचेष्ट हन्ता।

पितुर्निदेशादनघः स्वधर्मं

वासं वने दाशरथिश्चकार॥१०॥

The high-souled and innocent son of Dasharatha, resembling the thousand-eyed Deity, the lord of Yama and the slayer of Namuchi, lived in the forest at the command of his father and for the satisfaction of his duty.

स चापि शक्रस्य समप्रभावो

महानुभावः समरेष्वजेयः।

विहाय भोगानचरद् वनेषु

नेशे बलस्येति चरेदधर्मम्॥११॥

He was equal to Shakra in prowess, high-minded and invincible in warfare, still he had to range the forest, renouncing pleasure; therefore none should act unrighteously thinking "I am powerful."

भूपक्ष्य नाभागभगीरथादयो

महीमिमां सागरान्तां विजित्या

सत्येन तेऽप्यजयंस्तात लोकान्

नेशे बलस्येति चरेदधर्मम्॥१२॥

Having conquered by truth this earth bounded by seas the kings headed by Nabhaga and Bhagiratha obtained, O my son, all the regions hereafter. Therefore, none should act unrighteously thinking "I am powerful."

अलर्कमाहुर्नरवर्य सन्तं

सत्यव्रतं काशिकरूपराजम्।

विहाय राज्यानि वसूनि चैव

नेशे बलस्येति चरेदधर्मम्॥१३॥

O foremost of men, for forsaking his kingdom and wealth, the pious and truthful king of Kashi and Karusha was called a mad-dog. Therefore, none should act unrighteously thinking "I am powerful."

धात्रा विधिर्यो विहितः पुराणै—

स्तं पूजयन्तो नरवर्य सन्तः।

सप्तर्षयः पार्थ दिवि प्रभान्ति

नेशे बलस्येति चरेदधर्मम्॥१४॥

O best of men, O son of Pritha, for satisfying the ordinances, laid down by the Creator himself in the Vedas, the seven pious Rishis shone brilliantly in the sky. Therefore, none should act unrighteously, thinking "I am powerful."

महाबलान् पर्वतकूटपात्रान्

विषाणिनः पश्य गजान् नरेन्द्र।

स्थितान् निदेशे नरवर्यधातु—

नेशे बलस्येति चरेदधर्मम्॥१५॥

Behold, O king, O foremost of men, (even) the powerful elephants, having tusks as huge as the mountain tops, do not pass by the laws of the Creator. Therefore none should act unrighteously, thinking, 'I am powerful.'

सर्वाणि भूतानि नरेन्द्र पश्य

तथा यथावद् विहितं विधात्रा।

स्वयोनितः कर्म सदा चरन्ति

नेशे बलस्येति चरेदधर्मम्॥१६॥

Behold, O king of men, all creatures act according to the laws (of their species) as laid down by the Creator. Therefore none should act unrighteously thinking, "I am powerful."

सत्येनधर्मेण यथार्हवृत्त्या

ह्रिया तथा सर्वभूतान्यतीत्या।

यशश्च तेजश्च तवापि दीप्तं

विभावसोर्भास्करस्येव पार्थ॥१७॥

O son of Pritha, you have excelled all men in truth, piety, decorum and modesty; your fame and energy are brilliant as fire or the sun.

यथाप्रतिज्ञं च महानुभाव

कृच्छ्रं वने वासमिमं निरुष्या।

ततः श्रियं तेजसा तेन दीप्ता—

मादास्यसे पार्थिव कौरवेभ्यः॥१८॥

O great king, having spent the painful days of your exile in the forest as promised, you shall again snatch from the Kauravas your blazing prosperity by dint of your own energy.

वैशम्पायन उवाच

तमेवमुक्त्वा वचनं महर्षि—

स्तपस्विमध्ये सहितं सुहृद्भिः।

आमन्त्र्यधौम्यं सहितांश्च पार्था—

स्ततः प्रेतस्थे दिशमुत्तरां सः॥१९॥

Vaishampayana said :

Having addressed these words to him in the midst of the ascetics with friends the great Rishi saluting Dhaumya and all the Pandavas, proceeded towards the north.

CHAPTER 26

(ARJUNABHIGAMANA PARVA)-

Continued

The Pandava's entrance into the Dvaitavana

वैशम्पायन उवाच

वसत्सु वै द्वैतवने पाण्डवेषु महात्मसु।

अनुकीर्णं महारण्यं ब्राह्मणैः समपद्यता॥१॥

Vaishampayana said :

The high-minded Pandavas while residing in the forest of Dvaita that great forest was filled with Brahmanas.

ईर्यमाणेन सततं ब्रह्मघोषेण सर्वशः।

ब्रह्मलोकसमं पुण्यमासीद् द्वैतवनं सरः॥२॥

Resounding always and all over with the recitations of the Veda, the lake of the forest became as holy as the region of Brahma.

यजुषामृचां साम्नां च गद्यानां चैव सर्वशः।

आसीदुच्चार्यमाणानां निःस्वनो हृदयङ्गमः॥३॥

The sounds of Yajus, Riks, Saman and other words uttered by the Brahmanas, were exceedingly charming.

ज्याघोषश्चैव पार्थानां ब्रह्मघोषश्चधीमताम्।

संसृष्टं ब्रह्मणा क्षत्रं भूय एव व्यरोचत्॥४॥

The Vedic recitations of the high-minded Brahmanas, mingling with twang of the bows of the sons of Pritha brought about a delightful union of the Brahmana and Kshatriya customs.

अथाब्रवीद् बको दाल्भ्योधर्मराजं युधिष्ठिरम्।

सध्यां कौन्तेयमासीनमृषिभिः परिवारितम्॥५॥

Thereupon one evening (the Rishi) Baka of the Dalvya family addressed the son of Kunti, the pious king Yudhishtira seated in the midst of the Rishis.

पश्य द्वैतवने पार्थ ब्राह्मणानां तपस्विनाम्।

होमवेलां कुरुश्रेष्ठ सम्प्रज्वलितपावकाम्॥६॥

"Behold, O Partha, O Kuru chief, in this forest Dvaita the hour of the ascetic Brahmanas for performing Homa when the (sacred) fires have all been enkindled.

चरन्तिधर्मं पुण्येऽस्मिंस्त्वया गुप्तावृतवताः।

भृगवोऽङ्गिरसश्चैव वासिष्ठाः काश्यपैः सह॥७॥

आगस्त्याश्च महाभागा आत्रेयाश्चोत्तमव्रताः।

सर्वस्य जगतः श्रेष्ठा ब्राह्मणाः संगतास्त्वया॥८॥

Being protected by you, they of firm vows, are observing their religious rites in this sacred (forest). Bhrigu and Angiras together with Vasishtha and Kashyapa, the renowned sons of Agastya, the offspring of Atri, all of excellent vows, in face, all the leading Brahmanas of the world are united with you.

इदं तु वचनं पार्थ शृणुष्व गदतो मम।

भ्रातृभिः सह कौन्तेय यत् त्वा वक्ष्यामि कौरवा॥९॥

O son of Pritha, O son of Kunti, O descendant of Kuru, hear along with your brothers what I speak to you.

ब्रह्म क्षेत्रेण संसृष्टं क्षेत्रं च ब्रह्मणा सह।

उदीर्णं दहतः शत्रून् वनानीवाग्निमास्ता॥१०॥

Brahma-energy combined with Kshatriya-energy, Brahma-prowess united with Kshatriya-prowess, when rendered strong, might consume the enemies as fire united with the wind consumes the forest.

नाब्राह्मणस्तात चिरं बुभूषे—

दिच्छन्निमं लोकममुं च जेतुम्।

विनीतधर्मार्थमपेतमोहं

लब्ध्वा द्विजं नुदति नृपः सपत्नान्॥११॥

O my son, O king, one should never be without a Brahmana, if he wished to conquer this world and the next for long. Having got a Brahmana, well-versed in religion and worldly affairs and cleansed of passion and folly a king destroys his enemies.

चरन् नैःश्रेयसंघर्षं प्रजापालनकारितम्।

नाध्यगच्छद् बलिलोके तीर्थमन्यत्र वै द्विजात्॥१२॥

Having governed his subjects, the King Bali performed those duties that lead to salvation and did not know of any other means in this world than the Brahmanas.

अनुनमासीदसुरस्य कामै—

वैरोचनेः श्रीरपि चाक्षयाऽऽसीत्।

लब्ध्वा महीं ब्राह्मणसम्प्रयोगात्

तेष्वाचरन् दुष्टमथो व्यनश्यत्॥१३॥

It was for this, that all the desires of the Asura (Bali) Virochana's son, were satisfied and his wealth was even inexhaustible. Having obtained (the entire) earth through the instrumentality of the Brahmanas, he met with destruction when he began to oppress (people).

नाब्राह्मणं भूमिरियं सभूति—

वर्णं द्वितीयं भजते चिराय।

समुद्रनेमिर्नमते तु तस्मै

यं ब्राह्मणः शास्ति नयैर्विनीतम्॥१४॥

The earth with her wealth, never worships him for long, as her lord, who is without a Brahmana. The earth however surrounded by the sea worships him who is governed by a Brahmana and is instructed by him regarding his duties.

कुञ्जरस्येव संग्रामे परिगृह्णादकुशग्रहम्।

ब्राह्मणैर्विप्रहीणस्य क्षत्रस्य क्षीयते बलम्॥१५॥

Like an elephant without a driver in battle, the strength of a Kshatriya, without a Brahmana, decreases.

ब्राह्मण्यनुपमा दृष्टिः क्षात्रमप्रतिमं बलम्।

तौ यदा चरतः सार्धं तदा लोकः प्रसीदति॥१६॥

Incomparable is the sight of a Brahmana and the might of a Kshatriyas; when they proceed in unision the whole world is delighted.

यथा हि सुमहानग्निः कक्षं दहति सानिलः।

तथा दहति राजन्यो ब्राह्मणेन समं रिपुम्॥१७॥

As fire rendered stronger by the win destroys straw and woo, so kings united with Brahmanas destroy (all their) enemies.

ब्राह्मणेष्वेव मेधावी बुद्धिपर्येषणं चरेत्।

अलब्धस्य च लाभाय लब्धस्य परिवृद्धये॥१८॥

An intelligent man, for acquiring what he has not got and for multiplying what he has got, should take the advice of the Brahmanas.

अलब्धलाभाय च लब्धवृद्धये

यथार्हतीर्थप्रतिपादनाय

यशस्विनं वेदविदं विपश्चितं

बहुश्रुतं ब्राह्मणमेव वासया॥१९॥

Therefore for obtaining what you have not got and multiplying what you have got and for spending that on proper objects and persons, do keep with you a Brahmana of fame, wise, experienced and well-versed in the knowledge of the Vedas.

ब्राह्मणेपूतमा वृत्तिस्तव नित्यं युधिष्ठिर।

तेन ते सर्वलोकेषु दीप्यते प्रथितं यशः॥२०॥

O Yudhishtira, you have always highly respected the Brahmanas, it is for this that your reputation shines brilliantly in the three worlds.

वैशम्पायन उवाच

ततस्ते ब्राह्मणाः सर्वे बकं दाल्भ्यमपूजयन्।

युधिष्ठिरे स्तूयमाने भूयः सुमनसोऽभवन्॥२१॥

Vaishampayana said :

Then all the Brahmanas, who were with Yudhishtira, adored Baka of Dalvya family; and hearing him eulogize Yudhishtira they were greatly delighted.

द्वैपायनो नारदश्च जामदग्न्यः पृथुश्रवाः।

इन्द्रद्युम्नो भालुकिश्च कृतचेताः सहस्रपात्॥२२॥

कर्णश्रवाश्च मुञ्जश्च लवणाश्रश्च काश्यपः।

हारीतः स्थूणकर्णश्च अग्निवेश्योऽथ शौनकः॥२३॥

कृतवाक् च सुवाक् चैव बृहदश्वो विभावसुः।

अध्वरितो वृषामित्रः सुहोत्रो होत्रवाहनः॥२४॥

एते चान्ये च बहवो ब्राह्मणाः संशितव्रतः।

अजातशत्रुमानर्चुः पुरंदरमिवर्षयः॥२५॥

Dvaipayana, Narada, Jamadagni, Pithushrava, Indradyumna, Bhalaki, Kritachetas, Sahasrapat, Karnasravas, Munja, Lavanashva, Kashyapa, Harita, Sthulakarna, Agnivishya, Saunaka, Kritavak, Suvak, Vrihadashya, Vibhavasus, Urdharetas, Vrishamitra, Suhotra, Hotravahana, all these and many other Brahmanas of firm vows worshipped Yudhishtira like celestial sages worshipping Purandara in the celestials region.

CHAPTER 27

(ARJUNABHIGAMANA PARVA)-

Continued

The words of Draupadi

वैशम्पायन उवाच

ततो वनगताः पार्याः सायाह्ने सह कृष्णया।

उपविष्टाः कथाञ्चकुर्दुःखशोकपरायणाः॥२१॥

Vaishampayana said :

Thereupon the sons of Pritha with Draupadi banished to the forest, sat one evening, stricken with grief and sorrow and began to talk with one another.

प्रिया च दर्शनीया च पण्डिता च पतिव्रता।

अथ कृष्णाधर्मराजमिदं वचनमब्रवीत्॥२२॥

The beloved, beautiful, learned and faithful Draupadi addressed, the following words to the pious king (Yudhishtira).

द्रौपद्युवाच

न नूनं तस्य पापस्य दुःखमस्मासु किंचन।

विद्यते धार्तराष्ट्रस्य नृशंसस्य दुरात्मनः॥२३॥

Draupadi said :

No feeling for us exists in the mind of that vile, vicious-souled and cruel son of Dhritarashtra.

यस्त्वां राजन् मया सार्धमजिनैः प्रतिवासितम्।

वनं प्रस्थाप्य दुष्टात्मा नान्वतप्यत दुर्मतिः॥२४॥

For, that vicious-minded one, O king, having sent you along with me to the forest clad in deer-skin, feels no mortification.

आयसं हृदयं नूनं तस्य दुष्कृतकर्मणः।

यस्त्वाधर्मपरं श्रेष्ठं रूक्षाण्यश्रावयत् तदा॥२५॥

For, the heart of that one of impious deed is made of steel since he could address harsh words to his pious eldest brother.

सुखोचितमदुःखार्हं दुरात्मा ससुहृद्गणः।

ईदृशं दुःखमानीय मोदते पापपुरुषः॥२६॥

Having brought you, who are used to happiness, to such a miserable plight that vicious-souled wretch delights with his friends.

चतुर्णामेव पापानामस्रं न पतितं तदा।

त्वयि भारत निष्क्रान्ते वनायाजिनवाससि॥२७॥

दुर्योधनस्य कर्णस्य शकुनेश्च दुरात्मनः।

दुर्धर्तुस्तस्य चोचस्य राजन् दुःशासनस्य च॥८॥

O descendant of Bharata, O king, when clad in deer-skin you set out for the forest, only four vicious wights did not shed tears; Duryodhona, Karna, the evil-minded Shakuni and the fierce and vicious brother Dushashana.

इतरेषां तु सर्वेषां कुरूणां कुरुसत्तम्।

दुःखेनाभिपरीतानां नेत्रेभ्यः प्राप्तज्जलम्॥९॥

O foremost of the Kurus, the other Kurus filled with sorrow, shed tears from their eyes.

इदं च शयनं दृष्ट्वा यच्चासीत् ते पुरातनम्।

शोचामि त्वां महाराज दुःखानर्हं सुखोचितम्॥१०॥

O great king, seeing this your bed and recollecting what you had before I grieve for you, who do not deserve misery and have been brought up in every luxury.

दान्तं यच्च सभामध्य आसनं रत्नभूषितम्।

दृष्ट्वा कुशवृषीं चेमां शोको मां प्रदहत्ययम्॥११॥

Thinking of that ivory seat in your court crested with jewels and seeing this seat of Kusha grass grief assails me.

यदपश्यं सभायां त्वां राजभिः परिवारितम्।

तच्च राजन्नपश्यन्त्याः का शान्तिर्हृदयस्य मे॥१२॥

I saw you in your court surrounded by the kings; seeing you without kings how can my mind have peace?

या त्वाहं चन्दनादिद्यमपश्यं सूर्यवर्चसम्।

सा त्वां पङ्कमलादिद्यं दृष्ट्वा मुह्यामि भारता॥१३॥

O descendant of Bharata, I am beside myself on seeing you pasted with mud, you, gifted with the effulgence of sun whom I saw before pasted with sandal.

या त्वाहं कौशिकैर्वस्त्रैः शुभ्रैराच्छादितं पुरा।

दृष्टवत्यस्मि राजेन्द्र सा त्वां पश्यामि चीरिणम्॥१४॥

O king of kings, I see you now clad in bark, whom I saw before clothed in white silken raiment.

यच्च तदुक्मपात्रीभिर्ब्राह्मणेभ्यः सहस्रशः।

ह्रियते ते गृहादन्नं संस्कृतं सार्वकामिकम्॥१५॥

(Formerly) pure food of every kind was taken from your house, on golden plates to thousands of Brahmanas.

यतीनामगृहाणां ते तथैव गृहमेधिनाम्।

दीयते भोजनं राजन्नीतिवगुणवत् प्रभो॥१६॥

O lord, best food was given by you to ascetics, the houseless and those leading domestic lives, like an accomplished king.

सत्कृतानि सहस्राणि सर्वकामैः पुरा गृहे।

सर्वकामैः सुविहितैर्यदपूजयथा द्विजान्॥१७॥

Formerly living in your palace you had thousands of plates filled with every kind of food and used to worship the Brahmana, satisfying every desire of theirs.

तच्च राजन्नपश्यन्त्याः का शान्तिर्हृदयस्य मे।

यत् ते भ्रातृन् महाराज युवानो मृष्टकुण्डलाः॥१८॥

अभोजयन्त मिष्टान्नैः सूदाः परमसंस्कृतैः।

सर्वास्तानद्य पश्यामि वने वन्येन जीविनः॥१९॥

अदुःखार्हान् मनुष्येन्द्र नोपशाम्यति मे मनः।

भीमसेनमिमं चापि दुःखितं वनवासिनम्॥२०॥

ध्यायतः किं न मन्युस्ते प्राप्ते काले विवर्धते।

भीमसेनं हि कर्माणि स्वयं कुर्वाणमन्युतम्॥२१॥

सुखार्हं दुःखितं दृष्ट्वा कस्मान्मन्युर्न वर्धते।

Not beholding all these, how can my heart, O king have peace! Thy youthful brothers, adorned with ear-rings, were formerly treated by cooks with sweat and skillfully prepared dishes-I now behold them all, unused to misery, in the forest living on the produces of the forest. My mind finds no peace, O lord of men. Beholding this Bhimasena sorry and living in forest and thinking over this, does not your mind in proper time become wrathful, Bhimasena who used to perform all actions unaided.

सत्कृतं विविधैर्यनिर्वस्त्रैरुच्चावचैस्तथा॥२२॥

तं ते वनगतं दृष्ट्वा कस्मान्मन्युर्न वर्धते।

Beholding him stricken with sorrow who was used to all happiness, surrounded by numerous conveyances and clothed in costly raiment, why does not your anger blaze up?

अयं कुरून् रणे सर्वान् हन्तुमुत्सहते प्रभुः॥२३॥

त्वत्प्रतिज्ञां प्रतीक्षंस्तु सहतेऽयं वृकोदरः।

Beholding him in the forest why does not your anger blaze up, this great one is prepared

to slay all Kurus in battle. In honour of your promise Vrikodara bears all this.

योऽर्जुनेनार्जुनस्तुल्यो द्विबाहुर्बहुबाहुना॥२४॥

शरावमर्दे शीघ्रत्वात् कालान्तकयमोपमः।

यस्य शस्त्रप्रतापेन प्रणताः सर्वपार्थिवाः॥२५॥

यज्ञे तव महाराज ब्राह्मणानुपतस्थिरे।

तमिमं पुरुषव्याघ्रं पूजितं देवदानवैः॥२६॥

ध्यायन्तमर्जुनं दृष्ट्वा कस्माद् राजन् न कुप्यसि।

O King, this Arjuna though possessed of two hands is equal to Arjuna of a thousand arms for light handedness in discharging arrows; he is equal to Yama at the end of Yuga; humbled by the prowess of whose weapons all the kings. Waited upon the Brahmanas in your sacrifice, O great king, beholding this foremost of men worshipped of Devas and Danavas. Arjuna stricken with anxiety, does not your mind become worked with anger?

दृष्ट्वा वनगतं पार्थमदुःखार्हं सुखोचितम्॥२७॥

न च ते वर्धते मन्युस्तेन मुह्यामि भारता।

O king, beholding Partha used to happiness and unworthy of misery, living in the forest. Your anger is not excited, I am stricken with wonder for this.

यो देवांश्च मनुष्यांश्च सर्पांश्चैकस्थोऽजयत्॥२८॥

तं ते वनगतं दृष्ट्वा कस्मान्मन्युर्न वर्धते।

O Bharata, who mounted on a single car, vanquished men and serpents. Beholding him in the forest why is not your anger excited?

यो यानैरद्भुताकारैर्हयैर्नागैश्च संवृतः॥२९॥

प्रसह्य वित्तान्यादत्त पार्थिवेभ्यः परंतप।

क्षिपत्येकेन वेगेन पञ्चबाणशतानि यः॥३०॥

तं ते वनगतं दृष्ट्वा कस्मान्मन्युर्न वर्धते।

He was honoured with the present of various vehicles, horses and elephants; he, the slayer of foes, wrested wealth by force from various other kings and discharges with one velocity hundreds of shafts; is not your mind worked up with ire beholding him in exile?

श्यामं बृहन्तं तरुणं चर्मिणामुत्तमं रणे॥३१॥

नकुलं ते वने दृष्ट्वा कस्मान्मन्युर्न वर्धते।

Beholding him fair, able-bodied, youthful and the best of swordsmen. Nakula in exile does not your anger blaze up?

दर्शनीयं च शूरं च माद्रीपुत्रं युधिष्ठिरा॥३२॥

सहदेवं वने दृष्ट्वा कस्मात् क्षमसि पार्थिवा।

Beholding, O Yudhishtira, O king, the heroic and handsome son of Madri, Sahadeva, in exile do you forgive (them)?

नकुलं सहदेवं च दृष्ट्वा ते दुःखितावुभौ॥३३॥

अदुःखार्हं मनुष्येन्द्र कस्मान्मन्युर्न वर्धते।

Beholding, O king of men, these Nakula and Sahadeva, unworthy of misery, stricken with grief does not your anger blaze up?

द्रुपदस्य कुले जातां स्नुषां पाण्डोर्महात्मनः॥३४॥

शृष्ट्युप्तस्य भगिनीं वीरपत्नीमनुव्रताम्।

मां वै वनगतां दृष्ट्वा कस्मात् क्षमसि पार्थिवा॥३५॥

Beholding me in the forest born in the race of Drupada, the daughter-in-law of the great Pandu, sister of Dhristadyumna, the devoted spouse of a heroes, do you forgive them, O king?

नूनं च तव वै नास्ति मन्युर्मरतसत्तम्।

यत् ते भ्रातृंश्च मां चैव दृष्ट्वा न व्यथते मनः॥३६॥

Forsooth, O foremost of Bharatas, you have no anger, since beholding me and your brothers your mind is not pained.

न निर्मन्युः क्षत्रियोऽस्ति लोके निर्वचनं स्मृतम्।

तद्वद्व त्वयि पश्यामि क्षत्रिये विपरीतवत्॥३७॥

This is the saying of Smriti, that in this world there is not a Kshatriya who is without anger, but in you do I behold today the contradiction.

यो न दर्शयते तेजः क्षत्रियः काल आगते।

सर्वभूतानि तं पार्थ सदा परिभवन्त्युत॥३८॥

The Kshatriya who does not manifest his energy in proper hour is disregarded by all creatures, O son of Pritha.

तत् त्वया न क्षमा कार्या शत्रुन् प्रति कथंचन।

तेजसैव हि ते शक्या निहन्तुं नात्र संशयः॥३९॥

Therefore you should by no means, vouchsafe your forgiveness to the enemies; forsooth, by your energy you may destroy them all.

तथैव यः क्षमाकाले क्षत्रियो नोपशाम्यति।

अप्रियः सर्वभूतानां सोऽमुत्रेह च नश्यति॥४०॥

So that Kshatriya too becomes unpopular with all and meets with destruction both in this world and in the next, whose anger is not appeased when the time for forgiveness comes.

CHAPTER 28

(ARJUNABHIGAMANA PARVA)-

Continued

The words of Draupadi

द्रौपद्युवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

प्रह्लादस्य च संवादं बलेर्वैरोचनस्य च॥१॥

Draupadi said :

On this is cited as an example the ancient history relating to the conversation between Prahlada and Vali the son of Virochana.

असुरेन्द्रं महाप्राज्ञं धर्माणामागतागमम्।

बलिः प्रच्छ दैत्येन्द्रं प्रह्लादं पितरं पितुः॥२॥

One day, Bali accosted his grandfather Prahlada, the king of Asuras and Danava, endued with great wisdom and well-versed in duties (saying).

बलिरुवाच

क्षमा स्विच्छ्रेयसी तात उताहो तेज इत्युत।

एतन्मे संशयं तात यथावद् बूहि पृच्छते॥३॥

Vali said :

Does forgiveness lead to well-being, O father or prowess or energy? I have great doubt in this; father, tell me who am asking you.

श्रेयो यदत्र धर्मज्ञ बूहि मे तदसंशयम्।

करिष्यामि हि तत् सर्वं यथावदनुशासनम्॥४॥

Tell me, without any doubt, O you conversant with duties, whatever leads to well-being. I shall obey duly all your commands.

तस्मै प्रोवाच तत् सर्वमेवं पृष्ठः पितामहः।

सर्वनिश्चयवित् प्राज्ञः संशयं परिपृच्छते॥५॥

Draupadi said :

Being thus accosted the wise grandfather, conversant with all truths, replied at length for the removal of his doubts.

प्रह्लाद उवाच

न श्रेयः सततं तेजो न नित्यं श्रेयसी क्षमा।

इति तात विजानीहि द्वयमेतदसंशयम्॥६॥

Prahlada said :

Do you learn, my son, these two truths without any doubt neither does prowess always lead to well-being nor does forgiveness.

यो नित्यं क्षमते तथा बहून् दोषान् स विन्दति।

भृत्याः परिभवन्त्येनमुदासीनास्तथारयः॥७॥

सर्वभूतानि चाप्यस्य न नमन्ति कदाचन।

तस्मान्नित्यं क्षमा तात पण्डितैरपि वर्जिता॥८॥

He who forgives always, O my son, suffers many evils-servants, strangers and enemies always disregard him. No one does ever bow to him; perpetual forgiveness therefore, O my son, is avoided by the learned.

अवज्ञाय हि तं भृत्या भजन्ते बहुदोषताम्।

आदातुं चास्य वित्तानि प्रार्थयन्तेऽल्पचेतसः॥९॥

Disregarding him his servants contract many vicious habits; all those evil-minded men try to deprive him of his wealth.

यानं वस्त्राण्यलंकाराञ्छयनान्यासनानि च।

भोजनान्यथ पानानि सर्वोपकरणानि च॥१०॥

आददीरन्नधिकृता यथाकाममचेतसः।

प्रदिष्टानि च देयानि न दद्युर्भर्तृशासनात्॥११॥

न चैनं भर्तृपूजाभिः पूजयन्ति कथंचन।

अवज्ञानं हि लोकेऽस्मिन् मरणादपि गर्हितम्॥१२॥

Those vicious servants also appropriate to themselves his conveyances, clothes ornaments, dress, beds, seats, food, drink and other articles of use. They do not at the behest of their master, give to others things they are commanded to do. Nor do they treat their master with that respect which is his due. Disregard in this world is worse than death.

क्षमिणं तादृशं तात ब्रुवन्ति कटुकान्यपि।

प्रेष्याः पुत्राश्च भृत्याश्च तथोदासीनवृत्तयः॥१३॥

O my child, sons, servants attendants and even strangers use harsh words to such a forgiving person.

अथास्य दारानिच्छन्ति परिभूय क्षमावतः।

दाराश्चास्य प्रवर्तन्ते यथाकाममचेतसः॥१४॥

Disregarding him even they wish to have the wife of a forgiving person and his wife too does whatever she likes.

तथा च नित्यमुदिता यदि नाल्पमपीश्वरात्।
दण्डमर्हन्ति दुष्यन्ति दुष्टाश्चाप्यपकुर्वते॥१५॥

The pleasure-loving servants, if a slight punishment is not meted out to them, contract all sorts of vices and the wicked always injure such a master.

एते चान्ये च बहवो नित्यं दोषाः क्षमावताम्।
अथ वैरोचने दोषानिमान् विद्वद्यक्षमावताम्॥१६॥

These and various other evils attend always upon the forgiving. Listen, O son of Virochana, to (other) evils that beset a person that never forgives.

अस्थाने यदि वा स्थाने सततं रजसाऽऽवृतः।
क्रुद्धो दण्डान् प्रणयति विविधान् स्वेन तेजसा॥१७॥
पित्रैः सह विरोधं प्राप्नुते तेजसाऽऽवृतः।
आप्नोति द्वेष्यतां चैव लोकात् स्वजनतस्तथा॥१८॥

If an angry person, always beset by the quality of darkness, inflicts punishments, by this own energy, upon deserving and non-deserving persons, he is alienated from his friends and hated by outsiders as well as his own relations.

सोऽवमानादर्थहानिमुपालम्भमनादरम्।
सन्तापद्वेषमोहंश्च शत्रूंश्च लभते नरः॥१९॥

Such a man who insults others is subject to loss of wealth, disregard, misery and hatred and creates enemies.

क्रोधाद् दण्डान्मनुष्येषु विविधान् पुरुषोऽनयात्।
भ्रश्यते शीघ्रमैश्वर्यात् प्राणेभ्यः स्वजनादपि॥२०॥

A man, in anger, inflicts various punishments upon people and is soon deprived of his wealth, life and even kinsmen.

योपकर्तुश्च हर्तुश्च तेजसैवोपगच्छति।
तस्मादुद्विजते लोकः सर्पाद् वेश्मगतादिव॥२१॥

People are afraid of him who abuses his power equally upon his benefactor and enemy, as the inmates of a house are of a snake.

यस्मादुद्विजते लोकः कथं तस्य भवो भवेत्।
अन्तरं तस्य दृष्ट्वैव लोको विकुस्तेषुवम्॥२२॥

How can good betide him of whom the people are afraid-forsooth do the people injure him as soon as they find a hole.

तस्मान्नात्युत्पृजेत् तेजो न च नित्यं मृदुर्भवेत्।
काले काले तु सम्प्राप्ते मृदुस्तीक्ष्णोऽपि वा भवेत्॥२३॥

Therefore people should not be always angry or mild; they should exhibit their anger or mildness in proper hours.

काले मृदुर्यो भवति काले भवति दारुणः।
स वै सुखमवाप्नोति लोकेऽमुष्मिन्निहैव च॥२४॥

He, who is forgiving in proper hour and angry when the occasion arises, attains to happiness both in this world and in the next.

क्षमाकालांस्तु वक्ष्यामि शृणु मे विस्तरेण तान्।
ये ते नित्यमसंत्याज्या यथा प्राहुर्मनीषिणः॥२५॥

Hear, I shall now describe to you the hours of forgiveness as pointed out by the learned and which should always be followed.

पूर्वोपकारी यस्ते स्यादपराधे गरीयसि।
उपकारेण तत् तस्य क्षन्तव्यमपराधिनः॥२६॥

If your former benefactor commits a heinous offence you should forgive him considering his former benefaction.

अबुद्धिमाश्रितानां तु क्षन्तव्यमपराधिनाम्।
न हि सर्वत्र पाण्डित्यं सुलभं पुरुषेण वै॥२७॥

Those that commit an offence out of ignorance or foolishness should be forgiven-for people cannot always easily attain to learning.

अथ चेद् बुद्धिजं कृत्वा ब्रूयस्ते तदबुद्धिजम्।
पापान् स्वल्पेऽपि तान् हन्यादपराधे तथानृजन्॥२८॥

Those crooked men, who having committed an offence wittingly plead ignorance should be punished even if their offence by trifling.

सर्वस्यैकोऽपराधस्ते क्षन्तव्यः प्राणिनो भवेत्।
द्वितीये सति वध्यस्तु स्वल्पेऽप्यपकृते भवेत्॥२९॥

The first offence of all men should be forgiven; when they commit the second, however insignificant it might be they should be punished.

अजानता भवेत् कश्चिदपराधः कृतो यदि।
क्षन्तव्यमेव तस्याहुः सुपरीक्ष्य परीक्षया॥३०॥

If a person unknowingly commits an offence-he should be pardoned, it is said, after having made a proper enquiry.

मृदुना दारुणं हन्ति मृदुना हन्त्यदारुणम्।

नासाध्यं मृदुना किञ्चित् तस्मात् तीव्रतरं मृदु॥३१॥

Strength might be vanquished by forgiveness, weakness might be vanquished by forgiveness; there is nothing which forgiveness cannot accomplish, therefore forgiveness is truly fiercer.

देशकालौ तु सम्प्रेक्ष्य बलावलमथात्मनः।

नादेशकाले किञ्चित् स्याद् देशकालौ प्रतीक्षताम्

तथा लोकभयाच्चैव क्षन्तव्यमपराधिनः॥३२॥

Considering his own strength or weakness one should act with reference to time or place; nothing is successful that is not taken in hand with reference to time or place; therefore wait for place or time; sometimes, offenders should be forgiven for fear of people.

एत एवंविधाः कालाः क्षमायाः परिकीर्तिताः।

अतोऽन्यथानुवर्तत्सु तेजसः काल उच्यते॥३३॥

These have been described as the proper hours of forgiveness; and at other times besides these one should exhibit his prowess.

तदहं तेजसः कालं तव मन्ये नराधिप।

धार्तराष्ट्रेषु लुब्धेषु सततं चापकारिषु॥३४॥

I therefore consider, O king, this to be the time when you should display your might to the avaricious sons of Dhritarashtra who always injure others.

न हि कश्चित् क्षमाकालो विद्यतेऽद्य कुरून् प्रति।

तेजसश्चागते काले तेज उत्सृष्टमर्हसि॥३५॥

This is not the time for showing forgiveness towards the Kurus; when the hour for showing might arrives, it behoves you to display it.

मृदुर्भवत्यवज्ञातस्तीक्ष्णादुद्विजते जनः।

काले प्राप्ते द्वयं चैतद् यो वेद स महीपतिः॥३६॥

The humble and forgiving person is always neglected; while those that are powerful assail others; he is the king who takes recourse to both in proper time.

CHAPTER 29

(ARJUNABHIGAMANA PARVA)-

Continued

The conversation between Draupadi and Yudhishtira

युधिष्ठिर उवाच

क्रोधो हन्ता मनुष्याणां क्रोधो भावयिता पुनः।

इति विद्धि महाप्राज्ञे क्रोधमूलौ भवाभवौ॥१॥

Yudhishtira said :

Anger is the destroyer of mankind and anger again places them in prosperity; consider, therefore, O highly-intelligent lady, that anger is the root of prosperity and adversity.

यो हि संहरते क्रोधं भवस्तस्य सुशोभने।

यः पुनः पुरुषः क्रोधं नित्यं न सहते शुभे।

तस्याभावाय भवति क्रोधः परमदारुणः॥२॥

Prosperity crown him, O beautiful lady, who destroys anger; and the greatly terrible anger brings on his adversity who cannot always control it, O fair one.

क्रोधमूलो विनाशो हि प्रजानामिह दृश्यते।

तत् कथं मादृशः क्रोधमुत्पृजेल्लोकनाशनम्॥३॥

Anger is in this world, the root of the destruction of mankind; how can, one like me indulge in anger which brings about the destruction of the world?

क्रुद्धः पापं नरः कुर्यात् क्रुद्धो हन्याद् गुरूनपि।

क्रुद्धः परुषया वाचा श्रेयसोऽप्यवमन्यते॥४॥

The angry man commits a sin; the angry man murders his preceptor; the angry man insults his elders with harsh words.

वाच्यावाच्ये हि कुपितो न प्रजानाति कर्हिचित्।

नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते तथा॥५॥

The angry man cannot distinguish what should be and should not be said by him; there is nothing which cannot be said or done by an angry man.

हिंस्यात् क्रोधादवध्यांस्तु वध्यान् सम्पूजयित च

आत्मानमपि च क्रुद्धः प्रेषयेद् यमसादनम्॥६॥

From anger a man may kill one who should not be killed and adore one that should be slain; an angry man may even dispatch his own self to the abode of Yama.

एतान् दोषान् प्रपश्यद्विजितः क्रोधो मनीषिभिः।

इच्छन्निः परमं श्रेय इह चामुत्र चोत्तमम्॥७॥

Beholding these evils, anger is conquered by one desirous of excellent well-being both in this world and in the next.

तं क्रोधं वर्जितधीरैः कथमस्मद्विद्वद्वैरुत।

एतद् द्रौपदि संघाय न मे मन्युः प्रवर्धते॥८॥

Why should persons like myself indulge in that anger which has been controlled by persons of tranquil mind; thinking this, O Draupadi, my anger is not excited.

आत्मानं च परांश्चैव त्रायते महतो भयात्।

कुध्यन्तमप्रतिकुध्यन् द्वयोरेष चिकित्सकः॥९॥

One, that does not act against a person whose anger has been excited, saves himself and others from great fear-in fact he is the physician of both.

मूढो यदि क्लिश्यमानः कुध्यतेऽशक्तिमान् नरः।

बलीयसां मनुष्याणां त्यजत्यात्मानमात्मना॥१०॥

When a weak man when oppressed by others is angry with those that are more powerful, he brings about his own ruin.

तस्यात्मानं संत्यजतो लोका नश्यन्त्यात्मनः।

तस्माद् द्रौपद्यशक्तस्य मन्योर्नियमनं स्मृतम्॥११॥

There is no region hereafter for such a man who deliberately brings about his own destruction; therefore it is said, O Draupadi, that a weak man should control his anger.

विद्वांस्तथैव यः शक्तः क्लिश्यमानो न कुप्यति।

अनाशयित्वा क्लेष्यारं परलोके च नन्दति॥१२॥

And the wise man too, who though oppressed does not allow his anger to be excited, rejoices in the next world for having treated his persecutor with indifference.

तस्माद् बलवता चैव दुर्बलेन च नित्यदा।

क्षन्तव्यं पुरुषेणाहुरापत्त्वपि विजानता॥१३॥

For this, it is said that a wise man whether he be strong or weak, should always forgive his persecutor, even if he is in difficulty.

मन्योर्हि विजयं कृष्णे प्रशंसन्तीह साधवः।

क्षमावतो जयो नित्यं साधोरिह सतां मतम्॥१४॥

The pious always praise him, O Krishna (Draupadi), who has conquered his anger; it is

held by the pious that the honest and forgiving man is always victorious.

सत्यं चानृततः श्रेयो नृशंस्याच्चानृशंसता।

तमेवं बहुदोषं तु क्रोधं साधुविवर्जितम्॥१५॥

मादृशः प्रसृजेत् कस्मात् सुयोधनवधादपि।

तेजस्वीति यमा हुर्वै पण्डिता दीर्घदर्शिनः॥१६॥

न क्रोधोऽभ्यन्तरस्तस्य भवतीति विनिश्चितम्।

यस्तु क्रोधं समुत्पन्नं प्रज्ञया प्रतिबाधते॥१७॥

तेजस्विनं तं विद्वांसो मन्यन्ते तत्त्वदर्शिनः।

क्रुद्धो हि कार्यं सुश्रोणि न यथावत् प्रपश्यति।

नाकार्यं न च मर्यादां नरः क्रुद्धोऽनुपश्यति॥१८॥

Truth is superior to untruth and gentle to cruel conduct; why should I, for slaying Suyodhana, display that anger of many evils, renounced by the virtuous? The far-seeing sages regard him as a man of character in whom anger does not exist; the learned men, seeing the real things, always regard him as a man of character who restrains his rising wrath. O you of fair hips, the angry man does not observe the real state of things; the angry man does not see his way nor regard persons.

हन्त्यवध्यानपि क्रुद्धो गुरुन् क्रुद्धस्तुदत्यपि।

तस्मात् तेजसि कर्तव्यः क्रोधो दूरे प्रतिष्ठितः॥१९॥

The angry man kills those who should not be killed; he even slays his preceptor; therefore a man of character should always leave off anger at a distance.

दाक्ष्यं ह्यमर्षः शौर्यं च शीघ्रत्वमिति तेजसः।

गुणाः क्रोधाभिभूतेन न शक्याः प्राप्तुमञ्जसा॥२०॥

The man that is possessed by anger does not easily acquire generosity, dignity, bravery, skill and other accomplishments of a real man of character.

क्रोधं त्यक्त्वा तु पुरुषः सम्यक् तेजोऽभिपद्यते।

कालयुक्तं महाप्राज्ञे क्रुद्धैस्तेजः सुदुःसहम्॥२१॥

Renouncing anger a man can display his true energy, whereas it is difficult, O highly wise one, for an angry man to display energy at the proper hour.

क्रोधस्त्वपण्डितैः शश्वत् तेज इत्यभिनिश्चितम्।

रजस्तु लोकनाशाय विहितं मानुषं प्रति॥२२॥

Anger is regarded by the illiterate as equivalent to energy, anger has been given to mankind for the destruction of the world.

तस्माच्छ्रुत् त्यजेत् क्रोधं पुरुषः सम्यगाचरन्।

श्रेयान् स्वधर्मानपगो न क्रुद्ध इति निश्चितम्॥२३॥

The person, who wishes to behave with decorum; should renounce anger; even one who has forsaken the virtues of his own order, does not indulge in anger.

यदि सर्वमबुद्धीनामतिक्रान्तमचेतसाम्।

अतिक्रमो मद्विषस्य कथंस्वित् स्यादनिन्दिते॥२४॥

Light-minded fools might transgress all these, but O faultless damsel, how can persons like myself (transgress).

यदि न स्युर्मानुषेषु क्षमिणः पृथिवीसमाः।

न स्यात् संधिर्मनुष्याणां क्रोधमूलो हि विग्रहः॥२५॥

If there were not persons amongst mankind equal to the earth in forgiveness there would be no peace amongst them but perpetual dissension's engendered by anger.

अभिषक्तो ह्यभिषजेदाह्न्याद् गुरुणा हतः।

एवं विनाशो भूतानामधर्मः प्रथितो भवेत्॥२६॥

If the injured persons were to return their injuries; if one admonished by his superiors were to chastise his superiors in return, the result would be the destruction of all creatures and sin would take its root firm.

आकुष्टः पुरुषः सर्वं प्रत्याक्रोशेदनन्तरम्।

प्रतिहन्त्याद्धतश्चैव तथा हिंस्याच्च हिंसितः॥२७॥

हंयुर्हि पितरः पुत्रान् पुत्राश्चापि तथा पितृन्।

हंयुश्च पतयो भार्याः पतीन् भार्यास्तथैव च॥२८॥

एवं संकुपिते लोके शमः कृष्णो न विद्यते।

प्रजानां संधिमूलं हि शमं विद्धि शुभानने॥२९॥

If the man when vilified by another vilifies him in return; if the injured man returns his injuries; if the chastised man chastises in return; if fathers kill their sons and sons their fathers; and if husbands destroy their wives and wives their husbands; then, how can, O Krishna, births take place in this world where anger so predominates? Know you, O fair damsel, that birth of creatures in this world, is dependent upon peace.

ताः क्षिपेरन् प्रजाः सर्वाः क्षिप्रं द्रौपदि तादृशे।

तस्मान्मन्युर्विनाशाय प्रजानामभवाय च॥३०॥

If the kings yield to anger, O Draupadi, their subjects soon meet with ruin. Thus anger brings on destruction and distress of mankind.

यस्मात् तु लोके दृश्यन्ते क्षमिणः पृथिवीसमाः।

तस्माज्जनम् च भूतानां भवश्च प्रतिपद्यते॥३१॥

Because persons forgiving like the earth are seen in this world, it is therefore that creatures are born and enjoy prosperity.

क्षन्तव्यं पुरुषेणेह सर्वापत्सु सुशोभने।

क्षमावतो हि भूतानां जन्म चैव प्रकीर्तितम्॥३२॥

O fair damsel, in every form of injury, persons should forgive; it is said that the birth of creatures is due to the forgiveness of mankind.

आकुष्टस्ताडितः क्रुद्धः क्षमते यो बलीयसा।

यश्च नित्यं जितक्रोधो विद्वानुत्तमपूरुषः॥३३॥

He is considered as an excellent and learned person who, having conquered his anger, always shows his forgiveness even when insulted, oppressed and excited by a strong man.

प्रभाववानपि नरस्तस्य लोकाः सनातनाः।

क्रोधनस्त्वल्पविज्ञानः प्रेत्य चेह न नश्यति॥३४॥

Eternal regions are for that person, who, though powerful (conquers his anger), while he that is angry, is foolish and meets with ruin both in this world and in the next.

अत्राप्युदाहरन्तीमा गाथा नित्यं क्षमावताम्।

गीताः क्षमावता कृष्णो काश्यपेन महात्मना॥३५॥

As an illustration of this, the following hymn, O Krishna, in honor of the forgiving has been sung by the high-souled and ever-forgiving Kashyapa.

क्षमाधर्मः क्षमा यज्ञः क्षमा वेदाः क्षमा श्रुतम्।

य एतदेवं जानाति स सर्वं क्षन्तुमहति॥३६॥

Forgiveness is virtue, forgiveness is sacrifice, forgiveness is the Vedas, forgiveness is Shruti; he who knows all this is capable of forgive all.

क्षमा ब्रह्म क्षमा सत्यं क्षमा भूतं च भावि च।

क्षमा तपः क्षमा शौचं क्षमयेदंभृतं जगत्॥३७॥

Forgiveness is Brahma, forgiveness is truth, forgiveness is the accumulated and future (ascetic) merit, forgiveness is the devout penance and forgiveness is purity; and by forgiveness the universe is sustained.

अति यज्ञविदां लोकान् क्षमिणः प्राप्नुवन्ति च।

अति ब्रह्मविदां लोकानति चापि तपस्विनाम्॥३८॥

Forgiving persons attain to the regions of those conversant with the rituals, of those well-versed with the knowledge of Brahman and those of ascetics.

अन्ये वै यजुषां लोकाः कर्मिणामपरे तथा।

क्षमावतां ब्रह्मलोके लोकाः परमपूजिताः॥३९॥

Persons performing Vedic rites as well as those performing other rituals attain to other regions; whereas forgiving persons attain to the highly adored regions in the world of Brahma.

क्षमा तेजस्विनां तेजः क्षमा ब्रह्म तपस्विनाम्।

क्षमा सत्यं सत्यवतां क्षमा यज्ञः क्षमा शमः॥४०॥

Forgiveness is the energy of the energetic; forgiveness is the sacrifice and forgiveness is the control of mind; forgiveness is the truth of the truthful; forgiveness is the control of mind.

तां क्षमां तादृशीं कृष्णे कथमस्मद्विधस्त्यजेत्।

यस्यां ब्रह्म च सत्यं च यज्ञा लोकाश्च धिष्ठिताः॥४१॥

How can, O Krishna, the persons like me renounce such forgiveness in which are established Brahma, truth, wisdom and the three worlds.

क्षन्तव्यमेव सततं पुरुषेण विजानता।

यदा हि क्षमते सर्वं ब्रह्म सम्पद्यते तदा॥४२॥

Even, knowing all, person should always forgive; whoever forgives everything attains to Brahma.

क्षमावतामयं लोकः परश्चैव क्षमावताम्।

इह सम्मानमृच्छन्ति परत्र च शुभां गतिम्॥४३॥

This world belongs to the forgiving, the other world also belongs to the forgiving, they obtain honors here and holy blessedness in the next.

येषां मन्युर्मनुष्याणां क्षमयाभिहतः सदा।

तेषां परतरे लोकास्तस्मात् क्षान्तिः परा मता॥४४॥

Those persons, whose anger is overpowered by forgiveness, attain to the higher regions; therefore forgiveness is considered the highest (virtue).

इति गीताः काश्यपेन गाथा नित्यं क्षमावताम्।

श्रुत्वा गाथाः क्षमायास्त्वं तुष्य द्रौपदि मा क्रुध्यः॥४५॥

These verses were always chanted by Kashyapa in honor of the forgiving; hearing these verses of forgiveness, be pleased and be not angry, O Draupadi.

पितामहः शान्तनवः शमं सम्पूजयिष्यति।

कृष्णाश्च देवकीपुत्रः शमं सम्पूजयिष्यति॥४६॥

Our grandfather, the son of Shantanu, worships peace, as well as Krishna, the son of Devaki.

आचार्यो विदुरः क्षता शममेव वदिष्यतः।

कृपश्च संजयश्चैव शममेव वदिष्यतः॥४७॥

The preceptor and Vidura, (known as) Khattva both speak of peace; Kripa as well as Sanjaya also speak of peace.

सोमदत्तो युयुत्सुश्च द्रोणपुत्रस्तथैव च।

पितामहश्च नो व्यासः शमं वदति नित्यशः॥४८॥

Somadatta, Yuyutsu, Drona's son as well as our grandfather Vyasa daily speak of peace.

एतैर्हि राजा नियतं चोद्यमानः शमं प्रति।

राज्यं दातेति मे बुद्धिर्न चेल्लोभान्नशिष्यति॥४९॥

Being led by all these towards peace the king will return us the kingdom; if he yields to temptation he will meet with destruction.

कालोऽयं दारुणः प्राप्तो भरतानामभूतये।

निश्चितं मे सदैवैतत् पुरस्तादपि भाविनि॥५०॥

A dreadful time has set in to bring about the misfortune of the Bharatas; from some time before this has been settled conclusion, O fair Jamsel.

सुयोधनो नार्हतीति क्षमामेवं न विन्दति।

अर्हस्तत्राहमित्येवं तस्मान्मां विन्दते क्षमा॥५१॥

Suyodhana does not deserve kingdom and therefore he does not know forgiveness; I deserve it and therefore forgiveness has taken possession of me.

एतदात्मवतां वृत्तमेषधर्मः सनातनः।

क्षमा चैवानृशंस्यं च तत् कर्तास्यहमञ्जसा॥५२॥

Forgiveness and humility are the qualities of the self- controlled and constitute the eternal virtue and I shall therefore adopt them.

CHAPTER 30

(ARJUNABHIGAMANA PARVA)-

Continued

The conversation between Draupadi and
Yudhishtira

द्रौपद्युवाच

नमोघात्रे विधात्रे च यौ मोहं चक्रतुस्तव।

पितृपैतामहे वृत्ते वोढव्ये तेऽन्यथा मतिः॥१॥

Draupadi said :

I bow to Dhatri and Vidhatri who have thus bewildered my sense; you think otherwise from your father and grandfather regarding what you have got to bear.

कर्मभिश्चिन्तितो लोको गत्यां गत्यां पृथग्विधः।

तस्मात् कर्माणि नित्यानि लोभान्मोक्षं यियासति॥२॥

नेहधर्मानृशंस्याभ्यां च क्षान्त्या नार्जवेन च।

पुरुषः श्रियमाप्नोति न घृणित्वेन कर्हिचित्॥३॥

By actions men are placed in different situations of life; consequences of action are inevitable, from ignorance people desire for the liberation from action. A man does not even attain prosperity in this world by virtue, gentleness, forgiveness, straight-forwardness and fear of censure.

त्वां च व्यसनमभ्यागादिदं भारत दुःसहम्।

यत् त्वं नार्हसि नापीमे भ्रातरस्ते महौजसः॥४॥

Or else, O descendant of Bharata, this unbearable misfortune would not have befallen you, who are so unworthy of it and your brothers of great energy.

न हि तेऽध्यगमञ्जानु तदानीं नाद्य भारत।

धर्मात् प्रियतरं किंचिदपि चेज्जीवितादिह॥५॥

Neither then, nor even now, O descendant of Bharata, has anything appeared to you dearer than virtue, which is dearer to you even than your life.

धर्मार्थमेव ते राज्यधर्मार्थं जीवितं च ते।

ब्राह्मणा गुरुवश्चैव जानन्त्यपि च देवताः॥६॥

That your kingdom is for virtue and your life even is for virtue, is known by Brahmanas, superiors and even celestials.

भीमसेनार्जुनौ चोभौ माद्रेयौ च मया सह।

त्यजेस्त्वमिति मे बुद्धिर्न तु धर्मं परित्यजेः॥७॥

You can abandon Bhimasena, Arjuna these twin sons of Madri along with myself, I think, but you can never renounce virtue.

राजानंधर्मगोप्तारंधर्मो रक्षति रक्षितः।

इति मे श्रुतमार्याणां त्वां तु मन्ये न रक्षति॥८॥

I have heard from elders that a king protects virtue and virtue in return protects him-but methinks it does not protect you.

अनन्या हि नरव्याघ्र नित्यदाधर्ममेव ते।

बुद्धिः सततमन्वेतिच्छायेव पुरुषं निजा॥९॥

O best of men, like a shadow following a man, you with a singleness of purpose always follow virtue.

नावमंस्था हि सदृशान् नावराज्येयसः कुतः।

अवाप्य पृथिवीं कृत्स्नां न ते शृङ्गमवर्धत॥१०॥

You have never disregarded your equals, inferiors and superiors; obtaining even the entire universe your pride never increased.

स्वाहाकारैः स्वधाभिश्च पुजाभिरपि च द्विजान्।

दैवतानि पितृश्चैव सततं पार्थ सेवसे॥११॥

O son of Pritha, with Yvahas and Svaddhas and other forms of worship you ever adore the Brahmanas, the celestials and the Pitris.

ब्राह्मणाः सर्वकामैस्ते सततं पार्थ तर्पिताः।

यतयो मोक्षिणश्चैव गृहस्थाश्चैव भारत॥१२॥

भुञ्जते रुक्मपात्रीभिर्यत्राहं परिचारिका।

आरग्यकेभ्यो लौहानि भाजनानि प्रयच्छसि।

नादेयं ब्राह्मणेभ्यस्ते गृहे किंचन विद्यते॥१३॥

O son of Pritha, you have always pleased the Brahmanas by granting all their desires; the Yatis, the ascetics, the householder ascetics, have always been fed by you on golden plates where (myself) have distributed food. You

always give food and gold to Vanaprasthas; there is nothing in your house which you cannot bestow upon the Brahmanas.

यदिदं वैश्वदेवं ते शान्तये क्रियते गृहे।

तद् दत्त्वातिथिभूतेभ्यो राजञ्छिष्टेन जीवसि॥१४॥

Having distributed duly, O king, all to the guests in the Vishvadeva sacrifice that is solemnized in your house for your peace you live upon what remains.

इष्टयः पशुबन्धाश्च काम्यनैमित्तिकाश्च ये।

वर्तन्ते पाकयज्ञाश्च यज्ञकर्म च नित्यदा॥१५॥

Ishtis, Pashubandhas, sacrifice for obtaining the gratification of desires and ordinary household ceremonies, Paka sacrifices and various other rites are daily performed in your house.

अस्मिन्नपि महारण्ये विजने दस्युसेविते।

राष्ट्रादपेत्य वसतोधर्म स्तेनावसीदति॥१६॥

Even in this huge solitary forest frequented by robbers, living in banishment, deprived of your kingdom your virtue has suffered no decrease.

अश्वमेधो राजसूयः पुण्डरीकोऽथ गोसवः।

एतैरपि महायज्ञैरिष्टं ते भूरिदक्षिणैः॥१७॥

The Ashvamedha, the Rajasuya, Pundarika, the Gosava—all these great sacrifices requiring large gifts have been celebrated by you.

राजन् परीतया बुद्ध्या विषमेऽक्षपराजये।

राज्यं वसून्यायुधानि भ्रातृन् मां चासि निर्जितः॥१८॥

O king, by your perverse understanding, in your defeat at the gambling match you lost your kingdom, wealth, weapons your brothers and even myself.

ऋजोर्मदोर्वदान्यस्य ह्रीमतः सत्यवादिनः।

कथमक्षव्यसनजा बुद्धिरापतिता तव॥१९॥

How could your mind, simple, gentle, liberal, modest and truthful as you are, be drawn to the vice of gambling?

अतीव मोहमायाति मनश्च परिभूयते।

निशाम्य ते दुःखमिदमिमां चापदमीदृशीम्॥२०॥

Beholding this your calamity and misfortune my sense is bewildered and mind overwhelmed.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

ईश्वरस्य वशे लोकास्तिष्ठन्ते नातनो यथा॥२१॥

I shall cite here an old historical incident as an illustration that men are subject to the will of Providence and not to themselves.

धातैव खलु भूतानां सुखदुःखे प्रियाप्रिये।

दधाति सर्वमीशानः पुरस्ताच्छुक्रमुच्चरन्॥२२॥

The Lord Ishana ordains beforehand, with reference to weal and woe, happiness and misery, of all creatures like a seed.

यथा दारुमयी योषा नरवीर समाहिता।

ईरयत्यङ्गमङ्गानि तथा राजन्निमाः प्रजाः॥२३॥

O hero among men, O king, as a wooden figure is made to move its limbs by the wire-puller so are all these creatures (made to act by the lord.)

आकाश इव भूतानि व्याप्य सर्वाणि भारता।

ईश्वरो विदधातीह कल्याणं यच्च पापकम्॥२४॥

O descendant of Bharata, pervading all creatures, like ethereal space the Providence ordains its happiness or misery.

शकुनिस्तनुबद्धो वा नियतोऽयमनीश्वरः।

ईश्वरस्य वशे तिष्ठेन्नान्येषां नात्मनः प्रभुः॥२५॥

Like a bird tied with a string all creatures depend upon God; they all live in dependence upon God not upon others; nor are they their own masters.

मणिः सूत्र इव प्रोतो नस्योत इव गोवृषः।

स्रोतसो मध्यमापन्नः कूलाद् वृक्ष इव च्युतः॥२६॥

धातुरादेशमन्वेति तन्मयो हि तदर्पणः।

आत्माधीनो मनुष्योऽयं कालं भजति कंचना॥२७॥

Like a pearl set on a string, a bull tied by a rope passing through its nose or a tree fallen from the bank into the middle of a river. All creatures follow the ordinances of the Creator for they are identical with Him and live in Him; they are not subject to themselves and cannot pass an hour independently.

अज्ञो जन्तुरनीशोऽयमात्मनः सुखदुःखयोः।
ईश्वरप्रेरितो गच्छेत् स्वर्गं नरकमेव च॥२८॥

Ignorant as they are, creatures are not masters of their own happiness or misery; dispatched by the Providence they either go to heaven or hell.

यथा वायोस्तृणाचाणि वशं यान्ति बलीयसः।

धातुरेवं वशं यान्ति सर्वभूतानि भारत॥२९॥

As light straws are brought to the subjugation of the strong wind, so all creatures, O descendant of Bharata, depend upon the Creator.

आर्ये कर्मणि युञ्जानः पापे वा पुनरीश्वरः।

व्याप्य भूतानि चरते न चायमिति लक्ष्यते॥३०॥

Again, performing actions right or wrong and pervading the universe, the Lord exists but is not perceived by any (who can say) "This is God."

हेतुमात्रमिदं धातुः शरीरं क्षेत्रसंज्ञितम्।

येन कारयते कर्म शुभाशुभफलं विभुः॥३१॥

This physical body is merely the instrument of God by which the Lord engages them in actions, the fruits of which are either good or bad.

पश्य मायाप्रभावोऽयमीश्वरेण यथा कृतः।

यो हन्ति भूतैर्भूतानि मोहयित्वाऽऽत्ममायया॥३२॥

Behold the power of the illusive energy by which he makes them kill their fellows.

अन्यथा परिदृष्टानि मुनिभिस्तत्त्वदर्शिभिः।

अन्यथा परिवर्तन्ते वेगा इव नभस्वतः॥३३॥

This is seen in a different light by the sages seeing the real truths; they appear to them in a different light like the rays of the sun.

अन्यथैव ही मन्यन्ते पुरुषास्तानि तानि च।

अन्यथैव प्रभुस्तानि करोति विकरोति च॥३४॥

Ordinary people see all those things in a different view; the Lord create and destroy them in a different way.

यथा काष्ठेन वा काष्ठमश्मानं चाश्मना पुनः।

अयसा चाप्ययश्छिन्द्यान्निर्विचेष्टमचेतनम्॥३५॥

एवं स भगवान् देवः स्वयम्भूः प्रपितामहः।

हिनस्ति भूतैर्भूतानिच्छद्य कृत्वा युधिष्ठिरा॥३६॥

As one can break a piece of inactive senseless wood with wood, stone with stone and iron with iron. So, O Yudhishtira the Self-create, divine Grandsire spreading his illusive energy destroys creatures, with creatures.

सम्प्रयोज्य वियोज्यायं कामकारकरः प्रभुः।

क्रीडते भगवान् भूतैर्बालः क्रीडनकैरिव॥३७॥

Like a child playing with his creatures, creating and destroying them.

न मातृपितृवद् राजन्धाता भूतेषु वर्तते।

रोषादिव प्रवृत्तोऽयं यथायमितरो जनः॥३८॥

O king, the Providence behaves towards the creatures, like a father or mother, like an ordinary person he (sometimes) seems to be angry towards them.

आर्याञ्छीलवतो दृष्ट्वा हीमतो वृत्तिकर्षितान्।

अनार्यान् सुखिनश्चैव विह्वलामीव चिन्तया॥३९॥

Seeing elderly, well behaved and modest persons, in distress and the vicious, in happiness, I am beside myself with thought.

तवमामापदं दृष्ट्वा समृद्धिं च सुयोधने।

धातारं गर्हये पार्थ विषमं योऽनुपश्यति॥४०॥

O son of Pritha, seeing your misfortune and the prosperity of Suyodhana, I blame the Providence who sees such an inequality.

आर्यशास्त्रातिगे कूरे लुब्धेधर्मापचायिनि।

धार्तराष्ट्रे श्रियं दत्त्वाधाता किं फलमश्नुते॥४१॥

Conferring prosperity upon the wily avaricious son of Dhritarashtra, who transgresses the sacred scriptures and injures virtue, what fruit shall the Creator reap?

कर्म चेत् कृतमन्वेति कर्तारं नान्यमृच्छति।

कर्मणा तेन पापेन लिप्यते नूनमीश्वरः॥४२॥

If the act done follows the performer then forsooth, the God himself is contaminated with the sin of every action.

अथ कर्म कृतं पापं न चेत् कर्तारमृच्छति।

कारणं बलमेवेह जनाञ्छेयामि दुर्बलान्॥४३॥

If the sin consequent upon actions does not touch the doer then the individual power is the cause and I grieve for those who are weak.

CHAPTER 31

(ARJUNABHIGAMANA PARVA)-
Continued

The conversation between Draupadi and
Yudhishthira

युधिष्ठिर उवाच

वल्गु चित्रपदं श्लक्ष्णं याज्ञसेनि त्वया वचः।

उक्तं तच्छ्रुतमस्माभिर्नास्ति क्यं तु प्रभाषसे॥१॥

Yudhishthira said :

O Yajnaseni, your speech is sweet, clear and full of nice expressions; we have listened to it; you speak of atheism.

नाहं कर्मफलान्वेपी राजपुत्रि चराम्युत।

ददामि देयमित्येव यज्ञे यष्टव्यमित्युत॥२॥

O princess, I never act being desirous of the fruits thereof; I distribute (a thing) which should be distributed and I perform a sacrifice which should be performed.

अस्तु वात्र फलं मा वा कर्तव्यं पुरुषेण यत्।

गृहे वा वसता कृष्णे यथाशक्ति करोमि तत्॥३॥

I perform, as best as I can, O Krishna, what a householder should do, not caring for the fruits (of my actions).

धर्मं चरामि सुश्रोणि नधर्मफलकारणात्।

आगमाननतिक्रम्य सतां वृत्तमवेक्ष्य च॥४॥

O fair-lady, I act piously not for getting the fruits of virtue but for not transgressing the Vedas and seeing the conduct of the pious.

धर्म एव मनः कृष्णे स्वभावाच्चैव मेष्टतम्।

धमवाणिज्यको हीनो जघन्यो धर्मवादिनाम्॥५॥

नधर्मफलमाप्नोति यो धर्मं दोग्धुमिच्छति।

यश्चैनं शङ्कते कृत्वा नास्ति कथात् पापचेतनः॥६॥

My mind and nature, O Krishna, are naturally bent upon virtue; that vile trader of virtue, the worst of the virtuous, who wishes to reap the fruits of virtue, does never obtain them; nor does a vicious-minded person, for his scepticism, who doubts a virtuous act, having accomplished it.

अतिवादाद् वदाम्येष माधर्ममभिप्रेक्षितः।

धर्माभिप्रेक्षी पुरुषस्तिर्यग्गतिपरायणः॥७॥

From the evidence of the Vedas I say, "You should never doubt virtue; the person doubting virtue is destined to be born among the brutes."

धर्मो यस्याभिप्रेक्ष्यः स्यादार्थं वा दुर्बलात्मनः।

वेदाच्छूद्र इवापेयात् स लोकादजरामरात्॥८॥

A weak-minded man who doubts religion, virtue and the words of the Rishis, is precluded from the regions of immortality and bliss as the Shudras are from the Vedas.

वेदाध्यायी धर्मपरः कुले जातो मनस्विनि।

स्थविरेषु स योक्तव्यो राजर्षिर्धर्मचारिभिः॥९॥

O large-minded lady, one studying the Vedas, virtuous and born in a high race, (though young) is considered aged by the pious royal saints.

पापीयान् स हि शूद्रेभ्यस्तस्करेभ्यो विशिष्यते।

शास्त्रातिगो मन्दबुद्धिर्यो धर्ममभिप्रेक्षते॥१०॥

That vicious-minded one, who transgresses the scriptures and doubts virtue is regarded as lower even than the Shudras and robbers.

प्रत्यक्षं हि त्वया दृष्टं ऋषिर्गच्छन् महातपाः।

मार्कण्डेयोऽप्रमेयात्मा धर्मेण चिरजीविता॥११॥

You have seen with your own eyes the great ascetic Markandeya of incomparable magnanimity come to us who has been rendered immortal by virtue.

व्यासो वसिष्ठो मैत्रेयो नारदो लोमशः शुकः।

अन्ये च ऋषयः सर्वे धर्मेणैव सुचेतसः॥१२॥

Vyasa, Vasishtha, Maitreya, Narada Lomasha, Shuka and all other Rishis have become of pure souls by virtue.

प्रत्यक्षं पश्यसि हेतान् दिव्ययोगसमन्वितान्।

शापानुग्रहणे शक्तान् देवेभ्योऽपि गरीयसः॥१३॥

You yourself see all these endued with celestial asceticism capable of cursing or blessing and superior even to the celestials.

एते हि धर्ममेवादौ वर्णयन्ति सदानधे।

कर्तव्यममरप्रख्याः प्रत्यक्षागमबुद्धयः॥१४॥

O sinless lady, these sages, equal to the Rishis and who can see what is written in the Vedas, describe virtue as the foremost duty.

अतो नार्हसि कल्याणिधातारं धर्ममेव च।

राज्ञि मूढेन मनसा क्षेपुं शङ्कितुमेव च॥१५॥

You should not, O blessed queen, with a foolish mind either doubt or censure the Providence or (His act).

उन्मत्तान् मन्यते बालः सर्वानागतनिश्चयान्।

धर्माभिः शङ्को नान्यस्मात् प्रमाणमधिगच्छति॥१६॥

आत्मप्रमाण उन्नद्धः श्रेयसो ह्यवमन्यकः।

इन्द्रियप्रीतिसम्बद्धं यदिदं लोकसाक्षिकम्।

एतावन्मन्यते बालो मोहमन्यत्र गच्छति॥१७॥

The fool, who doubts religion and disregards virtue and being proud of the proof of his own reasoning, does not receive it from others, considers all these sages who look upon the future as present, like mad man. He considers the external world as conducive to the gratification of senses and is blind to everything else.

प्रायश्चित्तं न तस्यास्ति यो धर्ममभिः शङ्कोते।

ध्यायन् स कृपणः पापो न लोकान् प्रतिपद्यते॥१८॥

Whoever, doubts religion has no expiation of his sin; that wretched and vile person feels anxiety (here) and does not attain to the regions (of bliss) hereafter.

प्रमाणाद्धि निवृत्तो हि वेदशास्त्रार्थनिन्दकः।

कामलोभातिगो मूढो नरकं प्रतिपद्यते॥१९॥

That stupid person, who does not regard evidences, who vilifies the interpretation of the Vedic texts and who commits sin under the influence of lust and covetousness, is doomed to hell.

यस्तु नित्यं कृतमतिर्धर्ममेवाभिपद्यते।

अशङ्कमानः कल्याणि सोऽमुत्रानन्त्यमश्नुते॥२०॥

O blessed lady, he however, who, with faith and without any doubt follows religion, attains to eternal bliss in the next world.

आर्षं प्रमाणमुत्क्रम्य धर्मं न प्रतिपालयन्।

सर्वशास्त्रातिगो मूढः शं जन्मसु न विन्दति॥२१॥

That stupid person, who transgresses the evidences of the Rishis, who does not follow religion and who transgresses all the scriptures, never obtains bliss in any life.

यस्य नार्षं प्रमाणं स्याच्छिष्टाचारश्च भाविनि।

न वै तस्य परो लोको नायमस्तीति निश्चयः॥२२॥

For him, O fair lady, who disregards the words of the Rishis and does not care for the evidence of the pious, neither this world nor the next exists.

शिष्टैराचरितं धर्मं कृष्णो मा स्माभिः शङ्किथाः।

पुराणमृषिभिः प्रोक्तं सर्वज्ञैः सर्वदर्शिभिः॥२३॥

Doubt not, O Krishna, the ancient religion which is followed by the good and formulated by the omniscient and omnipotent Rishis.

धर्म एव प्लवो नान्यः स्वर्गं द्रौपदि गच्छताम्।

सैव नौः सागरस्येव वणिजः पारमिच्छतः॥२४॥

O Draupadi, virtue is the only raft and nothing else to those who wish to go to heaven, like a ship to the merchant wishing to cross the ocean.

अफलो यदि धर्मः स्याच्चरितो धर्मचारिभिः।

अप्रतिष्ठे तमस्येतज्जगन्मज्जेदनिन्दिते॥२५॥

O blameless lady, if the pieties practised by the virtuous had no fruits then this world would be enshrouded by infamous darkness.

निर्वाणं नाधिगच्छेयुर्जीवियुः पशुजीविकाम्।

विद्यां ते नैव युज्येयुर्न चार्थं केचिदाप्नुयुः॥२६॥

None would have followed emancipation, none would have cared for the acquisition of knowledge or even of wealth and people would have lived like beasts.

तपश्च ब्रह्मचर्यं च यज्ञः स्वाध्याय एव च।

दानमार्जवमेतानि यदि स्युरफलानि वै॥२७॥

नाचरिष्यन् परे धर्मं परे परतरे च ये।

विप्रलम्भोऽयमत्यन्तं यदि स्युरफलाः क्रियाः॥२८॥

ऋषयश्चैव देवाश्च गन्धर्वासुरराक्षसाः।

ईश्वराः कस्य हेतोस्ते चरेयुर्धर्ममादृताः॥२९॥

If devout penances, life of celibacy, sacrifice, the study of the Vedas, charity and honesty-these were fruitless then people would not have practised virtues, generation after generation. If all the action had been fruitless a terrible confusion would have set in. Why do the Rishis, the gods the Gandharvas, the Asuras and the Rakshasas who are lords of themselves, with love practise virtues?

फलदं त्विह विज्ञायधातारं श्रेयसिष्ठुवम्।

धर्मं ते व्यचरन् कृष्णो तद्धि श्रेयः सनातनम्॥३०॥

Considering for certain that Providence is the giver of fruits in virtue, they practise virtues; O Krishna, for them is eternal bliss.

ह नायमफलोद्यमो नाद्यमोऽफलवानपि।

दृश्यन्तेऽपि हि विद्यानां फलानि तपसां तथा॥३१॥

त्वमात्मनो विजानीहि जन्म कृष्णयथा श्रुतम्।

वेद्य चापि यथा जातोऽष्टद्युम्नः प्रतापवान्॥३२॥

Whereas the fruits of knowledge and ascetic observances are seen, virtue and vice can never be devoid of fruits. Recollect, O Krishna, the circumstances of your birth, as you have heard and also the manner in which the powerful Dhristadyumna was born.

एतावदेव पर्याप्तमुपमानं शुचिस्मिते।

कर्मणां फलमाप्नोति धीरोऽल्पेनापि तुष्यति॥३३॥

These are sufficient proofs, O you of sweet smiles; the self-controlled reap the fruits of acts and are satisfied with a little.

बहुनापि ह्यविद्वांसो नैव तुष्यन्त्यबुद्धयः।

तेषां न धर्मजं किञ्चित् प्रेत्य शर्मास्ति वा पुनः॥३४॥

Ignorant and stupid persons are not satisfied even with much and they have no happiness begotten of virtue for them in the next world.

कर्मणां श्रुतपुण्यानां पापानां च फलोदयः।

प्रभवश्चात्ययश्चैव देवगुह्यानि भाविनि॥३५॥

The fruits of the holy acts laid down in the Vedas as well as of sinful acts, the root and the destruction of actions, O fair lady, are mysteries even to the celestials.

नैतानि वेद यः कश्चिन्मुह्यन्तेऽत्र प्रजा इमाः।

अपि कल्पसहस्रेण न स श्रेयोऽधिगच्छति॥३६॥

These are not known to all; ordinary people are ignorant of these; he does not follow in a thousand Kalpa the well-being of the celestials.

रक्ष्यान्येतानि देवानां गूढमाया हि देवताः।

कृताशाश्च व्रताशाश्च तपसा दग्धकिल्बिषाः।

प्रसादैर्मानसैर्युक्ताः पश्यन्त्येतानि वै द्विजाः॥३७॥

These are kept (in secrecy) by the celestials for their illusive energy is mysterious; those Brahmanas that have conquered their

aspirations, those that have built up their hopes, those whose sins have been burnt down by ascetic observances, those who have got contented minds, can observe these.

न फलादर्शनाद्धर्मः शङ्कितव्यो न देवताः।

यष्टव्यं च प्रयत्नेन दातव्यं चानसूयता॥३८॥

For not seeing the fruit you should not doubt religion or the gods; you should perform sacrifices assiduously and charities without any insolence.

कर्मणां फलमस्तीह तथैतद्धर्मशासनम्।

ब्रह्मा प्रोवाच पुत्राणां यदृषिर्वेद कश्यपः॥३९॥

Acts have their fruits in this world and virtue is eternal; as said by Kashyapa, Brahma told all this to his sons.

तस्मात् ते संशयः कृष्णो नीहार इव नश्यतु।

व्यवस्य सर्वमस्तीति नास्ति कथं भावमुत्सृज॥४०॥

O Krishna, let your doubt be destroyed like dews meditating upon all this. Let your scepticism yield to faith.

ईश्वरं चापि भूतानां धातारं मा च वै क्षिप।

शिक्षस्वैनं नमस्वैनं मा तेऽभूद् बुद्धिरीदृशी॥४१॥

Do not speak ill of God who is the lord of all creatures; learn to know him; bow to him; let not your understanding be such.

यस्य प्रसादात् तद्भक्तो मर्त्यो गच्छत्यमर्त्यताम्।

उत्तमां देवतां कृष्णो मावमंस्थाः कथंचन॥४२॥

Never disregard that Supreme being, O Krishna, by whose mercy the mortals, by pious observances, become immortals.

CHAPTER 32

(ARJUNABHIGAMANA PARVA)-

Continued

The conversation between Draupadi and Yudhishtira

द्रौपद्युवाच

नावमन्ये न गर्हे च धर्मं पार्थ कथंचन।

ईश्वरं कुत एवाहमवमंस्ये प्रजापतिम्॥१॥

Draupadi said :

I never disregard or speak ill of religion, O son of Pritha; why should I disregard God, the lord of creations?

आर्ताहं प्रलपामीदमिति मां विद्धि भारता।

भूयश्च विलपिष्यामि सुमनास्त्वं निबोध मे॥२॥

O descendant of Bharata, consider me raving as being stricken with misery, listen to me, I shall again bewail.

कर्म खल्विह कर्तव्यं जानतामित्रकर्शना।

अकर्माणो हि जीवन्ति स्थावरा नेतरे जनाः॥३॥

O repressor of enemies, forsooth every conscious being should engage in actions in this world; it is only the immobile and not even other creatures that can live without action.

यावद्गोस्तनपानाच्च यावच्छयोपसेवनात्।

जन्तवः कर्मणा वृत्तिमाप्नुवन्ति युधिष्ठिरा॥४॥

Immediately after the birth the calf sucks the mother's teat. (People feel distress) as soon as incantations are performed on their statues; the creatures, O Yudhishtira, deserve the character of their lives according to pristine actions.

जङ्गमेषु विशेषेण मनुष्या भरतर्षभा।

इच्छन्ति कर्मणा वृत्तिमवाप्तुं प्रेत्य चेह च॥५॥

O foremost of Bharatas, this is the difference of man from mobile creatures, that he aspires to like his course of life both in this world and in the next by means of his acts.

उत्थानमभिजानन्ति सर्वभूतानि भारता।

प्रत्यक्षं फलमश्नन्ति कर्मणां लोकसाक्षिकम्॥६॥

O descendant of Bharata, all creatures perceive the impression of the pristine life and they visibly reap in this world the fruits of their acts.

सर्वे हि स्वं समुत्थानमुपजीवन्ति जन्तवः।

अपिधाता विधाता च यथायमुदके बकः॥७॥

All creatures live according to the impression of the pristine life, even the creatures and the ordainers of the universe like a crane that lives on the water.

अकर्मणां वै भूतानां वृत्तिः स्यान्न हि काचन।

तदेवाभिप्रपद्येत न विहन्यात् कदाचन॥८॥

The course of life for a creatures that does not act is impossible; for them there is action and never inaction.

स्वकर्म कुरु मा ग्लासीः कर्मणा भव दंशितः।

कृतं हि योऽभिजानाति सहस्रे सोऽस्ति नास्ति च॥९॥

You should therefore act and never incur censure by leaving affection; cover yourself with action as with an armour. There might not be one in a thousand who does not truly understand the utility of work.

तस्य चापि भवेत् कार्यं विवृद्धौ रक्षणे तथा।

भक्ष्यमाणो ह्यनादानात् क्षीयेत् हिमवानपि॥१०॥

One should act either for increasing or protecting his wealth; if spent without being earned it vanishes although it be like (the mount) Himavana.

उत्सीदेरन् प्रजाः सर्वा न कुर्युः कर्म चेद् भुवि।

तथा ह्येता न वर्धेरन् कर्म चेदफलं भवेत्॥११॥

All creatures would have been exterminated if there were no action; if acts had born no fruits they would not have multiplied.

अपि चाप्यफलं कर्म पश्यामः कुर्वतो जनान्।

नान्यथा ह्यपि गच्छन्ति वृत्तिं लोकाः कथंचन॥१२॥

It is sometimes observed that creatures perform acts that give them no fruits; for without action the course of life would be an impossibility.

यश्च दिष्टपरो लोके यश्चापि हठवादिकः।

उभावपि शठावेतौ कर्मबुद्धिः प्रशस्यते॥१३॥

Whoever in this world believe in Destiny and whoever in chance are both the worst of people; those only are praiseworthy who believe in the efficacy of acts.

यो हि दिष्टमुपासीनो निर्विचेष्टः सुखं शयेत्।

अवसीदेत् स दुर्बुद्धिरामो घट इवोदके॥१४॥

He, who has been at ease without any action and believing in Destiny, is soon consumed like an unburnt earthen pot in water.

तथैव हठदुर्बुद्धिः शक्तः कर्मण्यकर्मकृत्।

आसीत् न चिरं जीवेदनाथ इव दुर्बलः॥१५॥

So also that man, who believes in chance and who, though capable of work, does not work, does not live long, for his life is one of weakness and helplessness.

अकस्मादिह यः कश्चिदर्थं प्राप्नोति पुरुषः।

तं हठेनेति मन्यन्ते स हि यत्नो न कस्यचित्॥१६॥

If a person in the world attains, by accident, to an accession of wealth-people consider it derived from chance for none has tried for it.

यच्चापि किञ्चित् पुरुषो दिष्टं नाम भजत्युत।

दैवेन विधिना पार्थ तद् दैवमिति निश्चितम्॥१७॥

O son of Pritha, whatever good fortune a person acquires in consequence of religious rites is called Providential.

यत् स्वयं कर्मणा किञ्चित् फलमाप्नोति पुरुषः।

प्रत्यक्षमेतल्लोकेषु तत् पौरुषमिति श्रुतम्॥१८॥

The fruit, that a person reaps by acting himself and which is the direct outcome of his actions, is considered as a proof of manliness.

स्वभावतः प्रवृत्तो यः प्राप्नोत्यर्थं न कारणात्।

तत् स्वभावात्मकं विद्धि फलं पुरुषसत्तम॥१९॥

Of best of men, know that the riches acquired spontaneously and without cause are considered as a spontaneous acquisition.

एवं हठाच्च दैवाच्च स्वभावात् कर्मणस्तथा।

यानि प्राप्नोति पुरुषस्तत् फलं पूर्वकर्मणाम्॥२०॥

Whatever is thus acquired accidentally, providentially or spontaneously by a person is the outcome of his pristine actions.

धातापि हि स्वकर्मैव तैस्तैर्हेतुभिरीश्वरः।

विदधाति विभज्येह फलं पूर्वकृतं नृणाम्॥२१॥

And judging according to their pristine actions, the good and bad, the ordainer of the universe distributes among men, their portions in this world.

यद्धृद्यं पुरुषः किञ्चित् कुरुते वै शुभाशुभम्।

तद्धातुविहितं विद्धि पूर्वकर्मफलोदयम्॥२२॥

Know that whatever actions, either good or bad, that a person performs are the outcome of God's arrangements with reference to their pristine actions.

कारणं तस्य देहोऽयं धातुः कर्मणि वर्तते।

स यथा प्रेरयत्येनं तथायं कुरुतेऽवशः॥२३॥

This body is the instrument of God for actions; inert in itself, it performs what is urged on by God.

तेषु तेषु हि कृत्येषु विनियोक्ता महेश्वरः।

सर्वभूतानि कौन्तेय कारयत्यवशान्यपि॥२४॥

O son of Kunti, it is the supreme Lord of all who makes all creatures do what they do, though they themselves are all inert.

मनसार्थान् विनिश्चित्य पश्चात् प्राप्नोति कर्मणा।

बुद्धिपूर्वं स्वयं वीर पुरुषस्तत्र कारणम्॥२५॥

O hero, having settled upon some object in mind, a man carries it out into action aided by his intelligence; man is himself therefore the cause.

संख्यातुं नैव शक्यानि कर्माणि पुरुषवर्षभ।

अगारनगराणां हि सिद्धिः पुरुषहेतुकी॥२६॥

तिले तैलं गवि क्षीरं काष्ठे पावकमन्ततः।

धियाधीरो विजानीयादुपायं चास्य सिद्ध्ये॥२७॥

O best of men, the number of actions cannot be ascertained for towns and palaces are the result of man's acts. By the aid of their intelligence, intelligent men know that oil may be had from sesame, curds from milk and that food may be cooked by means of igniting fuel; they know the means for accomplishing them.

ततः प्रवर्तते पश्चात् कारणैस्तस्य सिद्ध्ये।

तां सिद्धिमुपजीवन्ति कर्मजामिह जन्तवः॥२८॥

Thereupon they set themselves, by instruments, to accomplishing them; and creatures maintain their lives by the results acquired in these directions by their own acts.

कुशलेन कृतं कर्म कर्त्रा साधु स्वनुष्ठितम्।

इदं त्वकुशलेनेति विशेषादुपलभ्यते॥२९॥

If a work is done by a clever work-man it is done well; from the difference in execution another work may be said to be that of an unskilled hand.

इष्टापूर्तफलं न स्यान्न शिष्यो न गुरुर्मवेत्।

पुरुषः कर्मसाध्येषु स्याच्चेदयमकारणम्॥३०॥

If a person were not himself the instrument of his acts, the sacrifices would not bear any fruits in his case nor would anybody be a disciple or preceptor.

कर्तृत्वादेव पुरुषः कर्मसिद्धौ प्रशस्यते।

असिद्धौ निन्द्यते चापि कर्मनाशात् कथं त्विह॥३१॥

It is because a person is himself the instrument of his action that he is praised when

he acquires success, so the doer is censured when he is unsuccessful; nothing else exists.

सर्वमेव हटेनैके दैवेनैके वदन्त्युत।

पुंसः प्रयत्नं केचित्तैथमेतन्निरुच्यते॥३२॥

न चैवेतावता कार्यं मन्यन्त इति चापरे।

अस्ति सर्वमदृश्यं तु दिष्टं चैव तथा हठः॥३३॥

Some say that everything is the outcome of chance, some say everything is providential, whereas others hold that this, is not so, but everything that is said to be the outcome of Destiny or chance is the result of pristine actions.

दृश्यते हि हठाच्चैव दिष्टाच्चार्थस्य संततिः।

किंचिद् दैवाद्धठात् किंचित् किंचिदेव स्वभावतः॥३४॥

पुरुषः फलमाप्नोति चतुर्थं नात्र कारणम्।

कुशलाः प्रतिजानन्ति ये वै तत्त्वविदो जनाः॥३५॥

It is seen that wealth proceeds from chance or Destiny; something accidental and something natural. In the acquisition of fruits for a man, there is not the fourth cause; this is said by those who are cognizant of truth and well-versed in knowledge.

तथैवधाता भूतानामिष्टानिष्टफलप्रदः।

यदि न स्यान्न भूतानां कृपणो नाम कश्चन॥३६॥

If God himself were not the bestower of good or bad fruits then among creatures there would not be any miserable being.

यं यमर्थमभिप्रेप्सुः कुरुते कर्म पुरुषः।

तत्तत् सफलमेव स्याद् यदि न स्यात् पुरा कृतम्॥

If pristine actions had no existence then all purposes for which a man would work should prove successful.

त्रिद्वारामर्थसिद्धिं तु नानुपश्यन्ति ये नराः।

तथैवानर्थसिद्धिं च यथा लोकास्तथैव ते॥३८॥

Those persons, who do not observe these three doors for the accomplishment of objects as well as for the failure, are dull and exist like the body itself.

कर्तव्यमेव कर्मेति मनोरेष विनिश्चयः।

एकान्तेन ह्यनीहोऽयं पराभवति पुरुषः॥३९॥

Man should always act; for this is the conclusion of Manu; a person that does not act is always defeated.

कुर्वतो हि भवत्येव प्रायेणेह युधिष्ठिर।

एकान्तफलसिद्धिं तु न विन्दत्यलसः क्वचित्॥४०॥

A man of action in this world, O Yudhishtira, generally meets with success; the idle however never acquire success.

असम्भवे त्वस्य हेतुः प्रायश्चित्तं तु लक्षयेत्।

कृते कर्मणि राजेन्द्र तथानृण्यमवाप्नुते॥४१॥

If success becomes impossible a person should remove the difficulties; when engaged in action, O king, he is freed from debts (whether he is successful or not).

अलक्ष्मीराविशत्येनं शयानमलसं नरम्।

निःसंशयं फलं लब्ध्वा दक्षो भूतिमुपाप्नुते॥४२॥

Adversity overpowers a person who is idle and lies down; whereas whoever is active reaps success and enjoys prosperity.

अनर्थाः संशयावस्थाः सिद्ध्यन्ते मुक्त संशयाः।

धीरा नराः कर्मरता ननु निःसंशयाः क्वचित्॥४३॥

Intelligent persons engaged confidently in acts consider all who are diffident as doubting and unsuccessful.

एकान्तेन ह्यनर्थोऽयं वर्ततेऽस्मासु साम्प्रतम्।

स तु निःसंशयं न स्यात् त्वयि कर्मण्यवस्थिते॥४४॥

Now we are overtaken by misfortune and if you engage in action this misfortune will certainly be removed.

अथवा सिद्धिरेव स्यादभिमानं तदेव ते।

वृक्रोदरस्य बीभत्सोर्भ्रात्रोश्च यमयोरपि॥४५॥

Even if you are unsuccessful it shall be proved to you. Vrikodara, Vivatsu and the twins (that you are unable to take the kingdom).

अन्येषां कर्म सफलमस्माकमपि वा पुनः।

विप्रकर्षेण बुध्येत कृतकर्मा यथाफलम्॥४६॥

The actions of others have been seen crowned with success and ours might be as well; how can one, performing action, perceive beforehand what would be the result?

पृथिवीं लाङ्गलेनेह भित्त्वा बीजं वपत्युत।

आस्तेऽथ कर्षकस्तूष्णीं पर्जन्यस्तत्र कारणम्॥४७॥

Having tilled the ground with plough one sows the seeds; the tiller then sits silent (for) the clouds are the next cause.

वृष्टिश्चेन्नानुगृहणीयादनेनास्तत्र कर्षकः।

यदन्यः पुरुषः कुर्यात् तत् कृतं सफलं मया॥४८॥

If however the clouds do not favour him the cultivator is not to blame—he says :—"I have done what others do."

तच्चेदं फलमस्माकमपराधो न मे क्वचित्।

इतिधीरोऽन्ववेक्ष्यैव नात्मानं तत्र गर्हयेत्॥४९॥

If however I do not meet with success I am not to blame thinking this he contents himself and does not reproach himself.

कुर्वतो नार्थसिद्धिर्मे भवतीति ह भारता।

निर्वेदो नात्र कर्तव्यो द्वावन्यौ ह्यत्र कारणम्॥५०॥

O descendant of Bharata, no one should despair saying, "I am working still I do not succeed," for besides exertion there are two other cause for success.

सिद्धिर्वाप्यथवासिद्धिरप्रवृत्तिरतोऽन्यथा।

बहूनां समवाये हि भावानां कर्म सिद्ध्यति॥५१॥

Success or failure, no one should despair, for success in action depends upon the union of many circumstances.

गुणाभावे फलं न्यूनं भवत्यफलमेव च।

अनारम्भे हि न फलं न गुणो दृश्यते क्वचित्॥५२॥

One element wanting proportionate success does not come or nothing at all; if however no exertion is made no success is acquired, nor any quality is seen.

देशकालावुपायांश्च मङ्गलं स्वस्तिवृद्धये।

युनक्ति मेघयाधीरो यथाशक्ति यथाबलम्॥५३॥

The man is by his intelligence and according to his might and power, brings place, time, means and auspicious rites for the acquisition of prosperity.

अप्रमत्तेन तत् कार्यमुपदेष्टा पराक्रमः।

भूयिष्ठं कर्मयोगेषु दृष्ट एव पराक्रमः॥५४॥

One should assiduously engage in action, his guide being his prowess; among the qualities necessary for action energy is the foremost.

यत्रधीमानवेक्षेत श्रेयांसं बहुभिर्गुणैः।

साम्नेवार्थं ततो लिप्सेत् कर्म चास्मै प्रयोजयेत्॥५५॥

If an intelligent man finds his enemy superior to him in many qualities he should accomplish his object by the arts of conciliation and proper appliances.

व्यसनं वास्य काङ्क्षेत विवासं वा युधिष्ठिर।

अपि सिन्धोगिरिर्वापि किं पुनर्मर्त्यधर्मिणः॥५६॥

O Yudhishtira, he should wish for the calamity and banishment (of his foe), what of mortal men, even he be an ocean or a mountain.

उत्थानयुक्तः सततं परेषामन्तरैर्घणैः।

आनृण्यमाप्नोति नरः परस्यात्मन एव चा॥५७॥

A person, by actively praying into the holes of his enemy, satisfies a debt to himself as well as to his enemies.

न त्वेवात्मावमन्तव्यः पुरुषेण कदाचन।

न ह्यात्मपरिभूतस्य भूतिर्भवति शोभना॥५८॥

A man should never think ill of himself; whoever thinks ill of himself never earns splendid prosperity.

एवंसंस्थितिका सिद्धिरियं लोकस्य भारता।

तत्र सिद्धिर्गतिः प्रोक्ता कालावस्थाविभागतः॥५९॥

O descendant of Bharata, the success of persons is thus situated; it is said that the course of success depends upon time and situation.

ब्राह्मणं मे पिता पूर्वं वासयामास पण्डितम्।

सोऽपि सर्वामिमां प्राह पित्रे मे भरतर्षभ॥६०॥

नीतिं बृहस्पतिप्रोक्तां भ्रातृन् मेऽचाहयत् पुरा।

तेषां सकाशादश्रौषमहमेतां तदा गृहे॥६१॥

In the days of yore my father housed a learned Brahmana; he said all this to my father, O foremost of Bharatas. My brothers, formerly accept from Brihaspati moral precepts and then in our house I heard all this from them.

स मां राजन् कर्मवतीमागतामाह सान्त्वयन्।

शुश्रूषमाणामासीनां पितुर्द्वे युधिष्ठिर॥६२॥

O king, O Yudhishtira, he said this to me, consoling, who had approached my father for some work and who for serving was seated on my father's lap.

CHAPTER 33

(ARJUNABHIGAMANA PARVA)-

Continued

The words of Bhima

वैशम्पायन उवाच

याज्ञसेन्या वचः श्रुत्वा भीमसेनो ह्यमर्षणः।

निःश्वसन्नपसंगम्य कुन्दो राजानमब्रवीत्॥१॥

Vaishampayana said :

Having heard these words of Yajnaseni (Draupadi), Bhimasena came to the king (Yudhishtira). And sighing in wrath, he thus spoke to him.

राज्यस्य पदवीं धर्म्यां ब्रज सत्पुरुषोचिताम्।

धर्मकामार्थहीनानां किं नो वस्तु तपोवने॥२॥

Bhima said :

O king, walk as regards kingdoms in the customary path trodden by good men. What do you gain by living in the hermitage of the ascetics, thus deprived of Dharma, Artha and Kama?

नैव धर्मेण तद् राज्यं नार्जयेन न चौजसा।

अक्षकूटमधिष्ठाय हतं दुर्योधनेन वै॥३॥

Your kingdom has been robbed by Duryodhana by an unfair gambling at dice and not by virtue or by honesty or by prowess.

गोमायुनेव सिंहानां दुर्बलेन बलीयसाम्।

आमिषं विद्यसाशेन तद्वद् राज्यं हि नो हतम्॥४॥

He has robbed our kingdom like a weak offal-eating jackal that steals the prey from mighty lions.

धर्मलेशप्रतिच्छन्नः प्रभवंधर्मकामयोः।

अर्थमुत्सृज्य किं राजन् दुःखेषु परितप्यसे॥५॥

O king, why do you, abandoning the wealth which is the source of both virtue and pleasures and in obedience of the (mere) trifling virtue of keeping one's promise, suffer such afflictions?

भवतोऽनवधानेन राज्यं नः पश्यतां हतम्।

अहार्यमपि शक्रेण गुप्तं गाण्डीवधन्वना॥६॥

Our kingdom, protected by the wielder of Gandiva (Arjuna) and incapable of being snatched from us by (even) Shakra (Indra), was

robbed from us in our very sight (only) on account of your carelessness.

कुणीनामिव बिल्वानि पङ्गुनामिव धेनवः।

हतमैश्वर्यमस्माकं जीवतां भवतः कृते॥७॥

It was for you, that notwithstanding we were alive, our prosperity was wrested from use like a fruit from one who is unable to use his arms or like kine from one who cannot use his legs.

भवतः प्रियमित्येवं महद् व्यसनमीदृशम्।

धर्मकामे प्रतीतस्य प्रतिपन्नाः स्म भारत॥८॥

O descendant of Bharata, you are firm in the desire of acquiring virtue. It was to please you that we suffered ourselves to be overwhelmed with such calamities.

कर्शयामः स्वमित्राणि नन्दयामश्च शात्रवान्।

आत्मानं भवतां शास्त्रैर्नियम्य भरतर्षभ॥९॥

O best of the Bharata race, it was because we are at your command that we are giving pain to our friends and joy to our enemies.

यद् वयं न तदैवैतान् धार्तराष्ट्रान् निहन्महि।

भवतः शास्त्रमादाय तन्नस्तपति दुष्कृतम्॥१०॥

It was on our part an act of folly which gives me great pain that we did not, obeying your command, kill the sons of Dhritarashtra then and there.

अथैनान् न्ववेक्षस्व मृगचर्यामिवात्मनः।

दुर्बलाचरितां राजन् न बलस्थैर्निषेविताम्॥११॥

O king, this your living in the forest like an wild animal is an act which only a weak man alone would submit to.

यां न कृष्णो न बीभत्सुर्नाभिमन्युर्न संजयाः।

न चाहमभिनन्दामि न च माद्रीसुतावुभौ॥१२॥

Your this act is approved of neither by Krishna, nor by Vivatsu (Arjuna), nor by Abhimanyu, nor by the Srinjayas, nor by myself, nor by the sons of Madri.

भवान्धर्मोद्धर्म इति सततं व्रतकश्चितः।

कच्चिद् राजन् न निर्वेदादापन्नः क्लीबजीविकाम्॥

Afflicted with your vow you always cry, "Virtue, virtue." O king, have you from despair become a man of no manliness?

दुर्मनुष्या हि निर्वेदमफलं स्वार्थघातकम्।

अशक्ताः श्रियमाहर्तुमात्मनः कुर्वते प्रियम्॥१४॥

Cowards only, being unable to win back their prosperity, cherish despair which is fruitless and destructive of one's own purpose.

स भवान् दृष्टिमाज्जुक्तः पश्यन्नस्मासु पौरुषम्।

आनृशंस्यपरो राजन् नानर्थमवबुध्यसे॥१५॥

You have ability and eyes. You see that we possess manliness. O king, it is because you have adopted a peaceful life that you do not feel (the pain of) this distress.

अस्मानमीधार्तराष्ट्राः क्षममाणानलं सतः।

अशक्तानिव मन्यन्ते तद् दुःखं नाहवे वधः॥१६॥

The sons of Dhritarashtra consider us, who are only forgiving, as men really incompetent and weak. O king, this gives me more pain than death in battle would have given me.

तत्र चेद् युध्यमानानामजिह्वमनिवर्तिनाम्।

सर्वशो हि वधः श्रेयान् प्रेत्य लोकान् लभेमहि॥१७॥

If we all die in a fair fight without turning our backs on our foes, even that would be better than this exile, for we shall then obtain regions of bliss.

अथवा वयमेवैतान् निहत्य भरतर्षभा।

आददीमहि गां सर्वां तथापि श्रेय एव नः॥१८॥

O best of the Bharata race, on the other hand if we become the ruler of the whole earth by killing them, that would be doing us a great good.

सर्वथा कार्यमेतन्नः स्वधर्मनुतिष्ठताम्।

काङ्क्षतां विपुलां कीर्तिं वैरं प्रतिचिकीर्षताम्॥१९॥

This is our bounded duty, we who ever adhere to the duties of our own order, who are ever desirous of great achievements and who wish to take revenge on our enemies.

आत्मार्थं युध्यमानानां विदिते कृत्यलक्षणे।

अन्यैरपि हते राज्ये प्रशंसैव न गर्हणा॥२०॥

Our kingdom having been robbed from us, if we (under the circumstances) engage in a war, our that act, when it well be known in the world, will bring praise and no condemnation.

कर्शनार्थो हि योधर्मो मित्राणामात्मनस्तथा।

व्यसनं नाम तद् राजन् नधर्मः स कुधर्म तत्॥२१॥

O king, the virtue, that produces affliction on one's ownself and on one's own friends, is no virtue, at all. It is vice that produces calamities.

सर्वथाधर्मनित्यं तु पुरुषधर्मदुर्बलम्।

त्यजतस्तात्धर्मार्थं प्रेतं दुःखसुखे यथा॥२२॥

O sire, virtue is sometimes (the indirect cause of) the weakness of men. Dharma and Artha forsake such men, as pain and pleasure forsake a dead man.

यस्यधर्मो हि धर्मार्थं क्लेशभाङ् न स पण्डितः।

न सधर्मस्य वेदार्थं सूर्यस्यान्धः प्रभामिव॥२३॥

He who practices virtue only for the sake of virtue always suffers afflictions. He can never be called a wise man. He cannot know the (real) purpose of virtue, as a blind man is incapable of seeing the light of the sun.

यस्य चार्थार्थमेवार्थः स च नार्थस्य कोविदः।

रक्षेत भृतकोऽरण्ये यथा गास्तादृगेव सः॥२४॥

He who considers that his wealth exists for himself alone does not at all understand the purpose of wealth. He is like the servant tending kine in the forest.

अतिबेलं हि योऽर्थार्थं नेतरावनुतिष्ठति।

स वध्यः सर्वभूतानां ब्रह्महेव जुगुप्सितः॥२५॥

He, again, who pursues Artha (profit or wealth) too much without pursuing Dharma (virtue) and Kama (pleasure) deserves to be censured and killed by all creatures.

सततं यश्च कामार्थं नेतरावनुतिष्ठति।

मित्राणि तस्य नश्यन्ति धर्मार्थाभ्यां च हीयते॥२६॥

He who always pursues Kama without pursuing Dharma and Artha loses his friends and also loses virtue and profit.

तस्य धर्मार्थहीनस्य कामान्ते निधनं ध्रुवम्।

कामतो रममाणस्य पीनस्येवाश्वसः क्षये॥२७॥

Such a man, indulging in pleasure at will, becoming destitute of virtue and profit, meets with certain death at the expiration of the period of enjoyment, as the fish dies when the water is dried up.

तस्माद्धर्मार्थयोर्नित्यं न प्रमादयन्ति पण्डिताः।

प्रकृतिः सा हि कामस्य पावकस्यारण्यस्थः॥२८॥

It is for this, those that are wise always pursue both virtue and profit, for the union of virtue and profit is the essential requisite of pleasure, as wood is of fire.

सर्वथाधर्ममूलोऽर्थो धर्मश्चार्थपरिग्रहः।

इतरेतरयोर्नीतौ विद्धि मेघोदधी यथा॥२९॥

Pleasure has always virtue for its root and virtue is always united with pleasure. Know that both are dependent on one another, as the ocean and the clouds (depend on each other).

द्रव्यार्थस्पर्शसंयोगे या प्रीतिरुपजायते।

स कामश्चित्तसंकल्पः शरीरं नास्य दृश्यते॥३०॥

The sensation that one feels in consequence of the contact with the objects of touch or in consequence of the possession of wealth is called pleasure. It exists in the mind and has no corporeal existence.

अर्थार्थी पुरुषो राजन् बृहन्तर्धर्ममिच्छति।

अर्थमिच्छति कामार्थी न कामादन्यमिच्छति॥३१॥

O king, he that wishes to have Artha should seek a large share of virtue. Those that wish Kama should seek (also) Artha, but Kama does not yield any thing in return.

न हि कामेन कामोऽन्यः साध्यते फलमेव तत्।

उपयोगात् फलस्यैव काष्ठाद् भस्मेव पण्डितैः॥३२॥

Pleasure brings its own fruit; it cannot lead to another (pleasure). Ashes may be had from wood, but nothing could be had from ashes.

इमाञ्छकुनकान् राजन् हन्ति वैतंसिको यथा।

एतद् रूपमधर्मस्य भूतेषु हि विहिंसता॥३३॥

कामाल्लोभाच्चधर्मस्य प्रकृति यो न पश्यति।

स बध्यः सर्वभूतानां प्रेत्य चेह च दुर्मतिः॥३४॥

O king, as a fowler kills the birds, so does sin kill all the creatures of the world. He who, being misled by pleasure and covetousness, does not understand the nature of virtue, deserves to be killed by all. He becomes a wretch here and hereafter (after death).

व्यक्तं ते विदितो राजन्नर्थो द्रव्यपरिग्रहः।

प्रकृति चापि वेत्थास्य विकृति चापि भूयसीम्॥३५॥

O king, it is evident that you know that pleasure is to be derived from virtuous objects of enjoyments. You also know (what) their ordinary states as well as their great changes (are).

तस्य नाशे विनाशे वा जरया मरणेन वा।

अनर्थ इति मन्यन्ते सोऽयमस्मासु वर्तते॥३६॥

From their (objects of enjoyment's) loss, destruction, decrepitude and death, arises what is called affliction. That affliction has overtaken us.

इन्द्रियाणां च पञ्चानां मनसो हृदयस्य च।

विषये वर्तमानानां या प्रीतिरुपजायते॥३७॥

स काम इति मे बुद्धिः कर्मणां फलमुत्तमम्।

The pleasure that is produced by the five senses, by the mind and by the heart being directed to the objects proper to each, is in my opinion, one of the best fruits of our actions.

एवमेव पृथग् दृष्ट्वाधर्मार्थौ काममेव च॥३८॥

न धर्मपर एव स्यान्न चार्थपरमो नरः।

न कामपरमो वा स्यात् सर्वान् सेवेत सर्वदा॥३९॥

धर्मं पूर्वधनं मध्ये जघन्ये काममाचरेत्।

अहन्यनुचरेदेवमेष शास्त्रकृतो विधिः॥४०॥

Thus Dharma, Artha and Kama should be taken into one's consideration one after the other. One should not pursue virtue alone. No man should consider profit or pleasure as the highest object of his desire. All the three should always be (equally) pursued. The Shastras ordain that one should pursue virtue in the morning, profit at noon and pleasure in the evening.

कामं पूर्वधनं मध्ये जघन्येधर्ममाचरेत्।

वयस्यनुचरेदेवमेष शास्त्रकृतो विधिः॥४१॥

The Shastras ordain that one should pursue pleasure in the first, profit in the second and virtue in the last portion of his life.

धर्मं चार्थं च कामं च यथावद् वदतां वर।

विभज्य काले कालज्ञः सर्वान् सेवेत पण्डितः॥४२॥

O foremost of eloquent men, those that are learned and fully conversant with the proper divisions of time, dividing their time properly, pursue all three, Dharma Artha and Kama.

मोक्षो वा परमं श्रेय एष राजान् सुखार्थिनाम्।
प्राप्तिर्वा बुद्धिमास्थाय सोपायां कुरुनन्दन॥४३॥
तद् वाऽऽशु क्रियतां राजन् प्राप्तिर्वाप्यधिगम्यताम्।
जीवितं ह्यातुरस्येव दुःखमन्तरवर्तिनः॥४४॥

O king, O descendant of Kuru, whether freedom from all these three (Dharma, Artha and Kama) or possession of them is the better course for those that desire happiness, should be settled by you after careful thought. O king, you should then without the least hesitation act either to achieve them or to abandon them, for he who lives wavering between the two becomes most miserable.

विदितश्चैव मेधर्मः सततं चरितश्च ते।

जानन्तस्त्वयि शसन्ति सुहृदः कर्मचोदनाम्॥४५॥

It is well that your conduct is ever regulated by virtue. Knowing this, your sensible friends advise you to act (thus).

दानं यज्ञाः सतां पूजा वेदधारणमार्जवम्।

एषधर्मः परो राजन् बलवान् प्रेत्य चेह च॥४६॥

O king, gift, sacrifice, adoration to the honest, study of the Vedas and honesty, these are the highest virtues strong both here and hereafter.

एष नार्थविहीनेन शक्यो राजन् निषेवितुम्।

अखिलाः पुरुषव्याघ्र गुणाः स्युर्यद्यपीतरे॥४७॥

But, O foremost of men, these virtues, cannot be attained by one that has no wealth, even if he possess infinite other accomplishments.

धर्ममूलं जगद् राजन् नान्यद्धर्माद् विशिष्यते।

धर्मश्चार्थेन महता शक्यो राजन् निषेवितुम्॥४८॥

O king, the universe depends on virtue. There is nothing higher than virtue. O king, virtue is attainable (only) by those who possess wealth.

न चार्थो भैक्ष्यचर्येण नापि क्लैव्येन कर्हिचित्।

वेत्तुं शक्यः सदा राजन् केवलधर्मबुद्धिना॥४९॥

But wealth cannot be acquired by leading the life of a mendicant nor by bearing a life of weakness. O king, wealth can be earned by virtuous intelligence.

प्रतिषिद्धा हि ते याज्ञा यया सिद्ध्यति वै द्विजः।

तेजसैवार्थलिप्सायां यतस्व पुरुषर्षभा॥५०॥

O best of men, in your case, begging, which is a success to the Brahmanas, has been forbidden. Therefore try to acquire wealth by prowess and energy.

भैक्ष्यचर्या न विहिता न च विदूःशूद्रजीविका।

क्षत्रियस्य विशेषेणधर्मस्तु बलमौरसम्॥५१॥

It is not proper for you to lead a life of mendicancy or the life of Shudra. Prowess and energy constitute the special virtue of the Kshatriya.

स्वधर्मं प्रतिपद्यस्व जहि शत्रून् समागतान्।

धार्तराष्ट्रवनं पार्थ मया पार्थेन नाशय॥५२॥

Therefore, O son of Pritha, perform the duty of your own (order) and destroy the enemies. Destroy the prowess of the sons of Dhritarashtra with my help and with that of Partha (Arjuna).

उदारमेव विद्वांसो धर्मं प्राहुर्मनीषिणः।

उदारं प्रतिपद्यस्व नावरे स्थातुमर्हसि॥५३॥

The wise and learned man says that prosperity is virtue. Therefore, acquire prosperity, for you ought not to be in frivolity.

अनुबुध्यस्व राजेन्द्र वेत्यधर्मान् सनातनान्।

क्रूरकर्माभिजातोऽसि यस्मादुद्विजते जनः॥५४॥

O king of kings, awake and understand the eternal virtues (of one's own order). You belong by birth to an order the acts of which are cruel and are the sources of pain to others.

प्रजापालनसम्भूतं फलं तव न गर्हितम्।

एष ते विहितो राजन्धात्राधर्मः सनातनः॥५५॥

O king, cherish your subjects and reap the fruits (of that good act) that can never be wrong. This is the eternal duty ordained (for us the Kshatriyas) by the Creator himself.

तस्मादपचितः पार्थ लोके हास्यं गमिष्यसि।

स्वधर्माद्धि मनुष्याणां चलनं न प्रशस्यते॥५६॥

O son of Pritha, if you fall off from it, you will be the laughing stock (of all men). Deviation from the duties of one's own (order) is never praised.

स क्षात्रं हृदयं कृत्वा त्यक्तवेदं शिथिलं मनः।

वीर्यमास्थाय कौरव्यधुरमुद्रहृद्यवत्॥५७॥

O descendant of Kuru, therefore, making your heart as the order in which you belong requires it and abandoning this your course of weakness, summon prowess and bear your weight (of duty) like one that bears it manfully.

न हि केवलधर्मात्मा पृथिवीं जातु कञ्चन।

पार्थिवो व्यजयद् राजन् न भूतिं न पुनः श्रियम्॥५८॥

O king, no monarch can acquire the sovereignty of earth or prosperity or affluence by means of being only virtuous-minded.

जिह्वां दत्त्वा बहूनां हि क्षुद्राणां लुब्धचेतसाम्।

निकृत्वा लभते राज्यमाहारमिव शल्यकः॥५९॥

As a fowler catches a flock of very easily-tempted games by offering them some attractive food, so does an intelligent man acquire a kingdom by offering bribes to his enemy's men and covetous enemies.

भ्रातरः पूर्वजाताश्च सुसमृद्धाश्च सर्वशः।

निकृत्वा निर्जिता देवैरसुराः पार्थिवर्षभ॥६०॥

O foremost of monarchs, the Asuras, though they were elder brothers of the Devas and though they were in affluence were, vanquished by the Devas by means of stratagem.

एवं बलवतः सर्वमिति बुद्ध्वा महीपते।

जहि शत्रून् महाबाहो परां निकृतिमास्थितः॥६१॥

O mighty armed hero, O ruler of the world, thus everything belongs to those that possess might. Destroy enemy by means of stratagem.

न हर्जुनसमः कश्चिद् युधि योद्धाधनुर्धरः।

भविता वा पुमान् कश्चिन्मत्समो वा गदाधरः॥६२॥

There is none equal to Arjuna in wielding the bow in battle. There is none equal to me in wielding the mace.

सत्त्वेन कुरुते युद्धं राजन् सुबलवानपि।

अप्रमादी महोत्साही सत्त्वस्थो भव पाण्डव॥६३॥

O king, men of prowess engage in battle depending on their prowess alone and not on the strength of numbers and not on information of the enemy's plan through spies. O son of Pandu, therefore exert your prowess.

सत्त्वं हि मूलमर्थस्य वितथं यदतोऽन्यथा।

न तु प्रसक्तं भवति वृक्षच्छायेव हैमनी॥६४॥

Prowess is the root of wealth; whatever else is called its root is not so. As the shade of the tree in winter is useless, so is everything fruitless without prowess.

अर्थत्यागोऽपि कार्यः स्यादर्थं श्रेयांसमिच्छता।

बीजौपम्येन कौन्तेय मा ते भूदन्न संशयः॥६५॥

O son of Kunti, wealth should be spent in the way that seeds are scattered on the ground by one who wishes to increase it. Let there be no doubt (about it) in your mind.

अर्थेन तु समो नार्थो यत्र लभ्येत नोदयः।

न तत्र विपणः कार्यः खरकण्डूयनं हि तत्॥६६॥

But where wealth is more than sufficient, there should be no expenditure of wealth. In such cases investment of wealth is like the scratching of an ass, which is first pleasurable and then painful.

एवमेव मनुष्येन्द्रधर्मं त्यक्त्वाल्पकं नरः।

बृहन्तर्धर्ममाप्नोति स बुद्ध इति निश्चितम्॥६७॥

O king of men, a man, who in order to earn a greater measure of virtue casts away like seeds the little virtue that he is sticking to, is certainly considered to be wise.

अमित्रं मित्रसम्पन्नं मित्रैर्भिन्दन्ति पण्डिताः।

भिन्नैर्मित्रैः परित्यक्तं दुर्बलं कुर्वते वशम्॥६८॥

Those, that are learned, alienate the friends of the foe that possesses friends. Having thus weakened him by making his friends abandon him, they bring him to subjugation.

सत्त्वेन कुरुते युद्धं राजन् सुबलवानपि।

नोद्यमेन न होत्राभिः सर्वाः स्वीकुरुते प्रजाः॥६९॥

O king, those that are strong engage in battle by depending on their own courage. They do not conquer people by continued efforts or by the arts of conciliation.

सर्वथा संहतैरेव दुर्बलैर्बलवानपि।

अमित्रः शक्यते हन्तुं मधुहा भ्रमरैरिव॥७०॥

O king, sometimes those that are weak kill a powerful enemy by combination, as bees kill the spoiler of their honey by the force of their numbers.

यथा राजन् प्रजाः सर्वाः सूर्यः पति गभस्तिभिः।

अत्ति चैव तथैव त्वं सदृशः सवितुर्भव॥७१॥

O king, like the sun that sustains as well as destroys all creatures by this rays, you too adopt the ways of the sun.

एतच्चापि तपो राजन् पुराणमिति नः श्रुतम्।

विधिना पालनं भूमेर्यत् कृतं न पितामहैः॥७२॥

O king, it has been heard by us in the Puranas that to protect one's own kingdom and cherish one's own subjects, as was done by our forefathers, is a kind of Tapa (austerities).

न तथा तपसा राजँल्लोकान् प्राप्नोति क्षत्रियः।

यथा सृष्टेन युद्धेन विजयेनेतरेण वा॥७३॥

O king, a Kshatriya cannot acquire those regions of blessedness which he can by fair fight, whether (that fight) ends in victory or defeat.

अपेयात् किल भाः सूर्याल्लक्ष्मीश्चन्द्रमसस्तथा।

इति लोको व्यवसितो दृष्ट्वेमां भवतो व्यथाम्॥७४॥

Seeing your this affliction, (the people of) the world have come to this conclusion that light may (some day) forsake the sun and beauty may (some day) forsake the moon.

भवतश्च प्रशंसाभिर्निन्दाभिरितरस्य च।

कथायुक्ताः परिषदः पृथग् राजन् समागताः॥७५॥

O king, the learned men, both separately and assembling together, talk with one another by praising you and blaming the other (Duryodhana).

इदमभ्यधिकं राजन् ब्राह्मणाः कुर्वन्श्च ते।

समेताः कथयन्तीह मुदिताः सत्यसंघताम्॥७६॥

O king, over and above this the Brahmanas and the Kurus assembling together talk cheerfully of your great adherence to truth.

यन्न मोहान्न कर्पण्यान्न लोभान्न भयादपि।

अनृतं किंचिदुक्तं ते न कामान्नार्थकारणात्॥७७॥

They say that you have, never from delusion, from meanness, from covetousness, from fear, from desire or from wealth, uttered an untruth.

यदेनः कुरुते किंचिद् राजा भूमिमवाप्नुवन्।

सर्वं तन्नुदते पश्चाद् यज्ञैर्विपुलदक्षिणैः॥७८॥

Whatever sin a king commits in acquiring dominions, he consumes it all by means of performing sacrifices in which large Dakshinas are given away.

ब्राह्मणेभ्यो ददद् ग्रामान् गाश्च राजन् सहस्रशः।

मुच्यते सर्वपापेभ्यस्तमोभ्य इव चन्द्रमाः॥७९॥

O king, as the moon emerges from the clouds, so does a king emerge from all sins by bestowing thousands of villages and kine on the Brahmanas.

पौरजानपदाः सर्वे प्रायशः कुरुनन्दन।

सर्वद्वन्द्वबालसहिताः शंसन्ति त्वां युधिष्ठिर॥८०॥

O descendant of Kuru, O Yudhishtira, all the citizens and the inhabitants of the country, both young and old, praise you.

श्रद्धतौ क्षीरमासक्तं ब्रह्म वा वृषले यथा।

सत्यं स्तेने बलं नार्यो राज्यं दुर्योधने तथा॥८१॥

"As milk in a bag made of a boar's hide, as the Vedas in a Shudra, as truth in a robber and as strength in a woman, so is sovereignty in Duryodhana.

इति लोके निर्वचनं पुश्चरति भारत।

अपि चैताः स्त्रियो बालाः स्वाध्यायमधिकुर्वते॥८२॥

Thus talk the people among one another. O descendant of Bharata, even women and children are repeating it, as if it were a lesson they wanted to commit to memory.

इमामवस्थां च गते सहास्माभिरिदम्।

हन्त नष्टाः स्म सर्वे वै भवतोपद्रवे सति॥८३॥

O chastiser of foes, you have fallen into this state along with me. Alas! we too are lost with you on account of your this calamity.

स भवान् रथमास्थाय सर्वोपकरणान्वितम्।

त्वरमाणोऽभिनिर्यातु विप्रेभ्योऽर्थविभावकः॥८४॥

वाचयित्वा द्विजश्रेष्ठानद्यैव गजसाह्वयम्।

अस्त्रविद्धिः परिवृतो भ्रातृभिर्दृढधन्विभिः॥८५॥

आशीविषसमैर्वैरैर्मरुद्भिरिव वृत्रहा।

अमित्रांस्तेजसा मृद्गसुरानिव वृत्रहा।

श्रियमादत्स्व कौन्तेयधार्तराष्ट्रान् महाबल॥८६॥

Therefore, ascending on your chariot, furnished with every implement of war and making the chief Brahmanas utter benedictions on you, march at once, even this very day, against Hastinapur, so that you may be able to give to the Brahmanas the spoils of your victory. Surrounded by your brothers, who are all great wielders of bows and by (other) heroes, who are all skilled in weapons and all like virulent snakes, start (at once) like the slayer of Vritra (Indra) surrounded by the Marutas. Destroy with your prowess your weak enemies as the slayer of Vritra (Indra) destroyed the Asuras. O son of Kunti, snatch away from the son of Dhritarashtra (Duryodhana) the prosperity he (now) enjoys.

न हि गाण्डीवमुक्तानां शराणां गार्धवाससाम्।

स्पर्शमाशीविषाभानां मर्त्यः कश्चन संसहेत्॥८७॥

There is no mortal who can withstand the touch of the arrows which are equipped with the feathers of vulture and which are like the snakes of virulent poison when these are shot from the Gandiva (bow).

न स वीरो न मातङ्गे न च सोऽश्वोऽस्ति भारत।

यः सहेत गदावेगं मम क्रुद्धस्य संयुगे॥८८॥

O descendant of Bharata, there is not a warrior, nor an elephant, nor an horse that can withstand the force of my mace when I am angry in battle.

सृञ्जयैः सह कैकेयैर्वृष्णीनां वृषभेण च।

कथंस्विद् युधि कौन्तेय न राज्यं प्राप्नुयामहे॥८९॥

O son of Kunti, why should we not snatch back our kingdom from our foe after fighting a great battle with the help of the Srinjayas the Kaikeyas and the chief of the Vrishnis.

शत्रुहस्तगतां राजन् कथंस्विन्नाहरेर्महीम्।

इह यत्प्रमुपाहत्य बलेन महतान्वितः॥९०॥

O king, why should we not succeed in snatching away the (sovereignty of the) earth from the hands of our enemy? Let us but try with the help of a large army.

CHAPTER 34

(ARJUNABHIGAMANA PARVA)- Continued

The words of Yudhishtira

वैशम्पायन उवाच

स एवमुक्तस्तु महानुभावः

सत्यव्रतो भीमसेनेन राजा।

अजातशत्रुस्तदनन्तरं वै

धैर्यान्वितो वाक्यमिदं बभाषे॥१॥

Vaishampayana said :

Having been thus addressed by Bhimasena, the high-souled and ever devoted to truth, Ajatashatru (Yudhishtira), mastering his patience, thus spoke after a few moments.

युधिष्ठिर उवाच

असंशयं भारत सत्यमेतद्

यन्मां तुदन् वाक्यशल्यैः क्षिणोषि।

न त्वां विगर्हे प्रतिकूलमेव

ममानयाद्धि व्यसनं व आगात्॥२॥

Yudhishtira said :

O descendant of Bharata, no doubt all this is true. I cannot reproach you for giving me pain by piercing me with your arrow words. From my folly alone this great calamity has overtaken you all.

अहं ह्यक्षानन्वपद्यं जिहीर्षन्

राज्यं सराष्ट्रं धृतराष्ट्रस्य पुत्रात्।

तन्मां शठः कितवः प्रत्यदेवीत्

सुयोधनार्थं सुबलस्य पुत्रः॥३॥

I was engaged to play at dice with the desire of snatching from Dhritarashtra's son his kingdom with its sovereignty. It was thus that the cunning gambler, the son of Subala (Shakuni), played with me on behalf of Suyodhana (Duryodhana).

महामायः शकुनिः पर्वतीयः

सभामध्ये प्रवपन्नक्षपूगान्।

अमायिनं मायया प्रत्यजैषीत्

ततोऽपश्यं वृजिनं भीमसेन॥४॥

O Bhimasena, that dweller of the mountainous country, Shakuni, is exceedingly artful. Plying at dice in the midst of the assembly-unacquainted as I am with the artifices of any kind, he defeated me by adopting all possible artful means. It is therefore we have been overwhelmed with this calamity.

अक्षांश्च दृष्ट्वा शकुनेर्यथावत्

कामानुकूलानयुजो युजश्च।

शक्यो नियन्तुमभविष्यदात्मा

मन्युस्तु हन्यात् पुरुषस्यैर्यम्॥५॥

Seeing the dice obedient to the wishes of Shakuni in Ayuja and Yuja (odds and evens), I could have controlled my mind, but anger (you know) drives off a person's patience.

यन्तुं नात्मा शक्यते पौरुषेण

मानेन वीर्येण च तात नद्धः।

न ते वाचो भीमसेनाभ्यसूये

मन्ये तथा तद् भवितव्यमासीत्॥६॥

O child, the mind cannot be controlled when it is influenced by manliness, pride and prowess. O Bhimasena, I do not reproach you for what you have said. I consider that what have happened was preordained.

स नो राजाधृतराष्ट्रस्य पुत्रो

न्यपातयद् व्यसने राज्यमिच्छन्।

दास्यं च नोऽगमयद् भीमसेन

यत्राभवच्छरणं द्रौपदी नः॥७॥

O Bhimasena, when the king (Duryodhana) the son of Dhritarashtra, wishing to get possession of our kingdom, plunged us into misery and even slavery, it was Draupadi who rescued us.

त्वं चापि तद् वेत्त्यधनंजयश्च

पुनर्द्यूतायागतानां सभां नः।

यन्माऽब्रवीदधृतराष्ट्रस्य पुत्र

एकग्लहार्थं भरतानां समक्षम्॥८॥

When summoned again to the Sabha for playing once more, you as well as Arjuna know what the son of Dhritarashtra told me in the presence of the Bharatas.

वने समा द्वादश राजपुत्र

यथाकामं विदितमजातशत्रो।

अथापरं चाविदितं चरेथाः।

सर्वैः सह भ्रातृभिश्छद्मगूढः॥९॥

(He said), "O prince Ajatashatru, you shall have to live for twelve years with all your brothers (if defeated in the play) in the forest which you will chose to dwell in, but which must be known to all men; you shall have to spend the thirteenth year in disguise without your whereabouts being known to anybody.

त्वां चेच्छुत्वा तात तथा चरन्त-

मवभोत्स्यन्ते भरतानां चराश्च।

अन्यांश्चरेथास्तावतोऽब्दांस्तथा त्वं

निश्चित्य तत् प्रतिजानीहि पार्थ॥१०॥

O sire, O son of Pritha, (if during that period) spies of the Bharatas, hearing of you, become successful in discovering you, you shall then have again to live in the forest for the same period passing once more the last year in secrecy. Reflecting on this, pledge yourself to it.

चरेच्छ्रेत्रोऽविदितः कालमेतं

युक्तो राजन् मोहयित्वा मदीयान्।

ब्रवीमि सत्यं कुरुसंसदीह

तवैव ता भारत पञ्च नद्यः॥११॥

O king, as regards myself, I pledge myself in this assembly of the Kurus, if you can pass this period of time evading the vigilance of my spies and if you can remain undiscovered by them, then O descendant of Bharata, this kingdom of the five rivers will be once more yours.

वयं चैतद् भारत सर्व एव

त्वया जिताः कालमपास्य भोगान्।

वसेम इत्याह पुरा स राजा

मध्ये कुरूणां स मयोक्तस्तथेति॥१२॥

O descendant of Bharata, we also, if defeated by you at play, shall all of us, abandoning all our wealth, pass other same period according to the same rules." Thus said

that king in the midst of the Kurus; and I said
"So Be it."

तत्र द्यूतमभवन्नो जघन्यं

तस्मिञ्जिताः प्रव्रजिताश्च सर्वे।

इत्थं तु देशाननुसंचरामो

वनानि कृच्छ्राणि च कृच्छ्ररूपाः॥१३॥

The hateful play then began. We were defeated and we were all exiled. We are thus wandering miserably over difficult forests full of discomforts.

सुयोधनश्चापि न शान्तिमिच्छन्

भूयः स मन्योर्वशमन्वगच्छत्।

उद्योजयामास कुरुंश्च सर्वान्

ये चास्य केचिद् वशमन्वगच्छन्॥१४॥

Suyodhana (Duryodhana), however, having been not satisfied (with what he had done), gave himself up to anger and urged the Kurus and all those who were under his away to express their joy at our distress.

तं संधिमास्थाय सतां सकाशे—

को नाम जह्यादिह राज्यहेतोः।

आर्यस्य मन्ये मरणाद् गरीयो

यद्धर्ममुत्क्रम्य महीं प्रशासेत्॥१५॥

Having entered into such a pledge in the presence of all the pious and good men, who can now dare break it for the sake of a kingdom in this world? For in my opinion, to a respectable person death is not more serious than an act of transgression in order to gain a kingdom.

तदैव चेद् वीर कर्माकरिष्यो

यदा द्यूते परिघं पर्यमृक्षः।

बाहू दिग्धक्षन् वारितः फाल्गुनेन

किं दुष्कृतं भीम तदाभविष्यत्॥१६॥

O hero, you desired to burn my hand at the time of the play; you were, however, prevented by Arjuna and you only squeezed your mace. O Bhima, if you had done it, this calamity could not then befall us.

प्रागेव चैवं समयक्रियायाः

किं नाब्रवीः पौरुषमाविदानाः।

प्राप्तं तु कालं त्वभिपद्य पश्चात्

किं मामिदानीमतिवेलमात्य॥१७॥

O Bhima, conscious as you are of your prowess, why did you not say so before we entered into such an agreement? Having already burdened myself with the pledge made at that time what is the use of your speaking to me these harsh words (now)?

भूयोऽपि दुःखं मम भीमसेन

दूये विषस्येव रसं हि पीत्वा।

यद् याज्ञसेनीं परिवर्त्तिष्यमानां

संदृश्य तत् क्षान्तिमिति स्म भीम॥१८॥

O Bhimasena, this was my great grief that I could not do anything when I saw Yajnaseni (Draupadi) persecuted in that way. O Bhima, my heart burns on account of this, as if I have drunk some poisonous liquid.

न त्वद्य शक्यं भरतप्रवीर

कृत्वा यदुक्तं कुरुवीरमध्ये।

कालं प्रतीक्षस्व सुखोदयस्य

पत्तिं फलानामिव बीजवापः॥१९॥

O foremost of the Bharata race, having made the pledge in the presence of the Kurus there, I am unable (now) to violate it. Wait for the return of our better days, as scatterers of seed wait for the harvest.

यदा हि पूर्वं निकृतो निकृतेद्

वैरं सपुष्पं सफलं विदित्वा।

महागुणं हरति हि पौरुषेण

तदा वीरो जीवति जीवलोके॥२०॥

श्रियं च लोके लभते समग्रां

मन्ये चास्मै शत्रवः संनमन्ते।

मित्राणि चैनमचिराद् भजन्ते

देवा इवेन्द्रमुपजीवन्ति चैनम्॥२१॥

When one that has been first injured succeeds in revenging himself upon his enemy at a time when the latter's enmity has borne fruits and flowers, he is regarded as one who has accomplished a great deed by his prowess. Such a brave man earns undying fame. Such a man obtains great prosperity. His enemies bow

down to him and his friends gather round him, as the celestials cluster round Indra for protection.

मम प्रतिज्ञां च निबोध सत्यां

वृणेधर्मममृताज्जीविताच्या।

राज्यं च पुत्राश्च यशोधनं च

सर्वं न सत्यस्य कलामुपैति॥२२॥

Know my promise cannot be made false. I regard Dharma as superior to life itself and divinity. Kingdoms, sons, fame and wealth all these do not come up even to a sixteenth part of truth.

CHAPTER 35

(ARJUNABHIGAMANA PARVA)-

Continued

The words of Bhima

भीमसेन उवाच

संधिं कृतैव कालेन ह्यन्तेकेन पतत्रिणा।

अनन्तेनाप्रमेयेण स्रोतसा सर्वहारिणा॥१॥

प्रत्यक्षं मन्यसे कालं मर्त्यः सन् कालबन्धनः।

फेनधर्मा महाराज फलधर्मा तथैव च॥२॥

Bhima said :

O great king, being mortal and unsubstantial as froth, unstable as fruit and dependant on time, how can you consider of any avail your having made an agreement in respect of Time, which is infinite and immeasurable, which passes as quickly as an arrow or a stream, carrying everything before it like death itself?

निमेषादपि कौन्तेय यस्यायुरपचीयते।

सूच्येवाञ्जनचूर्णस्य किमिति प्रतिपालयेत्॥३॥

O son of Kunti, how can he wait whose life is shortened every moment, as a quantity of collyrium is lessened each time, a grain is taken up by the needle?

यो नूनममितायुः स्यादथवापि प्रमाणवित्।

स कालं वै प्रतीक्षेत सर्वप्रत्यक्षदर्शिवान्॥४॥

Only he whose life has no limit or he who knows with certainty what the period of his life (really) is or he who knows the future as if it were placed before his eyes can wait for the arrival of (a certain fixed) time.

प्रतीक्ष्यमाणः कालो नः समा राज्ञस्त्रयोदश।

आयुषोऽपचयं कृत्वा मरणाद्योपनेष्यति॥५॥

O king, if we wait for thirteen years, that period of time will shorten our lives and bring us nearer to death.

शरीरिणां हि मरणं शरीरे नित्यमाश्रितम्।

प्रागेव मरणात् तस्माद् राज्यायैव घटामहे॥६॥

Wealth is ever established in every creature having corporeal body. Therefore we should try to get possession of our kingdom before we meet with death.

यो न याति प्रसंख्यानमस्पृष्टो भूमिवर्धनः।

अयातयित्वा वैराणि सोऽवसीदति गौरिव॥७॥

He who fails to achieve fame by not chastising his enemies is like a thing unclean. He is an useless burden of the earth as a brute is and perishes with ignominy.

यो न यातयते वैरमल्पसत्त्वोद्यमः पुमान्।

अफलं जन्म तस्याहं मन्ये दुर्जातजायिनः॥८॥

The man, who being destitute of strength and courage, fails to chastise his enemies lives in vain. I consider such a man as low-born.

हैरण्यौ भवतो बाहू श्रुतिर्भवति पार्थिवी।

हत्वा द्विषन्तं संग्रामे भुङ्क्व बाहुजितं वसु॥९॥

Your hand can shower gold; your fame spreads over the whole earth. Therefore, killing your enemies in battle, enjoy the wealth acquired by the strength of your arms.

हत्वा वै पुरुषो राजन् निकर्तारमरिदम्।

अह्नाय नरकं गच्छेत् स्वर्गेणास्य स सम्पितः॥१०॥

O king, O chastiser of foes, if a man goes to hell on the very day he kills his injurer, that hell at once becomes heaven to him.

अमर्षजो हि संतापः पावकाद् दीप्तिमत्तरः।

येनाहमभिसंतप्तो न नक्तं न दिवा शये॥११॥

The pain that one feels in suppressing his anger is more burning than fire itself. I burn with it even now and I cannot sleep either in the night or in the day.

अयं च पार्थो बीभत्सुर्वरिष्ठो ज्याविकर्षणे।

आस्ते परमसंतप्तो नूनं सिंह इवाशये॥१२॥

This son of Pritha, Vivatsu (Arjuna) is foremost in drawing the bow-string. He is certainly much aggrieved, though he lives (quietly) like a lion in its den.

योऽयमेकोऽभिमनुते सर्वान् लोकेधनुर्भूतः।

सोऽयमात्मजमूष्माणं महाहस्तीव यच्छति॥१३॥

This one (Arjuna) who desires to kill all the wielders of bow of the world without (any body's) help, suppresses his wrath within his breast like a great elephant.

नकुलः सहदेवश्च वृद्धा माता च वीरसूः।

तवैव प्रियमिच्छन्त आसते जडमूकवत्॥१४॥

Nakula, Sahadeva, the old mother of heroes (Kunti) are all sitting like dumb people in order to please you.

सर्वे ते प्रियमिच्छन्ति बाण्यवाः सह सृज्यैः।

अहमेकश्च संतप्तो माता च प्रतिविध्यतः॥१५॥

All our friends with the Srinjayas wish to please you. Only I and the mother of Prativindhya, (Draupadi) are greatly aggrieved.

प्रियमेव तु सर्वेषां यद् ब्रवीम्युत किंचन।

सर्वे हि व्यसनं प्राप्ताः सर्वे युद्धाभिनन्दिनः॥१६॥

And speak to you. Whatever I speak is (surely) agreeable to them all, for they plunged in great affliction eagerly wish for the battle.

नातः पापीयसी काचिदापद् राजन् भविष्यति।

यन्नो नीचरैल्पबलै राज्यमाच्छिद्य भुज्यते॥१७॥

O king, what greater calamity would befall us than that our kingdom should be snatched away from us and enjoyed by weak and contemptible foes!

शीलदोषाद् घृणाविष्ट आनृशंस्यात् परंतप।

क्लेशांस्तिक्ष्णसे राजन् नान्यः कश्चित् प्रशंसति॥१८॥

O chastiser of foes, (only) from the weakness of your character you feel shame to violate the pledge you made. But O king, none praises you for your this kindly disposition.

श्रोत्रियस्येव ते राजन् मन्दकस्याविपश्चितः।

अनुवाकहता बुद्धिर्नैषा तत्त्वार्थदर्शिनी॥१९॥

O king, your intellect cannot see the truth like that of a foolish and ignorant man, though of high birth, who has committed to memory the Vedas without understanding them.

घृणी ब्राह्मणरूपोऽसि कथं क्षत्रेऽभ्यजायथाः।

अस्यां हि योनौ जायन्ते प्रायशः क्रूरबुद्धयः॥२०॥

You are kind as a Brahmana; how have you been born in the Kshatriya order? Those born in it (the Kshatriya order) are generally crooked-minded.

अश्रौषीस्त्वं राजधर्मान् यथा वै मनुर्ब्रवीत्।

क्रूरान् निकृत्तिसम्पन्नान् विहितानशमात्मकान्॥२१॥

धार्तराष्ट्रान् महाराज क्षमसे किं दुरात्मनः।

कर्तव्ये पुरुषव्याघ्र किमास्से पीठसर्पवत्॥२२॥

बुद्ध्या वीर्येण संयुक्तः श्रुतेनाभिजनेन च।

You have heard the duties of kings told by Manu, they are fraught with crookedness and unfairness, they are perfectly opposed to peace and virtue. O great king, why do you then forgive the wicked-minded sons of Dhritarashtra. O foremost of men, why are you silent in performing your duties being a man of high birth?

तृणानां मुष्टिनैकेन हिमवन्तं च पर्वतम्॥२३॥

छन्नमिच्छसि कौन्तेय योऽस्मान् संवर्तुमिच्छसि।

O son of Kunti, who wishes to conceal the Himalayas by means of a handful of grass.

अज्ञातचर्या गूढेन पृथिव्यां विश्रुतेन च॥२४॥

दिवीव पार्थ सूर्येण न शक्याचरितं त्वया।

Known as you are all over the world, you will hardly be able to live unknown and undiscovered. O son of Pritha, the sun can never pass through the sky unknown to men.

बृहच्छाल इवानूपे शाखापुष्पपलाशवान्॥२५॥

हस्ती श्वेत इवाज्ञातः कथं जिष्णुश्चरिष्यति।

A large tree with spreading branches; flowers and with leaves in a well watered place (can never remain hidden). Nor can the Airavat (Indra's elephant). How will Jishnu (Arjuna) be able to live undiscovered and unknown?

इमौ च सिंहसंकाशौ भ्रातरौ सहितौ शिशू॥२६॥

नकुलः सहदेवश्च कथं पार्थ चरिष्यतः।

How will these lion-like young children, together with the two brothers. Nakula and Sahadeva, O son of Pritha, be able to live in secrecy?

पुण्यकीर्ती राजपुत्री द्रौपदी वीरसूयिरम्॥२७॥

विश्रुता कथमज्ञाता कृष्णा पार्थ चरिष्यति।

The mother of heroes, the princess Draupadi of virtuous deeds. O son of Pritha, how will this Krishna be able to live undiscovered and unknown?

मां चापि राजज्ञानन्ति ह्याकुमारमिमाः प्रजाः॥२८॥

नाज्ञातचर्यां पश्यामि मेरोरिव निगूहनम्।

O king, all the people know me from my childhood. I do not see how I shall be able to live undiscovered and unknown. The Meru (mountains) might as well be concealed!

तथैव बहवोऽस्माभी राष्ट्रेभ्यो विप्रवासिताः॥२९॥

राजानो राजपुत्राश्चतुराष्ट्रमनुव्रताः।

न हि तेऽप्युपशाम्यन्ति निकृता वा निराकृताः॥३०॥

Then again many kings have been driven away from their kingdoms. These kings and princes will all follow the wicked son of Dhritarashtra. For robbed and exiled by us, they cannot be friendly towards us.

अवश्यं तैर्निकर्तव्यमस्माकं तत्त्रियैषिभिः।

तेऽप्यस्मासु प्रयुञ्जीरन् प्रच्छन्नान् सुबहूँश्चरान्।

आचक्षीरंश्च नो ज्ञात्वा ततः स्यात् सुमहद् भयम्॥३१॥

They will certainly seek to injure us with the desire of doing good to him (Duryodhana); and they will certainly set against us many spies in disguise. If they discover us and report it, a great calamity will (then) befall us.

अस्माभिरुषिताः सम्यग्वने मासास्त्रयोदश।

परिमाणेन तान् पश्य तावतः परिवत्सरान्॥३२॥

We have already lived in the forest for full thirteen months. Consider them for their length as full thirteen years.

अस्ति मासः प्रतिनिधिर्यथा प्राहुर्मनीषिणः।

पूतिकामिव सोमस्य तथेदं क्रियतामिति॥३३॥

The wise men have said that a month is (but) a substitute for a year, as Pritika is considered as a substitute for the Soma.

अथवानडुहे राजन् साधवे साधुवाहिने।

सौहित्यदानादेतस्मादेनसः प्रतिमुच्यते॥३४॥

O king, (if you violate the pledge) you may free yourself from its sin by offering good food

to a well-conducted bull which carries sacred burdens.

तस्माच्छत्रुवधे राजन् क्रियतां निश्चयस्त्वया।

क्षत्रियस्य हि सर्वस्य नान्योद्धर्मोऽस्ति संयुगात्॥३५॥

O king, therefore make up your mind to kill your enemies. There is no virtue higher to a Kshatriya than battle.

CHAPTER 36

(ARJUNABHIGAMANA PARVA)-

Continued

Pandavas entrance into the Kamyaka forest

वैशम्पायन उवाच

भीमसेनवचः श्रुत्वा कुन्तीपुत्रो युधिष्ठिरः।

निःश्वस्य पुरुषव्याघ्रः सम्प्रदध्यौ परंतपः॥३६॥

श्रुता मे राजधर्मश्च वर्णानां च विनिश्चयाः।

आयत्यां च तदात्वे च यः पश्यति स पश्यति॥३७॥

Vaishampayana said :

O foremost of men, having heard the words of Bhima, that chastiser of foes, the son of Kunti, Yudhishtira, sighed and reflected in silence. (He thought in his mind) "I have heard the duties of king recited to me. I have heard also the duties of the different orders. He sees truly who sees how to regulate his conduct both in the present and in the future.

धर्मस्य जानमानोऽहं गतिमङ्ग्यां सुदुर्विदाम्।

कथं बलात् करिष्यामि मेरोरिव विमर्दनम्॥३८॥

Knowing as I do the true course of Dharma, which is so difficult to be known, how can I forcibly grind it, which would be like my grinding the Meru (mountain)."

स मुहूर्तमिव ध्यात्वा विनिश्चयेतिकृत्यताम्।

भीमसेनमिदं वाक्यमपदान्तरमब्रवीत्॥३९॥

Having thus reflected for a moment and having also settled (in his mind) what he should do, he thus spoke to Bhimasena without allowing him to say anything.

युधिष्ठिर उवाच

एवमेतन्महाबाहो यथा वदसि भारता।

इदमन्यत् समादत्स्व वाक्यं मे वाक्यकोविद॥४०॥

Yudhishtira said :

O descendant of Bharata, O mighty-armed hero, what you say is true. O best of speakers, listen (also) to what I say.

महापापानि कर्माणि यानि केवलसाहसात्।

आरभ्यन्ते भीमसेन व्यथन्ते तानि भारत॥६॥

O descendant of Bharata, O Bhimasena, the greatly sinful deeds that one wants to perform depending only on his courage become a source of pain to him.

समुन्निते सुविक्रान्ते सुकृते सुविचारिते।

सिद्ध्यन्त्यर्था महाबाहो दैवं चात्र प्रदक्षिणम्॥७॥

But, O mighty-armed hero, whatever is performed with (due) deliberation, with well-directed prowess, with all (necessary) appliances and with much previous thought, is (always) seen to be successful (at the end.) The celestials themselves favour such acts.

यत् तु केवचापल्याद् बलदर्पोत्थितः स्वयम्।

आरब्धव्यमिदं कार्यं मन्यसे शृणु तत्र मे॥८॥

Hear something about the act which you think should be at once done from your pride of strength and restlessness of mind.

भूरिश्रवाः शलश्चैव जलसंघश्च वीर्यवान्।

भीष्मो द्रोणश्च कर्णश्च द्रोणपुत्रश्च वीर्यवान्॥९॥

धार्तराष्ट्रा दुराधर्षा दुर्योधनपुरोगमाः।

सर्व एव कृतास्त्राश्च सततं चाततायिनः॥१०॥

राजानः पार्थिवाश्चैव येऽस्माभिरुपतापिताः।

संश्रिताः कौरवं पक्षं जातस्नेहाश्च तं प्रति॥११॥

Bhurishrava, Shalva, the powerful Jarasandha, Bhishma, Drona, Karna, the mighty son of Drona (Ashvathama). The invincible sons of Dhritarashtra Duryodhana and others, all are accomplished in arms and ever ready for battle. Those kings and the rulers of the world, who have been injured by us, have all taken the side of the Kurus; and their affection has grown towards them.

दुर्योधनहिते युक्ता न तथास्मासु भारत।

पूर्णकोशा बलोपेताः प्रयतिष्यन्ति संगरे॥१२॥

O descendant of Bharata, they are engaged in seeking to do good to Duryodhana and not to us. With their treasury full and large army, they will try their best in the war (to defeat us).

सर्वे कौरवसैन्यस्य सपुत्रामात्यसैनिकाः।

संविभक्ता हि मात्राभिर्भोगैरपि च सर्वशः॥१३॥

All the officers of the Kuru army with their sons and relatives have been honoured by Duryodhana with the presentation of wealth according to proper divisions.

दुर्योधनेन ते वीरा मानिताश्च विशेषतः।

प्राणांस्त्यक्ष्यन्ति संग्रामे इति मे निश्चिता मतिः॥१४॥

These heroes have been much honored by Duryodhana. My firm conviction is that they will give their lives in battle for him.

समा यद्यपि भीष्मस्य वृत्तिरस्मासु तेषु च।

द्रोणस्य च महाबाहो कृपस्य च महात्मनः॥१५॥

अवश्यं राजपिण्डस्तैर्निर्वेश्य इति मे मतिः।

तस्मात् त्यक्ष्यन्ति संग्रामे प्राणानपि सुदुस्त्यजान्॥१६॥

O mighty-armed hero, though the behaviour of Bhishma, Drona and the high-souled Kripa is the same (to both parties). Yet it is my firm conviction that they would sacrifice in battle their lives, then which there is nothing dearer in this world, so that they might pay off (their debt) in the shape of royal favours which they enjoy.

सर्वे दिव्यास्त्रविद्वांसः सर्वधर्मपरायणाः।

अजेयश्चेति मे बुद्धिरपि देवैः सवासवैः॥१७॥

They are all masters in celestials weapons and they are all devoted to virtue. My opinion is that they cannot be vanquished even by the celestials with Vasava (Indra) at their head.

अमर्षी नित्यसंरब्धस्तत्र कर्णो महारथः।

सर्वास्त्रविदनायुष्यो ह्यभेद्यकवचावृतः॥१८॥

There is Karna, the great car-warrior, who is impetuous, ever angry, invincible, accomplished in all weapons and encased in impenetrable armour.

अनिर्जित्य रणे सर्वनितान् पुरुषसत्तमान्।

अशक्यो ह्यसहायेन हन्तुं दुर्योधनस्त्वया॥१९॥

Without first defeating in battle all these foremost of men, you cannot, unaided as you are, kill Duryodhana.

न निद्रामधिगच्छामि चिन्तयानो वृकोदर।

अतिसर्वान्धनुर्ग्राहान् सूतपुत्रस्य लाघवम्॥२०॥

O Vrikodara, I cannot sleep as I ponder upon the lightness of hand that the Suta's son (Karna) possesses. I consider him to be the foremost of all wielders of bows.

वैशम्पायन उवाच

एतद् वचनमाज्ञाय भीमसेनोऽत्यमर्षणः।

बभूव विमनास्त्रस्तो न चैवोवाच किञ्चन॥२१॥

Vaishampayana said :

Having heard these words, the impetuous Bhimasena became alarmed and pensive; and he did not utter a word.

तयोः संवदतोरेवं तदा पाण्डवयोर्द्वयोः।

आजगाम महायोगी व्यासः सत्यवतीसुतः॥२२॥

When the Pandavas were talking one another, there came to that place the great ascetic Vyasa, the son of Satyawati.

सोऽभिगम्य यथान्यायं पाण्डवैः प्रतिपूजितः।

युधिष्ठिरमिदं वाक्यमुवाच वदतां वरः॥२३॥

When he arrived, he was duly worshipped by the sons of Pandu. That best of speakers then thus spoke to Yudhishtira.

व्यास उवाच

युधिष्ठिर महाबाहो वेदि ते हृदयस्थितम्।

मनीषया ततः क्षिप्रमागतोऽस्मि नरर्षभ॥२४॥

Vyasa said :

O mighty-armed Yudhishtira, O best of men, knowing by my intelligence what is passing in your mind, I have speedily come to this place.

भीष्माद् द्रोणात् कृपात् कर्णाद् द्रोण पुत्राच्च भारता

दुर्योधनाच्चपसुतात् तथा दुःशासनादपि॥२५॥

यत् ते भयममित्रघ्न हृदि सम्परिवर्तते।

तत् तेऽहं नाशयिष्यामि विधिदृष्टेन कर्मणा॥२६॥

O descendant of Bharata, O slayer of foes, I shall destroy the fever that is in your mind and I shall tell you, by means of what act according to the ordinance you will be able to kill Bhishma, Kripa, Karna, Drona, the son of Drona, Duryodhana and the other princes and Dushasana.

तच्छ्रुत्वाश्रुतिमास्थाय कर्मणा प्रतिपादय।

प्रतिपाद्य तु राजेन्द्र ततः क्षिप्रं ज्वरं जहि॥२७॥

O king of kings, hearing it from me, accomplish the act with patience. Having accomplished it, soon destroy your this (mental) fever.

तत एकान्तमुन्नीय पाराशर्यो युधिष्ठिरम्।

अब्रवीदुपपन्नार्थमिदं वाक्यविशारदः॥२८॥

Vaishampayana said :

That foremost of all eloquent men, the son of Parasara (Vyasa), taking him aside thus spoke to Yudhishtira in words of deep import.

श्रेयसस्ते परः कालः प्राप्तो भरतसत्तम।

येनाभिमविता शत्रून् रणे पार्थोद्यनुर्धरः॥२९॥

Vyasa said :

O best of the Bharatas, that prosperous time has come when the son of Pritha, Dhananjaya (Arjuna), will kill your enemies in battle.

गृहाणेमां मया प्रोक्तां सिद्धिं मूर्तिपतीमिव।

विद्यां प्रतिस्पृति नाम प्रपन्नाय ब्रवीमि ते॥३०॥

Accept from me this knowledge, called Pratismriti. Uttered by me it is like success personified. You are capable of accepting it; I shall tell it to you.

यामवाप्य महाबाहुरर्जुनः साधयिष्यति।

अस्त्रहेतोर्महेन्द्रं च रुद्रं चैवाभिगच्छतु॥३१॥

वरुणं च कुबेरं चधर्मराजं च पाण्डव।

शक्तो ह्येष सुरान् द्रष्टुं तपसा विक्रमेण च॥३२॥

Receiving it, the mighty-armed Arjuna will be able to accomplish his desire. O son of Pandu, let him go for the acquisition of weapons to Mahendra. Rudra, Varuna, Kubera and Yama. He is competent to see the celestials on account of his asceticism and prowess.

ऋषिरेष महतेजा नारायणसहायवान्।

पुराणः शाश्वतो देवस्त्वजेयी जिष्णुरच्युतः॥३३॥

अस्त्राणीन्द्राच्च रुद्राच्च लोकपालेभ्य एव च।

समादाय महाबाहुर्महत् कर्म करिष्यति॥३४॥

He is a Rishi of great effulgence; he is the friend of Narayana (Krishna); he is ancient, eternal celestials, invincible, ever successful and undeteriorating. O mighty-armed hero, he will achieve great deeds by receiving weapons from Indra, Rudra and the Lokapalas.

वनादस्माच्च कौन्तेय वनमन्यद् विचिन्त्यताम्।

निवासार्थाय यद् युक्तं भवेद् वः पृथिवीपते॥३५॥

O son of Kunti, O ruler of the world, think of going from this forest to another (forest) that may be fit for your abode.

एकत्र चिरवासो हि न प्रीतिजननो भवेत्।

तापसानां च सर्वेषां भवेदुद्वेगकारकः॥३६॥

To reside in one place for a length of time is never pleasant. It might produce anxieties to the ascetics.

मृगाणामुपयोगश्च वीरुदोषधिसंक्षयः।

बिभर्षि च बहून् विप्रान् वेदवेदाङ्गपारगान्॥३७॥

As you support numerous Brahmanas, learned in the Vedas, your continued residence here (in this forest) may exhaust the deer of the forest and may be destructive of the creepers and plant.

वैशम्पायन उवाच

एवमुक्त्वा प्रपन्नाय शुचये भगवान् प्रभुः।

प्रोवाच लोकतत्त्वज्ञो योगी विद्यामनुत्तमाम्॥३८॥

धर्मराजायधीमान् स व्यासः सत्यवतीसुतः।

अनुज्ञाय च कौन्तेयं तत्रैवान्तरखीयत॥३९॥

Vaishampayana said :

Having thus addressed by that illustrious lord, the ascetic of great wisdom, the intelligent Vyasa, the son of Satyawati, learned in the mysteries of the world, then imported that foremost of knowledge to the willing Dharmaraja (Yudhishtira) who had meanwhile purified himself. Bidding farewell to the son of Kunti, he then disappeared.

युधिष्ठिरस्तुधर्मात्मा तद् ब्रह्म मनसा यतः।

धारयामास मेधावी काले काले सदाभ्यसन्॥४०॥

Having received that knowledge, the virtuous-minded and the intelligent Yudhishtira carefully retained it in his memory and always repeated it at the proper times.

स व्यासवाक्यमुदितो वनाद् द्वैतवनात् ततः।

ययौ सरस्वतीकूले काम्यकं नाम काननम्॥४१॥

Being glad at the words of Vyasa, he, leaving the Dvaitavana, went to the forest of Kamyaka on the banks of the Sarasvati.

तमन्वयुर्महाराज शिक्षाक्षरविशारदाः।

ब्राह्मणास्तपसा युक्ता देवेन्द्रपृषयो यथा॥४२॥

O great king, the Brahmanas, possessing ascetic merits and versed in the science of orthodoxy and orthography, followed him, as the Rishis follow the king of the celestials (Indra).

ततः काम्यकमासाद्य पुनस्ते भरतर्षभा

न्यविशन्त महात्मानः सामात्याः सपरिच्छदाः॥४३॥

Thereupon arriving at Kamyaka, those high-souled chiefs of the Bharata race took up their residence there with their friends and followers.

तत्र ते न्यवसन् राजन् किञ्चित् कालं मनस्विनः।

धनुर्वेदपरा वीराः शृण्वन्तो वेदमुत्तमम्॥४४॥

O king, those intelligent heroes then lived there for some time, devoting themselves to the science of archery and hearing the excellent Vedas.

चरन्तो मृगयां नित्यं शुद्धैर्बाणैर्मृगार्थिनः।

पितृदैवतविप्रेभ्यो निर्वपन्तो यथाविधि॥४५॥

They went about the forest every day with non-poisoned arrows in search of deer. They duly performed all the rites in honour of the Pitris, the celestials and the Brahmanas.

CHAPTER 37

(ARJUNABHIGAMANA PARVA)- Continued

The meeting of Indra and Arjuna

वैशम्पायन उवाच

कस्यचित् त्वथ कालस्यधर्मराजो युधिष्ठिरः।

संस्मृत्य मुनिसंदेशमिदं वचनमब्रवीत्॥१॥

विविक्ते विदितप्रज्ञमर्जुनं पुरुषर्षभा

सान्त्वपूर्वं स्मितं कृत्वा पाणिना परिसंस्पृशन्॥२॥

स मुहूर्तमिव ध्यात्वा वनवासपरिदमः।

धनंजयं धर्मराजो रहसीदमुवाच॥३॥

Vaishampayana said :

After sometime, Dharmaraja 'Yudhishtira, remembering the words of the Muni (Vyasa), spoke these words. Calling to himself in private that foremost of men, the greatly wise

Arjuna and taking hold of his hands. That chastiser of foes, Dharmaraja, reflecting for a moment over their exile, smilingly spoke these words to Dhananjaya (Arjuna).

युधिष्ठिर उवाच

भीष्मे द्रोणे कृपे कर्णे द्रोणपुत्रे च भारता।

धनुर्वेदश्चतुष्पाद एतेष्वद्य प्रतिष्ठितः॥४॥

Yudhishtira said :

O descendant of Bharata, the four divisions of the science of arms always dwell in Bhishma, Drona, Kripa, Karna and the son of Drona (Ashvathama).

दैवं ब्राह्मं मानुषं च संयत्नं सचिकित्सितम्।

सर्वास्त्राणां प्रयोगं च अभिजानन्ति कृत्स्नशः॥५॥

They fully know all sorts of Brahma, celestials, human, Vayavya weapons, together with the mode of using them and warding them off.

ते सर्वेधृतराष्ट्रस्य पुत्रेण परिसान्त्विताः।

संविभक्ताश्च तुष्टाश्च गुरुवत् तेषु वर्तते॥६॥

They are all conciliated honoured and gratified by the son of Dhritarashtra (Duryodhana) who behaves to them as one does towards his preceptor.

सर्वयोधेषु चैवास्य सदा प्रीतिरनुत्तमा।

आचार्या मानितास्तुष्टाः शान्तिं व्यवहरन्त्युत॥७॥

Towards all his warriors he behaves with great affection. All the revered ones, thus honoured and gratified, seek to do him good.

शक्तिं न हापयिष्यन्ति ते काले प्रतिपूजिताः।

अद्य चेयं मही कृत्स्ना दुर्योधनवशानुगा॥८॥

सग्रामनगरा पार्थ ससागरवनाकरा।

भवानेव प्रियोऽस्माकं त्वयि भारः समाहितः॥९॥

Thus honoured by him, they will not fail to exert their might. The whole world is today under the sway of Duryodhana. With villages and cities, with all the seas and forests and mines. O Partha, you are our sole favourite refuge. On you rests a great burden.

अत्र कृत्यं प्रपश्यामि प्राप्तकालमरिदमा।

कृष्णद्वैपायनात् तात गृहीतोपनिषन्मया॥१०॥

O chastiser of foes, I shall tell you what you should do now. O child, I have received a knowledge from Krishna Dvaipayana (Vyasa).

तया प्रयुक्तया सम्यग् जगत् सर्वं प्रकाशते।

तेन त्वं ब्रह्मणा तात संयुक्तः सुसमाहितः॥११॥

देवतानां यथाकालं प्रसादं प्रतिपालय।

तपसा योजयात्मानमुग्रेण भरतर्षभ॥१२॥

धनुष्मान् कवची खड्गी मुनिः साधुव्रते स्थितः।

न कस्यचिद् ददन्मार्गं गच्छ तातोत्तरां दिशम्॥१३॥

O child, if used by you, the whole universe will be brought to your view by that knowledge, Having attentively received that Brahma-knowledge. Attain in due time the grace of the celestials. O best of the Bharata race, devotes yourself to austere asceticism. Armed with the bow and the sword and clad in armour, devote yourself to austere asceticism and deep meditation. O child, without giving way to any body, go towards the north.

इन्द्रे ह्यस्त्राणि दिव्यानि समस्तानिधनंजय।

वृत्राद् भीतैर्बलं देवैस्तदा शक्रे समर्पितम्॥१४॥

O Dhananjaya, all celestials weapons are with Indra. The celestials at one time gave all their strength to Shakra (Indra) from the fear of Vitra.

तान्येकस्थानि सर्वाणि ततस्त्वं प्रतिपत्स्यसे।

शक्रमेव प्रपद्यस्व स तेऽस्त्राणि प्रदास्यति॥१५॥

दीक्षितोऽद्यैव गच्छ त्वं द्रष्टुं देवं पुरंदरम्।

They are all collected together in one place. And he will (surely) give you all his weapons. Go to Shakra (Indra); he will give you all his weapons. Be initiated and go this very day to the god Purandara (Indra).

वैशम्पायन उवाच

एवमुक्त्वाधर्मराजस्तमध्यापयत प्रभुः॥१६॥

दीक्षितं विधिनानेनधृतवाक्कायमानसम्।

अनुजज्ञे तदा वीरं भ्राता भ्रातरमग्रजः॥१७॥

Vaishampayana said :

Having said this, the lord Dharmaraja (Yudhishtira) imparted to him (Arjuna) the knowledge. The elder brother communicated with due rites the knowledge to his heroic

brother whose speech, body and mind were all under complete control. He then commanded him to go.

निदेशाद्धर्मराजस्य द्रष्टुकामः पुरंदरम्।

धनुर्गण्डीवमादाय तथाक्षय्ये महेषुधी॥१८॥

कवची सतलत्राणो बद्धगोधाकुलित्रवान्।

हुत्वाग्निं ब्राह्मणान्निष्कैः स्वस्ति वाच्यं महाभुजः॥१९॥

प्रातिष्ठत महाबाहुः प्रगृहीतशरासनः।

वधायधार्तराष्ट्राणां निःश्वस्योर्ध्वमुदीक्ष्य च॥२०॥

At the command of Dharmaraja (Yudhishtira), the mighty-armed (Arjuna), clad in mail and incased with gauntlets and furnished with finger protectors made of the guana skin, taking up the Gandiva (bow) and also his inexhaustible quivers; and having poured oblations into the fire and made the Brahmanas utter benediction on receipts of gifts, started to see Purandara (Indra). Armed with bow and arrows the mighty-armed hero heaved a sigh and cast a look upwards, when he set out for the destruction of Dhritarashtra's sons.

तं दृष्ट्वा तत्र कौन्तेयं प्रगृहीतशरासनम्।

अब्रुवन् ब्राह्मणाः सिद्धा भूतान्यन्तर्हितानि च॥२१॥

Seeing the son of Kunti, about to start, thus armed with bow and arrows, the Brahmanas, the Siddhas and the invisible spirits said.

क्षिप्रमाप्नुहि कौन्तेय मनसा यद् यदिच्छसि।

अब्रुवन् ब्राह्मणाः पार्थमिति कृत्वा जयाशिषः॥२२॥

संसाधयस्व कौन्तेयध्रुवोऽस्तु विजयस्तव।

"O son of Kunti, soon obtain what you wish for in your mind." The Brahmanas blessed him with benedictions and said to Partha (Arjuna). "O son of Kunti, engage yourself in achieving the object you have in view. Victory is sure to come to you."

तं तथा प्रस्थितं वीरं शालस्कन्धोरुमर्जुनम्॥२३॥

मनांस्यादाय सर्वेषां कृष्णा वचनमब्रवीत्।

Then when the heroic Arjuna of thighs like the trunks of the Sala tree was about to start, taking away the hearts of all, Krishna (Draupadi) thus spoke.

कृष्णोवाच

यत् ते कुन्ती महाबाहो जातस्यैच्छद्धनंजय॥२४॥

तत् तेऽस्तु सर्वं कौन्तेय यथा च स्वयमिच्छसि।

Draupadi said :

O mighty-armed Dhananjaya, O son of Kunti, let all that Kunti desired at your birth and all that you yourself (always) desire be accomplished.

आस्माकं क्षत्रियकुले जन्म कश्चिदवाप्नुयात्॥२५॥

ब्राह्मणेभ्यो नमो नित्यं येषां भैक्ष्येण जीविका।

Let none of us again be born in the order of Kshatriya. Daily salutation to the Brahmanas whose mode of life is mendicancy.

इदं मे परमं दुःखं यः स पापः सुयोधनः॥२६॥

दृष्ट्वा मां गौरिति प्राह प्रहसन् राजसंसदि।

This is my great grief that the sinful wretch Suyodhana (Duryodhana). Seeing me in the assembly of the kings, mockingly called me a cow.

तस्माद् दुःखादिदं दुःखं गरीय इति मे मतिः॥२७॥

यत् तत् परिषदो मध्ये बह्वयुक्तमभाषत।

Besides this, other harsh words were spoken by him. But this is my opinion, that the grief I now feel in parting with you is greater than any I felt then at his words.

नूनं ते भ्रातरः सर्वे त्वत्कथाभिः प्रजागरे॥२८॥

रंस्यन्ते वीर कर्माणि कथयन्तः पुनः पुनः।

नैव नः पार्थ भोगेषु नधने नोत् जीविते॥२९॥

तुष्टिबुद्धिर्भवित्री वा त्वयि दीर्घप्रवासिनि।

त्वयि नः पार्थ सर्वेषां सुखदुःखे समाहिते॥३०॥

जीवितं मरणं चैव राज्यमैश्वर्यमेव च।

आपृष्टो मेऽसि कौन्तेय स्वस्ति प्राप्नुहि भारत॥३१॥

Your brothers will while away their waking moments in repeatedly talking over your great deeds. O hero, O Partha, if you stay away (from us) for a long period of time, we shall derive no pleasure from enjoyments or luxury. Life itself would be distasteful to us. O son of Kunti, our weal and woe, our life and death, our kingdom and prosperity all depend on you. O descendant of Bharata, I bless you. Let success be yours.

बलवदभिरिच्छं न कार्यमेतत् त्वयानघ।

प्रयाह्यविघ्नेनैवाशु विजयाय महाबला।

नमोधात्रे विधात्रे च स्वस्ति गच्छ ह्यनामयम्॥३२॥

O mighty hero, O sinless one, you will be able to perform your this task even against powerful enemies. Go with speed to win success. Let there be no danger to you. I bow to Dhatri and Vidhatri; undeteriorating blessings be to you.

ह्रीः श्रीः कीर्तिर्द्युतिः पुष्टिरुमा लक्ष्मीः सरस्वती।

इमा वै तव पाथस्य पालयन्तुधनंजय॥३३॥

O Dhananjaya, let Hri, Shri, Kirti, Dhriti, Pushti, Uma, Lakshmi and Sarasvati, all protect you on your way.

ज्येष्ठापचायी ज्येष्ठस्य भ्रातुर्वचनकारकः।

प्रपद्येऽहं वसून् रुद्रानादित्यान् समरुद्रणान्॥३४॥

विश्वेदेवांस्तथा साध्याञ्छान्त्यर्थं भरतर्षभा।

स्वस्ति तेऽस्त्वान्तरिक्षेभ्यः पार्थिवेभ्यश्च भारत॥३५॥

दिव्येभ्यश्चैव भूतेभ्यो ये चान्ये परिपन्थिनः।

For you always worship your elder brother and always obey his commands. I bow to the Vasus, the Rudras, the Adityas, the Marutas. The Vishvadevas and the Siddhas for your welfare. O best of the Bharata race, O descendant of Bharata, be safe from all mischievous spirits belonging to the firmament, the earth. And the heaven and also from other such ones generally.

वैशम्पायन उवाच

एवमुक्त्वाऽऽशिषः कृष्णा विरराम यशस्विनी॥३६॥

Vaishampayana said :

Having uttered these benedictions, the illustrious Krishna (Draupadi) stopped.

ततः प्रदक्षिणं कृत्वा भ्रातृन्धौम्यं च पाण्डवः।

प्रातिष्ठत महाबाहुः प्रगृह्य रुचिरं धनुः॥३७॥

Having then walked round his brothers and Dhaumya, the mighty-armed Pandava (Arjuna), taking up his beautiful bow, started.

तस्य मार्गादिपाक्रामन् सर्वभूतानि गच्छतः।

युक्तस्यैन्द्रेण योगेन पराक्रान्तस्य शुष्मिणः॥३८॥

All creatures left the path that the greatly energetic and powerful (hero) took with the desire of seeing Indra.

सोऽगच्छत् पर्वतांस्तात तपोधननिषेवितान्।

दिव्यं हैमवतं पुण्यं देवजुष्टं परंतपः॥३९॥

O child, that chastiser of foes passed over many mountains inhabited by the ascetics; and (at last) he reached the sacred and the celestials Himalayas.

अगच्छत् पर्वतं पुण्यमेकाहैव महामनाः।

मनोजवगतिर्भूत्वा योगयुक्तो यथानिलः॥४०॥

The high-minded hero reached the sacred mountain in one day, for he, being a great ascetic, possessed the speed like that of the mind.

हिमवन्तमतिक्रम्य गन्धमादनमेव च।

अत्यक्रामत् स दुर्गाणि दिवारात्रमतन्द्रितः॥४१॥

Having cross the Himalayas and also the Gandhamadana and many other uneven and dangerous passes by walking day and night.

इन्द्रकीलं समासाद्य ततोऽतिष्ठद्धनंजयः।

अन्तरिक्षेऽतिशुश्राव तिष्ठेति स वचस्तदा॥४२॥

He reached Indrakila and Dhananjaya (Arjuna) stopped there. He then heard a voice in the sky. It said, "stop."

तच्छ्रुत्वा सर्वतो दृष्टिं चारयामास पाण्डवः।

अथापश्यत् सव्यसाची वृक्षमूले तपस्विनम्॥४३॥

Having heard it, the Pandava (Arjuna) looked at all sides and Savyasachi (Arjuna) then saw an ascetic sitting at the foot of a tree.

ब्राह्म्या श्रिया दीप्यमानं पिङ्गलं जटिलं कृशम्।

सोऽब्रवीदर्जुनं तत्र स्थितं दृष्ट्वा महातपाः॥४४॥

(He was) blazing with Brahma-effulgence. With brawny colour and matted-locks, (he was) thin and lean. Seeing him (Arjuna) stopped there. The great ascetic then thus spoke to Arjuna,

कस्त्वं तातेह सम्प्राप्तोऽधनुष्मान् कवची शरी।

निबद्धासितलत्राणः क्षत्रधर्ममनुव्रतः॥४५॥

नेह शस्त्रेण कर्तव्यं शान्तानामेष आलयः।

विनीतक्रोधहर्षाणां ब्राह्मणानां तपस्विनाम्॥४६॥

"O child, who are you that have come here with bow and arrows, clad in armour, scabbard and gauntlet and devoted to the Kshatriya usage? There is no necessity for weapons here.

This is the abode of peaceful Brahmana ascetics (who are all) without either joy or anger.

नेहास्तिधनुषा कार्यं न संचामोऽत्र कर्हिचित्।

निक्षिपैतद्दधुनुस्तात प्राप्तोऽसि परमां गतिम्॥४७॥

O child, there is no use of the bow here. There is no sort of fight here. Therefore throw away your bow. You have obtained the highest state of life.

ओजसा तेजसा वीर यथा नान्यः पुमान् क्वचित्

तथा हसन्निवाभीक्ष्णं ब्राह्मणोऽर्जुनमब्रवीत्।

न चैनं चालयामासधैर्यात् सुधृतनिश्चयम्॥४८॥

O hero, there is no man who is equal to you in energy and prowess." The Brahmana smilingly thus spoke to Arjuna. But he could not move him, who was so firm in his purpose.

तमुवाच ततः प्रीतः स द्विजः प्रहसन्निवा।

वरं वृणीष्व भद्रं ते शक्रोऽहमरिसूदना॥४९॥

Thereupon that Brahmana, being much pleased with him, again spoke to him with smiles, "O slayer of foes, be blessed. I am Shakra (Indra). Ask the boon you desire to have."

एवमुक्तः सहस्राक्षं प्रत्युवाचधनंजयः।

प्राञ्जलिः प्रणतो भूत्वा शूरः कुरुकुलोद्बहः॥५०॥

Having been thus addressed by the deity of one thousand eyes (Indra), that perpetuator of the Kuru race, the heroic Dhananjaya (Arjuna) with joined hands and bowing head said,

ईप्सितो ह्येष वै कामो वरं चैनं प्रयच्छ मे।

त्वत्तोऽद्य भगवन्नस्त्रं कृत्स्नमिच्छामि वेदितुम्॥५१॥

"O exalted one, this is the object of my wishes; grant me this boon, (namely) I desire to learn from you all weapons."

प्रत्युवाच महेन्द्रस्तं प्रीतात्मा प्रहसन्निवा।

इह प्राप्तस्य किं कार्यमस्त्रैस्तवधनंजया॥५२॥

कामान् वृणीष्व लोकांस्त्वं प्राप्तोऽसि परमां गतिम्।

एवमुक्तः प्रत्युवाच सहस्राक्षधनंजयः॥५३॥

न लोभान्न पुनः कामान्न देवत्वं पुनः सुखम्।

न च सर्वामरैश्चर्यं कामये त्रिदशाधिप॥५४॥

भार्तृस्तान् विपिने त्यक्त्वा वैरमप्रतियात्य च।

अकीर्तिं सर्वलोकेषु गच्छेयं शाश्वतीः समाः॥५५॥

Mahendra (Indra), being much please with him smilingly replied, "O Dhananjaya, when you have reached this region, what need is there of you to get weapons? You have already obtained the highest state of life. Ask for other regions of bliss you desire to obtain." Having been thus addressed, Dhananjaya thus replied to the deity of one thousand eyes (Indra), "O lord of heaven, I do not desire to obtain regions of bliss, nor objects of enjoyment, nor the celestials state, what to speak of (other) pleasures. I do not desire to obtain the prosperity of all the celestials. Having left my brothers behind me in the forest and having been unable to avenge myself on the enemy, shall I incur the opprobrium of all the world for everlasting time?"

एवमुक्तः प्रत्युवाच वृत्रहा पाण्डुनन्दनम्।

सान्त्वयच्छलक्षणाया वाचा सर्वलोकनमस्कृतः॥५६॥

Having been thus addressed, the slayer of Vritra, the worshipped of all the worlds (Indra), consoling him with sweet words, thus spoke to the son of Pandu (Arjuna),

यदा द्रक्ष्यसि भूतेशं त्र्यक्षं शूलधरं शिवम्।

तदा दातास्मि ते तात दिव्यान्यस्त्राणि सर्वशः॥५७॥

"O child, when you will be able to meet the three-eyes deity, Shiva, the wielder of trident and the lord of all creatures, it is then I shall bestow on you all my weapons.

क्रियतां दर्शने यत्नो देवस्य परमेष्ठिनः।

दर्शनात् तस्य कौन्तेय संसिद्धः स्वर्गमेष्यसि॥५८॥

O son of Kunti, try to meet the greatest of all gods, for it is only when you have seen him that you would have your desire fulfilled."

इत्युक्त्वा फाल्गुनं शक्रो जगामादर्शनं पुनः।

अर्जुनोऽप्यथ तत्रैव तस्थौ योगसमन्वितः॥५९॥

Having thus spoken to Falguni (Arjuna), Shakra (Indra) disappeared. Arjuna remained at that spot, devoting himself to severe asceticism.

CHAPTER 38

(KAIRATA PARVA)

The colloquy between the Rishis and Shiva

जनमेजय उवाच

भगवच्छ्रोतुमिच्छामि पार्थस्याक्लिष्टकर्मणः।

विस्तरेण कथामेतां यथास्त्राण्युपलब्धवान्॥१॥

Janamejaya said :

O exalted one, I desire to hear in detail the account of the acquisition of weapons by Partha (Arjuna) of spotless deeds.

यथा च पुरुषव्याघ्रो दीर्घबाहुर्धनंजयः।

वनं प्रविष्टस्तेजस्वी निर्मुष्यमभीतवत्॥२॥

How did that foremost of men, the mighty-armed and the greatly energetic Dhananjaya enter that solitary forest without having felt (any) fear?

किं च तेन कृतं तत्र वसता ब्रह्मवित्तम।

कथं च भगवान् स्थाणुर्देवराजश्च तोषितः॥३॥

O foremost of all men, learned in the Vedas, what did he do when he lived there? O exalted one, how did he gratify Sthanu (Shiva) and the chief of the celestials (Indra)?

एतदिच्छाभ्यहं श्रोतुं त्वत्प्रसादाद् द्विजोत्तम।

त्वं हि सर्वज्ञ दिव्यं च मानुषं चैव वेत्सि ह॥४॥

O best of the twice-born, I desire to hear all this through your favour. O omniscient one, you are acquainted with everything regarding men and gods.

अत्यद्भुततमं ब्रह्मन् रोमहर्षणमर्जुनः।

भवेन सह संग्रमं चकाराप्रतिमं किल॥५॥

पुरा प्रहरतां श्रेष्ठः संग्रमेष्वापराजितः।

यच्छ्रुत्वा नरसिंहानां दैन्यहर्षातिविस्मयात्॥६॥

शूराणामपि पार्थानां हृदयानि चुकम्पिरे।

यद् यच्च कृतवानन्यत् पार्थस्तदखिलं वद॥७॥

O Brahmana, the battle that was formerly fought between that best of smiters, who had never been defeated in war and Bhava (Shiva) was without a parallel and was extraordinary and was also hair-stirring. Having heard which the hearts of those foremost of men, the

sons of Pritha, trembled in wonder and joy, thinking of their own inferiority. Tell me what other acts Partha (Arjuna), performed.

न ह्यस्य निन्दितं जिष्णोः सुसूक्ष्ममपि लक्षये।

चरितं तस्य शूरस्य तन्मे सर्वं प्रकीर्तय॥८॥

I do not find the most trivial thing in Jishnu (Arjuna) which might be called censurable. (Therefore) narrate the history of that hero to me.

वैशम्पायन उवाच

कथयिष्यामि ते तात कथामेतां महात्मनः।

दिव्यां पौरवशार्दूल महतीमद्भुतोपमाम्॥९॥

Vaishampayana said :

O foremost of the Kurus, O child, I shall narrate to you the excellent, the extensive and greatly unrivalled history of that illustrious hero.

गात्रसंस्पर्शसम्बद्धां त्र्यम्बकेण सहानघ।

पार्थस्य देवदेवेन शृणु सम्य समागमम्॥१०॥

O sinless, one, hear in detail the account of Partha's meeting with the three-eyed, god of gods and his contact with his body.

युधिष्ठिरनियोगात् स जगामामितविक्रमः।

शक्रं सुरेश्वरं द्रष्टुं देवदेवं च शंकरम्॥११॥

दिव्यं तदधनुरादाय खड्गं च कनकत्सरम्।

महाबलो महाबाहुरर्जुनः कार्यसिद्धये॥१२॥

दिशं ह्युदीचीं कौरव्यो हिमवच्छिखरं प्रति।

ऐन्द्रिः स्थिरमना राजन् सर्वलोकमहारथः॥१३॥

At the command of Yudhishtira that immeasurably powerful hero set out to meet the chief of the celestials, Shakra and the god of gods, Shankara (Shiva). Taking up the excellent bow and the sword with the golden hit, in order to accomplish his purpose, the greatly powerful and the mighty-armed Arjuna. That descendant of Kuru, set out northward towards the summit of the Himalayas. O king, that son of Indra (Arjuna) of calm mind, that greatest car-warrior of all the world.

त्वरया परया युक्तस्तपसेधृतनिश्चयः।

वनं कण्टकितं घोरमेक एवान्वपद्यत॥१४॥

Firmly adhering to his purpose, soon engaged himself in austere asceticism. He entered that fearful and thorny forest alone.

नानापुष्पफलोपेतं नानापक्षिनिषेवितम्।

नानापृग्गणाकीर्णं सिद्धचारणसेवितम्॥१५॥

It abounded in various flowers and fruits, it was inhabited by birds of various species, it was full of various animals and it was frequented by the Siddhas and Charanas.

ततः प्रयाते कौन्तेये वनं मानुषवर्जितम्।

शङ्खनां पटहानां च शब्दः समभवद् दिवि॥१६॥

When the son of Kunti, Arjuna, entered that forest, which was destitute of human beings, conchs and drums from heaven were sounded.

पुष्पवर्षं च सुमहन्निपपात महीतले।

मेघजालं च विततं छादयामास सर्वतः॥१७॥

सोऽतीत्य वनदुर्गाणि संनिकर्षे महागिरेः।

शुशुभे हिमवत्पृष्ठे वसमानोऽर्जुनस्तदा॥१८॥

Great showers of flowers fell on the earth; and the clouds spreading out covered every place with a shade. Passing the forest-paths at the foot of the great mountain Arjuna shone in his own effulgence by dwelling on the breast of the Himalayas.

तत्रापश्यद् दुमान् फुल्लान् विहगैर्वल्गुनादितान्

नदीश्च विपुलावर्ता वैदूर्यविमलप्रभाः॥१९॥

He saw there many trees blooming in green verdure and resounding with the sweet notes of the birds, abounding in great rivers with great eddies and currents of the color of Vaidurya gems.

हंसकारण्डवोद्गीताः सारसाभिस्तास्तथा।

पुंस्कोकिलस्ताश्चैव क्रौञ्चबर्हिणनादिताः॥२०॥

And echoing with the sweet notes of the swans, ducks and cranes. The banks of those rivers were resounded with melodious strains of male Kokilas, of peacocks and of cranes.

मनोहरवनोपेतास्तस्मिन्नतिस्थोऽर्जुनः।

पुण्यशीतामलजलाः पश्यन् प्रीतमनाभवत्॥२१॥

Seeing those rivers of sacred, pure and delicious water and also their charming banks, the great car-warrior Arjuna became very much delighted.

रम्णीये वनोद्देशे रममाणोऽर्जुनस्तदा।

तपस्युचे वर्तमान उग्रतेजा महामनाः॥२२॥

The greatly energetic and high-minded Arjuna then engaged himself in asceticism in that charming forest.

दर्भचीरं निवस्याथ दण्डाजिनविभूषितः।

शीर्णं च पतितं भूमौ पर्णं समुपयुक्तवान्॥२३॥

Clad in cloth made of grass and with deer-skin and holding the Danda (stick), he ate withered leaves fallen on the ground.

पूर्णे पूर्णे त्रिरात्रे तु मासमेकं फलाशनः।

द्विगुणेन हि कालेन द्वितीयं मासमत्ययात्॥२४॥

He ate fruits in the first month (of his asceticism) at the interval of three nights, in the second (month) at the interval of six nights.

तृतीयमपि मासं स पक्षेणाहारमाचरन्।

चतुर्थे त्वथ सम्प्राप्ते मासे भरतसत्तमः॥२५॥

वायुभक्षो महाबाहुरभवत् पाण्डुनन्दनः।

ऊर्ध्वबाहुर्निरालम्बः पादाङ्गुष्ठाचविष्ठितः॥२६॥

In the third (month) at the interval of a fortnight. When the fourth month came, that foremost of the Bharata race. That mighty-armed son of Pandu lived (simply) on air, with his arms upraised and with nothing to lean upon, standing only on the tips of his toes.

सदोपस्पर्शनाच्यास्य बभूवुरमितौजसः।

विद्युदम्भोरुहनिभा जटास्तस्य महात्मनः॥२७॥

In consequences of frequent bathing the hair of that high-souled and immeasurably energetic hero became as bright as the lightning or the lotus.

ततो महर्षयः सर्वे जग्मुर्देवं पिनाकिनम्।

निवेदयिष्वः पार्थ तपस्युचे समास्थितम्॥२८॥

Thereupon all the great Rishis went to the god, the wielder of trident (Shiva) and told him that the son of Pritha (Arjuna) was engaged in austere asceticism.

तं प्रणम्य महादेवं शशंसुः पार्थकर्म तत्।

एष पार्थो महातेजा हिमवत्पृष्ठमास्थितः॥२९॥

उग्रे तपसि दुष्पारे स्थितोऽधूमाययन् दिशः।

तस्य देवेश न वयं विद्मः सर्वे-चिकीर्षितम्॥३०॥

Bowing to the great god (Shiva), they told him all about the action of Partha. (They said), "The greatly effulgent Partha is engaged in austere asceticism on the breast of the Himalayas. Heated with his asceticism the earth is sending forth smokes. O chief of gods, we do not know with what object he undergoes this asceticism.

संतापयति नः सर्वानसौ साधु निवार्यताम्।

तेषां तद्वचनं श्रुत्वा मुनीनां भावितात्मनाम्॥३१॥

उमापतिर्भूतपतिर्वाक्यमेतदुवाच ह।

He causes us pain. O exalted one, you ought to stop him." Having heard these words of those self-controlled Rishis. The husband of Uma, the lord of creatures, thus spoke.

महादेव उवाच

न वो विषादः कर्तव्यः फाल्गुनं प्रति सर्वशः॥३२॥

शीघ्रं गच्छतं संहृष्टा यथागतमतन्द्रिताः।

अहमस्य विजानामि संकल्पं मनसि स्थितम्॥३३॥

Shiva said :

You all ought not feel any anxiety on account of Falguni (Arjuna). Go away soon with cheerfulness and alacrity to the place whence you have come. I know what is the determination of his mind.

नास्य स्वर्गस्पृहा काचिन्नैश्वर्यस्य तथाऽऽयुषः।

यत् तस्य काङ्क्षितं सर्वं तत् करिष्येऽहमद्य वै॥३४॥

His desire is not for heaven, not for prosperity, nor for long life. What is desired by him, will be done by me even today.

वैशम्पायन उवाच

तच्छ्रुत्वा शर्ववचनपृथयः सत्यवादिनः।

प्रहृष्टमनसो जगमुर्यथा स्वान् पुनरालयान्॥३५॥

Vaishampayana said :

Having heard all this, the truthful Rishis with cheerful heart returned to their respective abodes.

CHAPTER 39

(KIRATA PARVA)-Continued

The Arjuna's hymn to Shiva

वैशम्पायन उवाच

गतेषु तेषु सर्वेषु तपस्विषु महात्मसु।

पिनाकपाणिर्भगवान् सर्वपापहरो हरः॥१॥

कैरातं वेषमास्थाय काञ्चनद्रुमसंनिभम्।

विभ्राजमानो विपुलो गिरिर्मेरुशिखरः॥२॥

When all those high-souled ascetics went away, the wielder of trident, the exalted lord Hara, the destroyer of all sins. Assuming the form of a Kirata (hunter), blazing like a golden tree, appearing like a second huge Meru mountain.

श्रीमद्धनुरुपादाय शरांश्चाशीविषोपमान्।

निष्पपात महावेगो दहनो देहवानिव॥३॥

And taking a handsome bow and many virulently poisonous snake-like arrows, came down with great speeds an embodiment of fire.

देव्या सहोमया श्रीमान् समानव्रतवेषया।

नानावेषधरैर्हृष्टैर्भूतैरनुगतस्तदा॥४॥

किरातवेषसंछन्नः स्त्रीभिश्चापि सहस्रशः।

अशोभत तदा राजन् स देशोऽतीव भारत॥५॥

The auspicious deity was accompanied by Uma who was in the same custom and with the same purpose (as those of her husband Shiva) and also by many merry goblins of various forms and attires. And also by thousands of female (goblins). O king, O descendant of Bharata, the place blazed forth with beauty (as Shiva appeared).

क्षणेन तद् वनं सर्वं निःशब्दमभवत् तदा।

नादः प्रस्रवणानां च पक्षिणां चाप्युषारमत॥६॥

And in a moment all the forest was pervaded with silence. The sounds of springs, water-falls and birds ceased.

स संनिकर्षमागम्य पार्थस्याविलष्टकर्मणः।

मूकं नाम दनोः पुत्रं ददर्शाद्भुतदर्शनम्॥७॥

वाराहं रूपमास्थाय तर्कयन्तमिवार्जुनम्।

हन्तुं परं दीप्यमानं तमुवाचाथ फाल्गुनः॥८॥

गाण्डीवं धनुरादाय शरांश्चाशीविषोपमान्।

सज्यंघनूर्वरं कृत्वा ज्याघोषेण निनादयन्॥९॥

Coming near Partha of spotless deeds, he (Shiva) saw that a son of a Danava, named Muka of wonderful appearance. Assuming the form of a boar, intended to kill Arjuna. Seeing him in the attempt to kill him. (At once) taking up his Gandiva bow and virulently poisonous snake-like arrows and also stringing them to the bow and having filled all sides with its twang, Falguni said to him.

यन्मां प्रार्थयसे हन्तुमनागसमिहागतम्।

तस्मात् त्वां पूर्वमेवाहं नेताद्य यमसादनम्॥१०॥

Arjuna said :

I have come here, but, done you no harm. As you seek to kill me, I shall certainly today send you to the abode of Yama.

दृष्ट्वा तं प्रहरिष्यन्तं फाल्गुनं दृढधन्विनम्।

किरातरूपी सहसा वारयामास शङ्करः॥११॥

Vaishampayana said :

Seeing that firm wielder of bow Falguni (Arjuna) about to kill him, (the Danava), Shankara (Shiva) in the disguise of the Kirata suddenly asked him to stop.

मयैष प्रार्थितः पूर्वमिन्द्रकीलसमप्रभः।

अनादृत्य च तद् वाक्यं प्रजहाराथ फाल्गुनः॥१२॥

(He said), "This boar like the Indrakila in colour has been first aimed by me." But disregarding his word, Falguni (Arjuna) struck it.

किरातश्च समं तस्मिन्नेकलक्ष्ये महाद्युतिः।

प्रमुमोचाशनिप्रख्यं शरमग्निशिखोपमम्॥१३॥

At that very moment the greatly effulgent Kirata also shot an arrow like the flaming fire or the blazing thunderbolt.

तौ मुक्तौ सायकौ ताभ्यां समं तत्र निपेततुः।

भूकस्य गात्रे विस्तीर्णे शैलसंहनने तदा॥१४॥

The two arrows thus shot by the two (men) fell at the same time on the huge and adamantine body of Muka.

यथाशनेर्विनिर्घोषो वज्रस्येव च पर्वते।

तथा तयोः संनिपातः शरयोरभवत् तदा॥१५॥

The two arrow fell on him with a loud sound as that of lightning or as that of the thunder falling on a mountain.

स विद्धो बहुभिर्बाणैर्दीप्तास्यैः पन्नगैरिव।

ममार राक्षसं रूपं भूयः कृत्वा बिभीषणम्॥१६॥

Thus struck by the two arrows which were like flaming-mouthed snakes, Muka, assuming his fearful Rakshasas form, gave up his life.

स ददर्श ततो जिष्णुः पुरुषं काञ्चनप्रभम्।

किरातवेषसंच्छन्नं स्त्रीसहायममित्रहा॥१७॥

तमब्रवीत् प्रीतमनाः कौन्तेयः प्रहसन्निव।

को भवानटते शून्ये वने स्त्रीगणसंवृतः॥१८॥

Thereupon Jishnu (Arjuna), that slayer of foes, saw before him the person with the form of blazing gold, disguised as a Kirata and accompanied by many women. The son of Kunti then with a cheerful heart smilingly asked him. "Who are you wandering in this solitary forest surrounded by women?

न त्वमस्मिन् वने घोरे बिभेषि कनकप्रभा।

किमर्थं च त्वया विद्धो वराहो मत्परिग्रहः॥१९॥

O golden-splendoured one, are you not afraid of this fearful forest? Why have you pierced the boar that was first aimed by me.

मयाभिपन्नः पूर्वं हि राक्षसोऽयमिहागतः।

कामात् परिभवाद् वापि न मे जीवन् विमोक्ष्यसे॥२०॥

This Rakshasas either listlessly or with the intention of killing me came here and he was first aimed by me, therefore you cannot escape from me with your life.

न ह्येष मृगयाधर्मो यस्त्वयाद्य कृतो मयि।

तेन त्वां भ्रंशयिष्यामि जीवितात् पर्वताश्रयम्॥२१॥

What you have done towards me is quite contrary to the usage of the chase. O mountaineer, therefore, I shall take your life."

इत्युक्तः पाण्डवेयेन किरातः प्रहसन्निव।

उवाच श्लक्ष्णया वाचा पाण्डवं सव्यसाचिनम्॥२२॥

Having been thus addressed by the Pandava, the Kirata spoke to the son of Pandu, Savyasachi (Arjuna), in these sweet words.

न मत्कृते त्वया वीर भीः कार्या वनमन्तिकात्।

इयं भूमिः सदास्माकमुचिता वसतां वने॥२३॥

"O hero, you need not be anxious for my dwelling in the forest. This forest-land is the proper abode for us who (always) dwell in the forest.

त्वया तु दुष्करः कस्मादिह वासः प्ररोचितः।

वयं तु बहुसत्त्वेऽस्मिन् नवसामस्तपोधन॥२४॥

O ascetic, why have you selected to live here amidst these difficulties and dangers? We always live in these forests full of various sorts of animals.

भवांस्तु कृष्णवर्त्माभः सुकुमारः सुखोचितः।

कथं शून्यमिमं देशमेकाकी विचरिष्यति॥२५॥

You are delicate; you are brought up in luxury; and you are as effulgent as the fire, why do you wander alone in this solitary forest?"

अर्जुन उवाच

गाण्डीवमाश्रयं कृत्वा नाराचांश्चाग्निसंनिभान्।

निवसामि महारण्ये द्वितीय इव पावकिः॥२६॥

Arjuna said :

Depending on my Gandiva(bow) and my arrows as blazing as the fire, I live in this great forest like a second son of fire (Kartikeya).

एष चापि मया जन्तुर्मृगरूपं समाश्रितः।

राक्षसो निहतो घोरो हन्तुं मामिह चागतः॥२७॥

See, this great beast, this fearful Rakshasas, who came here in the form of an animal, has been killed by me.

किरात उवाच

मयैषधन्वनिर्मुक्तैस्ताडितः पूर्वमेव हि।

बाणैरभिहतः शेते नीतश्च यमसादनम्॥२८॥

The Kirata said :

This one (the Rakshasas) was first struck with the arrow shot from my bow. He was killed and sent to the abode of Yama by me.

ममैष लक्ष्यभूतो हि मम पूर्वपरिग्रहः।

ममैव च प्रहारेण जीविताद् व्यपरोपितः॥२९॥

He was first aimed by me, he was first claimed by me and it is from my shot that he has lost his life.

दोषान् स्वान् नार्हसेऽन्यस्मै वक्तुं स्वबलदर्पितः।

अविलप्तोऽसि मन्दात्मन् न मे जीवन् विमोक्ष्यसे॥३०॥

Being proud of your strength, you should not blame others for your own fault. O wicked-minded wretch, you are yourself in fault and therefore you will not escape from me with life.

स्थिरो भवस्व मोक्षयामि सायकानशनीनिवा।

घटस्व परया शक्त्या मुञ्च त्वमपि सायकान्॥३१॥

Stop, I shall shoot at you arrows like the thunder. Try your best if you can and shoot at me your arrows.

तस्य तद् वचनं श्रुत्वा किरातस्यार्जुनस्तदा।

रोषमाहारयामास ताडयामास चेष्टुभिः॥३२॥

Vaishampayana said :

Having heard these words of the Kirata, Arjuna, grew angry and began to strike him with numerous arrows.

ततो हृष्टेन मनसा प्रतिजग्राह सायकान्।

भूयो भूय इति प्राह मन्दमन्देत्युवाच ह॥३३॥

Thereupon he (the Kirata) received upon himself all those arrows with a cheerful heart. He again and again said "O wretch, O wretch,

प्रहरस्व शरानेतान् नाराचान् मर्मभेदिनः।

इत्युक्तो बाणवर्षं स मुमोच सहसार्जुनः॥३४॥

Shoot at me your best arrows that are capable of piercing to the very heart." Having been thus addressed, Arjuna poured a shower of arrows upon him.

ततस्तौ तत्र संरब्धौ राजमानौ मुहुर्मुहुः।

शरैराशीविषाकारैस्ततश्चाते परस्परम्॥३५॥

Thereupon both of them became angry. Engaging in a fearful fight, they hurled again and again at each other showers of poisonous snake-like arrows.

ततोऽर्जुनः शरवर्षं किराते समवासृजत्।

तत् प्रसन्नेन मनसा प्रतिजग्राह शङ्करः॥३६॥

Arjuna poured a shower of arrows on the Kirata, but Shankara (Shiva) received them all upon him with a cheerful heart.

मुहूर्तं शरवर्षं तत् प्रतिगृह्य पिनाकशूक।

अक्षतेन शरीरेण तस्थौ गिरिनिवाचलः॥३७॥

Having born that shower of arrows for a moment, the wielder of Pinaka, (Shiva) stood there in unwounded body like an immovable mountain.

स दृष्ट्वा बाणवर्षं तु मोघीभूतंधनंजयः।

परमं विस्मयं चक्रे साधु साध्विति चाववीत्॥३८॥

Seeing his shower of arrows had no effects (on his adversary), Dhananjaya (Arjuna) became greatly surprised; and he exclaimed "Excellent" "Excellent."

अहोऽयं कुसुमाराङ्गो हिमवच्छिखराश्रयः।

गाण्डीवमुक्तान् नाराचान् प्रतिगृह्णात्यविह्वलः॥३९॥

"Alas, this delicate bodied mountaineer of the Himalayas bear unmoved the arrows shot from the Gandiva.

कोऽयं देवो भवेत् साक्षाद् रुद्रो यक्षः सुरोऽसुरः

विद्यते हि गिरिश्रेष्ठे त्रिदशानां समागमः॥४०॥

Who is he? Is he the deity Rudra (Shiva) himself? Is he a Yaksha or a celestials or a Asura? The celestials often come to this best of mountains.

न हि मद्बाणजालानामुत्सृष्टानां सहस्रशः।

शक्तोऽन्यः सहितुं वेगमृते देवं पिनाकिनम्॥४१॥

Except the deity, the wielder of Pinaka, there is none else that can with stand the force of the thousands of arrows shot by me from the Gandiva.

देवो वा यदि वा यक्षो रुद्रादन्यो व्यवस्थितः।

अहमेनं शरैस्तीक्ष्णैर्नयामि यमसादनम्॥४२॥

Whether he is a celestials or a Yaksha, any body except Rudra (Shiva), I Shall soon send him to the abode of Yama with my these sharp arrows."

ततो हृष्टमना जिष्णुर्नाराचान् मर्मभेदिनः।

व्यसृजच्छतधा राजन् मयूखानिव भास्करः॥४३॥

O king, thereupon Jishnu, (Arjuna) with a cheerful heart began to hurl thousands of arrows, (each) capable of piercing to the very heart, as the sun spreads his rays (all over the world).

तान् प्रसन्नेन मनसा भगवांल्लोकभावनः।

शूलपाणिः प्रत्यगृह्णाच्छिलावर्षमिवाचलः॥४४॥

The exalted Creator of the world, the wielder of trident, with a cheerful heart bore that shower of arrows, as a mountain does a shower of rocks.

क्षणेन क्षीणबाणोऽथ संवृत्तः फाल्गुनस्तदा।

भीष्टैनमाविशत् तीव्रा तं दृष्ट्वा शरसंक्षयम्॥४५॥

The arrows of Falguni were soon exhausted; and seeing that all his arrows were exhausted, he was seized with great fear.

चिन्तयामास जिष्णुस्तु भगवन्तं हुताशनम्।

पुरस्तादक्षयौ दत्तौ तूणौ येनास्य खाण्डवे॥४६॥

Jishnu (Arjuna) then thought of the exalted Agni who had formerly given him two inexhaustible quivers at the burning of the Khandava.

किं नु मोक्ष्यामिधनुषा यन्मे बाणाः क्षयं गताः।

अयं च पुरुषः कोऽपि बाणान् चसति सर्वशः॥४७॥

हत्वा चैनंधनुष्कोट्या शूलाचेणेव कुञ्जरम्।

नयामि दण्डधारस्य यमस्य सदनं प्रति॥४८॥

(He mentally said), "Alas, my arrows are exhausted! What shall I shoot now from my bow? Who is this person who swallows up my arrows. Killing him by striking with the end of my bow as elephants are killed by clubs, I shall then send him to the wielder of mace, Yama."

प्रगृह्णाथधनुष्कोट्या ज्यापाशेनावकृष्य च।

मुष्टिभिश्चापि हतवान् वज्रकल्पैर्महाद्युतिः॥४९॥

Taking up the bow and dragging him (the Kirata) with his bow-string, the greatly effulgent (Arjuna) struck him some fearful blows which descended upon him as thunderbolts.

सम्प्रयुद्धोधनुष्कोट्या कौन्तेयः परवीरहा।

तदप्यस्यधनुर्दिव्यं जग्राह गिरिगोचरः॥५०॥

When that slayer of hostile heroes the son of Kunti, began to fight with the end of the bow, that mountaineer snatched (from his hand) that excellent bow.

ततोऽर्जुनो चस्तधनुः खड्गपाणिरतिष्ठत्।

युद्धस्यान्तमभीप्सन् वै वेगेनाभिजगाम् तम्॥५१॥

His bow having been snatched away from his hand, Arjuna, with the desire of ending the

fight, rushed with great force at his adversary with sword in hand.

तस्य मूर्ध्नि शितं खड्गमसक्तं पर्वतेष्वपि।

मुमोच भुजवीर्येण विक्रम्य कुरुन्दनः॥५२॥

Then that prince of the Kuru race struck that sharp weapon in his (Kirata's) head with the whole strength of his arms, a weapon which could not be resisted even by solid rocks.

तस्य मूर्धानमासाद्य पफालासिवरो हि सः।

ततो वृक्षैः शिलाभिश्च योद्ययामास फाल्गुनः॥५३॥

But that best of swords on falling on his head broke into pieces. Thereupon Falguni began to fight with trees and stones.

तदा वृक्षान् महाकायः प्रत्यगृहणादथो शिलाः।

किरातरूपी भगवांस्ततः पार्थो महाबलः॥५४॥

Then the exalted deity in the disguise of the huge-bodied Kirata bore that shower of trees and stones too. The greatly strong Partha (Arjuna).

मुष्टिभिर्वज्रसंकाशैर्धूममुत्पादयन् मुखे।

प्रजहार दुराधर्षे किरातसमरूपिणि॥५५॥

His mouth smoking with wrath, struck (again) that irrepressible (deity) in the form of the Kirata with fists which were like thunderbolts.

ततः शक्राशनिसमैर्मुष्टिभिर्भृशदारुणैः।

किरातरूपी भगवानर्दयामास फाल्गुनम्॥५६॥

The exalted deity in the form of the Kirata then struck at Falguni with fists which were (also) like the thunder-bolt of Indra.

ततश्चटचटाशब्दः सुघोरः समपद्यत।

पाण्डवस्य च मुष्टीनां किरातस्य च युध्यतः॥५७॥

In consequence of the fight with fists between the son of Pandu (Arjuna) and the Kirata, great sounds arose in that place.

सुमुहूर्तं तु तद् युद्धमभवत्लोमहर्षणम्।

भुजप्रहारसंयुक्तं वृत्रवासवयोरिव॥५८॥

That fearful and hair-stirring fight with fists, resembling that of Vasava (Indra) and Vitra, lasted only for a moment.

जघानाथ ततो जिष्णुः किरातमुरसा बली।

पाण्डवं च विचेष्टं किरातोऽप्यहनद् बली॥५९॥

The powerful Jishnu (Arjuna), clasping the Kirata (with his both arms) began to press him with his breast. The greatly strong Kirata (also) pressed the insensible son of Pandu.

तयोर्भुजविनिष्पेषात् संघर्षेणोरसोस्तथा।

समजायत गात्रेषु पावकोऽङ्गारधूमवान्॥६०॥

In consequence of pressure of their arms and of their breasts, their bodies emitted smokes, as charcoal does in fire.

तत एनं महादेवः पीड्य गात्रैः सुपीडितम्।

तेजसा व्यक्रमद् रोषाच्चेतस्तस्य विमोहयन्॥६१॥

Thereupon the great god pressed his (Arjuna's) body and attacking him in anger with all his might, he deprived him of his consciousness.

ततोऽभिपीडितैर्गात्रैः पिण्डीकृत इवाबभौ।

फाल्गुनो गात्रसंरुद्धो देवदेवेन भारता॥६२॥

O descendant of Bharata, Falguni (Arjuna) thus pressed by the god of gods and his body bruised, became almost like a ball of flesh.

निरुच्छं वासोऽभवच्चैव संनिरुद्धो महात्मना।

पपात भूम्यां निश्चेष्टो गतसत्त्व इवाभवत्॥६३॥

Pressed by the high-souled deity, he became breathless and falling on the ground without the power of moving, he looked like one who was dead.

स मुहूर्तं तथा भूत्वा सचेताः पुनरुत्थितः।

रुधिरणाप्लुताङ्गस्तु पाण्डवो भृशदुःखितः॥६४॥

He soon however regained consciousness. Rising up from the ground, his body being covered with blood, the Pandava (Arjuna) became overwhelmed with sorrow

शरण्यं शरणं गत्वा भगवन्तं पिनाकिनम्।

मृन्मयं स्थण्डिलं कृत्वा माल्येनापूजयद् भवम्॥६५॥

Mentally bowing before the exalted deity of the Pinaka and making a clay image of that deity, he worshipped it with garlands of flowers.

तच्च माल्यं तदा पार्थः किरातशिरसि स्थितम्।

अपश्यत् पाण्डवश्चेष्टो हर्षेण प्रकृतिं गतः॥६६॥

Seeing the garlands that he had offered to the (clay image) adorning the head of the Kirata, that best of the Pandava, Partha (Arjuna), was filled with joy and he then regained his ease.

पपात पादयोस्तस्य ततः प्रीतोऽभवद् भवः।

उवाच चैनं वचसा मेघगम्भीरगीर्हरः।

जातविस्मयमालोक्य तपःक्षीणाङ्गसंहतिम्॥६७॥

Thereupon he prostrated himself at his feet and Vava (Shiva) became gratified. Seeing his astonishment and his body emaciated with ascetic austerities, the deity thus spoke to his in the voice as that of the roaring clouds.

भव उवाच

भो भोः फाल्गुन तुष्टोऽस्मि कर्मणाप्रतिमेन ते।

शौर्येणानेनष्टुत्या च क्षत्रियो नास्ति ते समः॥६८॥

Shiva said :

O Falguni, I am pleased with you for your matchless deeds. There is no Kshatriya who is equal to you in courage and patience.

समं तेजश्च वीर्यं च ममाद्य तव चानघ।

प्रीतस्तेऽहं महाबाहो पश्य मां भरतर्षभ॥६९॥

O mighty-armed hero, O best of the Bharata race, O sinless one, your strength and prowess are almost equal to mine. I have been pleased with you. Behold me.

ददामि ते विशालाक्ष चक्षुः पूर्वच्छर्षिर्भवान्।

विजेष्यसि रणे शत्रू नपि सर्वान् दिवौकसः॥७०॥

O large-eyed hero, I will give you eyes, (so that you may see me in my real form). You were formerly a Rishi. You will vanquish all your enemies, even (if they be) the dwellers of heaven.

प्रीत्या च तेऽहं द्रास्यामि यदस्त्रमनिवारितम्।

त्वं हि शक्तो मदीयं तदस्त्रंधारयितुं क्षणात्॥७१॥

Being pleased with you, I shall give you an irrestible weapon; you shall soon acquire (great) weapons.

वैशम्पायन उवाच

ततो देवं महादेवं गिरिशं शूलपाणिनम्।

ददर्श फाल्गुनस्तत्र सह देव्या महाद्युतिम्॥७२॥

Vaishampayana said :

Thereupon Falguni (Arjuna) saw that greatly effulgent deity, the great god, the dweller of the mountain, the wielder of the Pinaka, with his wife.

स जानुभ्यां महीं गत्वा शिरसा प्रणिपत्य च।

प्रसादयामास हरं पार्थः परपुरंजयः॥७३॥

Kneeling (before him) and bowing down his head to him, that conqueror of enemy's cities, Partha, gratified Hara (Shiva).

अर्जुन उवाच

कर्पदिन् सर्वदेवेश भगनेत्रनिपातन।

देवदेव महादेव नीलग्रीव जटाधर॥७४॥

Arjuna said :

O Kapardin, O chief of all the celestials, O destroyer of Vaga's eyes, O god of gods, O great god, O blue throated deity of matted-locks.

कारणानां च परमं जाने त्वां त्र्यम्बकं विभुम्।

देवानां च गतिं देव त्वत्प्रसूतमिदं जगत्॥७५॥

O three-eyed god, O lord of all, I know you to be the cause of all causes. You are the refuge of all the celestials. The universe has sprung from you.

अजेयस्त्वं त्रिभिलोकैः सदेवासुरमानुषैः।

शिवाय विष्णुरूपाय विष्णावे शिवरूपिणे॥७६॥

You are incapable of being vanquished by the three worlds of the celestials, of the Asuras and of men. You are Shiva in the form of Vishnu and Vishnu in the form of Shiva.

दक्षयज्ञविनाशाय हरिरुद्राय वै नमः।

ललाटाक्षाय शर्वाय मीढुषे शूलपाणये॥७७॥

You destroyed the sacrifice of Daksha. O Hari, O Rudra, I bow to you. You have an eye on your forehead. O Sharva, O Medrusha, O wielder of trident.

पिनाकगोत्रे सूर्याय मङ्गल्याय च वेद्यसे।

प्रसादये त्वां भगवन् सर्वभूतमहेश्वर॥७८॥

O wielder of the Pinaka, O Surya, O pure bodied deity, O exalted one, O lord of all creatures, I adore you.

गणेशं जगतः शम्भुं लोककारणकारणम्।

प्रधानपुरुषातीतं परं सूक्ष्मतरं हरम्॥७९॥

O lord of the Ganas, O source of Universal blessings, O (first) cause of the causes of the universe, the foremost of Purusha, the highest and the sublimes Hara.

व्यतिक्रमं मे भगवन् क्षन्तुमर्हसि शंकर।

भगवन् दर्शनाकाङ्क्षी प्राप्तोऽस्मीमं महागिरिम्॥८०॥

O exalted one, O Shankara, you should pardon my fault. It was to get a sight of yourself that I came to this great mountain.

दयितं तव देवेश तापसालयमुत्तमम्।

प्रसादये त्वां भगवन् सर्वलोकनमस्कृतम्॥८१॥

Which is dear to you and which is the excellent abode of ascetics. O chief of the celestials, you are adored by all the worlds and I adore you.

न मे स्यादपराधोऽयं महादेवातिसाहसात्।

कृतो मयायमज्ञानाद् विमर्दो यस्त्वया सह।

शरणं प्रतिपन्नाय तत् क्षमस्वाद्य शंकर॥८२॥

Let not my rashness in the combat that I have fought with you from ignorance be considered by you as a fault. O Shankara, I ask your protection. Pardon me for all I have done.

वैशम्पायन उवाचत

तमुवाच महातेजाः प्रहस्यवृषभध्वजः।

प्रगृह्य रुचिरं बाहुं क्षान्तमित्येव फाल्गुनम्॥८३॥

Vaishampayana said :

The greatly effulgent Vrishabdhvaja (Shiva), taking hold of the handsome hands of Arjuna, smilingly said to him, "I have pardoned you."

परिष्वज्य च बाहुभ्यां प्रीतात्मा भगवान् हरः।

पुनः पार्थ सान्त्वपूर्वमुवाच वृषभध्वजः॥८४॥

The exalted Hara, whose sign was the bull, (Shiva), cheerfully embracing Arjuna with his arms, again consoled him and thus spoke to him.

CHAPTER 40

(KIRATA PARVA)-Continued

Shiva's departure

देवदेव उवाच

नरसत्त्वं पूर्वदिहे वै नारायणसहायवान्।

वदर्या तप्तवानुचं तपो वर्षायुतान् बहून्॥१॥

Shiva said :

You were in your former life Nara, the friend of Narayana, You passed many thousands of years in fearful and austere asceticism.

त्वयि वा परमं तेजो विष्णौ वा पुरुषोत्तमे।

युवाभ्यां पुरुषाङ्गुयाभ्यां तेजसाधार्यते जगत्॥२॥

Great prowess exists in you and in Vishnu, that foremost of Purushas. You two by your prowess hold the Universe.

शक्राभिषेके सुमहद्भुजलदनिःस्वनम्।

प्रगृह्य दानवाः शस्तास्त्वया कृष्णेन च प्रभो॥३॥

O lord, taking up that fearful bow whose twang resembled the deep roars of clouds, you as well as Krishna chastised the Danavas at the coronation of Indra.

तदेतदेव गाण्डीवं तव पार्थ करोचितम्।

मायामास्थाय यद् चस्तं मया पुरुषसत्तम॥४॥

O Partha this Gandiva which is fit for (only) your hands is that very bow (with which you chastised the Danavas). O foremost of men. I snatched it from you by means of my power of illusion.

तूणौ चाप्यक्षयौ भूयस्तव पार्थ यथोचितौ।

भविष्यति शरीरं च नीरुजं कुरनन्दन॥५॥

O Partha, these two quivers which is fit only for you, will again be inexhaustible. O descendant of Kuru, your body will be free from pain and disease.

प्रीतिमानस्मि ते पार्थ भवान् सत्यपराक्रमः।

गृहाण वरमस्मत्तः काङ्क्षितं पुरुषोत्तम॥६॥

O Partha, your prowess will be incapable of being ever baffled. I have been pleased with you. O foremost of men, ask from me, what you desire to get.

न त्वया पुरुषः कश्चित् पुमान् मर्त्येषु मानद।

दिवि वा वर्तते क्षत्रं त्वत्प्रधानमरिदम्॥७॥

O giver of proper respect (to all men), O chastiser of foes, there is no man either here on earth or in heaven who is equal to you (in prowess). Nor there is any Kshatriya who is superior to you.

अर्जुन उवाच

भगवन् ददासि चेन्मह्यं कामं प्रीत्या वृषध्वजा।

कामये दिव्यमस्त्रं तद् घोरं पाशुपतं प्रभो॥८॥

यत् तद् ब्रह्मशिरो नाम रौद्रं भीमपराक्रमम्।

युगान्ते दारुणे प्राप्ते कृत्स्नं संहरते जगत्॥९॥

Arjuna said :

O exalted one, O Vrishabdhvaja. O lord, if you will grant me what I desire to possess, I ask from you that fearful weapon which is wielded by you and which is called Brahmashira, that weapon of fearful prowess, which destroys at the end of Yuga the entire universe.

कर्णभीष्मकृपद्रोणैर्भविता तु महाहवः।

त्वत्प्रसादान्महादेव जयेयं तान् यथा युधि॥१०॥

That weapon, with the help of which, O great god, I may through your grace obtain victory in the great battle that will be fought by me with Karna, Bhishma, Kripa and Drona,

दहेयं येन संग्रमे दानवान् राक्षसांस्तथा।

भूतानि च पिशाचांश्च गन्धर्वानथ पन्नगान्॥११॥

यस्मिञ्छूलसहस्राणि गदाश्चोचप्रदर्शनाः।

शराश्चाशीविषाकाराः सम्भवन्त्यनुमन्त्रिते॥१२॥

The weapon by which I may destroy in battle the Danavas, the Rakshasas, the evil spirits, the Pishachas, the Gandharvas and the Nagas. The weapon which when hurled with Mantras produces thousands of darts, maces and virulently poisonous snake-like arrows.

युध्येयं येन भीष्मेण द्रोणेन च कृपेण च।

सूतपुत्रेण च रणे नित्यं कटुकभाषिणा॥१३॥

The weapon by the help of which I may fight with Bhishma, Drona, Kripa and the ever abusive son of Suta (Karna).

एष मे प्रथमः कामो भगवन् भगनेत्रहन्।

त्वत्प्रसादाद् विनिर्वृत्तः समर्थः स्यामहं यथा॥१४॥

O exalted destroyer of Vaga's eyes, my chief desire is that I may be able to fight with them and finally obtain victory.

भव उवाच

ददामि तेऽस्त्रं दयितमहं पाशुपतं विभो।

समर्थोधारणे मोक्षे संहारे चासि पाण्डव॥१५॥

Shiva said :

O exalted Pandava, I shall give you my favourite weapon called Pashupata. You are capable of holding, hurling and withdrawing it.

नैतद् वेद महेन्द्रोऽपि न यमो न च यक्षराट्।

वरुणोऽप्यथवा वायुः कुतो वेत्स्यन्ति मानवाः॥१६॥

Neither Indra, nor Yama, nor the king of the Yakshas, nor Varuna, nor Vayu knows it, how could it (then) be known to human beings?

न त्वेतत् सहसा पार्थ मोक्तव्यं पुरुषे क्वचित्।

जगद् विनाशयेत् सर्वमल्पतेजसि पातितम्॥१७॥

O Partha, this weapon should not be discharged without proper reason, for if discharged at a weak enemy, it would destroy the whole universe.

अवध्यो नाम नास्त्यत्र त्रैलोक्ये सचराचरे।

मनसा चक्षुषा वाचाधनुषा च निपातयेत्॥१८॥

There is none in the three worlds of mobile and immobile creatures who is incapable of being killed by this weapon. It might be discharged by the mind, by the eyes, by words or by the bow.

वैशम्पायन उवाच

तच्छ्रुत्वा त्वरितः पार्थः शुचिर्भूत्वा समाहितः।

उपसंगम्य विश्वेशमधीष्वेत्यथ सोऽब्रवीत्॥१९॥

Vaishampayana said :

Having heard this, the son of Pritha (Arjuna) purified himself. Coming to the lord of the universe with rapt attention, he said, "Instruct me."

ततस्त्वध्यापयामास सरहस्यनिवर्तनम्।

तदस्त्रं पाण्डवश्रेष्ठं मूर्तिमन्तमिवान्तकम्॥२०॥

उपतस्थे च तत् पार्थ यथा त्र्यक्षमुमापतिम्।

प्रतिजग्राह तच्चापि प्रीतिमानर्जुनस्तदा॥२१॥

He (Shiva) then imparted to that best of Pandavas the knowledge of that weapon which looked like the embodiment of Yama and (also) all the mysteries as regards its method of discharging and withdrawing. That weapon then waited upon Partha as it did before upon Traksha, the lord of Uma. Arjuna with cheerful heart accepted it.

ततश्चाल पृथिवी सपर्वतघनदुमा।

ससागरवनोद्देशा संग्रमनगराकरा॥२२॥

Thereupon the whole earth with its mountains, forests, trees, seas, woods, villages, towns and mines, began to tremble.

शङ्खदुन्दुभिघोषाश्च भेरीणां च सहस्रशः।

तस्मिन् मुहूर्ते सम्प्राप्ते निर्घातश्च महानभूत्॥२३॥

Sounds of thousands of conchs, drums and trumpets were heard. Hurricanes and whirlwinds began to blow.

अथास्त्रं जाज्वलद् घोरं पाण्डवस्यामितौजसः।

मूर्तिमद् वै स्थितं पार्श्वे ददृशुर्देवदानवाः॥२४॥

The celestials and the Danavas saw that fearful weapon in its embodied form standing at the side of the immeasurably energetic and heroic Pandava.

स्पृष्टस्य त्र्यम्बकेणाथ फाल्गुनस्यामितौजसः।

यत् किञ्चिदशुभं देहे तत् सर्वं नाशमीयिवत्॥२५॥

Whatever evil there was in the body of the immeasurably energetic Falguni (Arjuna) was all dispelled by his touch with the three-eyed deity.

स्वर्गं गच्छेत्यनुज्ञातस्त्र्यम्बकेण तदार्जुनः।

प्रणम्य शिरसा राजन् प्राञ्जालर्देवमैक्षत॥२६॥

Then Arjuna was commanded by the three-eyed deity to "Go to heaven." O king, bowing down his head, he gazed at him with joined hands.

ततः प्रभुस्त्रिदिवनिवासिनां वशी

महामतिर्गिरिश उमापतिः शिवः।

धनुर्महद दितिजपिशाचसूदनं

ददौ भवः पुरुषवराय गाण्डिवम्॥२७॥

Then the lord of all the dwellers of heaven, the deity of blazing splendour, the dweller of mountain, the husband of Uma, Shiva, the

source of all blessings. Bhava, gave to Arjuna, that foremost of men, the great bow called Gandharva, capable of destroying the Danavas and the Pishachas.

ततः शुभं गिरिवरमीश्वरस्तदा।

सहोमया सिततटसानुकन्दरम्।

विहाय तं पतगमहर्षिसेवितं

जगाम खं पुरुषवरस्य पश्यत॥२८॥

The god of gods, accompanied by Uma then leaving that blessed mountain of snowy plateaus and valleys and caves, the favourite resort of the sky-ranging Rishis, went up to the skies in the very sight of that foremost of men (Arjuna).

CHAPTER 41

KIRATA PARVA)-Continued

The departure of Indra and other deities

वैशम्पायन उवाच

तस्य सम्पश्यतस्त्वेव पिनाकी वृषभध्वजः।

जगामादर्शनं भानुर्लोकस्येवास्तमीयिवान्॥१॥

Vaishampayana said :

The wielder of Pinaka, having the bull for his emblem, then disappeared before the gazing son of Pandu like the sun setting in the sight of the world.

ततोऽर्जुनः परं चक्रे विस्मयं परवीरहा।

मया साक्षान्महादेवो दृष्ट इत्येव भारत॥२॥

O descendant of Bharata, thereupon Arjuna, the slayer of hostile heroes, wondered much at it, saying, "O I have seen the great god of gods.

धन्योऽस्म्यनुगृहीतोऽस्मि यन्मया त्र्यम्बको हरः।

पिनाकी वरदो रूपी दृष्टः स्पृष्टश्च पाणिना॥३॥

Fortunate and favoured am I for I have both seen and touched with my hand the three-eyed Hara, the wielder of Pinaka in his boon giving form.

कृतार्थं चावगच्छामि परमात्मानमाहवे।

शत्रूंश्च विजितान् सर्वान् निर्वृत्तं च प्रयोजनम्॥४॥

I consider myself greatly blessed; I have already vanquished all my enemies in battle and my object has been accomplished."

इत्येवं चिन्तयानस्य पार्थस्यामिततेजसः।

ततो वैदूर्यवर्णाभो भासयन् सर्वतो दिशः।

यादोगणवृतः श्रीमानाजगाम जलेश्वरः॥५॥

While Partha, of incomparable prowess, was thus meditating, there came the effulgent lord of waters, brilliant like Vaidurya, dazzling all the quarters and accompanied by aquatic animals.

नागैर्नर्देनदीभिश्च दैत्यैः साध्यैश्च दैवतैः।

वरुणो यादसां भर्ता वशी तं देशमागमत्॥६॥

Accompanied by rivers both male and female, Nagas, Daityas, Siddhas and inferior deities, the self-possessed Varuna, the lord of waters, arrived there.

अथ जाम्बूनदवपुर्विमानेन महार्चिषा।

कुबेरः समनुप्राप्तो यक्षैरनुगतः प्रभुः॥७॥

There came also the lord Kubera, having a body resembling pure gold, seated on a highly splendid car and accompanied by numberless Yakshas.

विद्योतयन्निवाकाशमद्भुतोपमदर्शनः।

धनानामीश्वरः श्रीमानर्जुनं द्रष्टुमागतः॥८॥

The effulgent lord of wealth, most wonderfully beautiful, came there to see Arjuna illuminating the sky with his effulgence.

तथालोकान्तकृच्छ्रीमान् यमः साक्षात् प्रतापवान्

मर्त्यमूर्तिधरैः सार्धं पितृभिलोकभावनैः॥९॥

As also (came) the graceful and powerful Yama, the destroyer of the worlds accompanied by the lords of creations, the manes, both embodied and disembodied.

दण्डपाणिरचिन्त्यात्मा सर्वभूतविनाशकृत्।

वैवस्वतोधर्मराजो विमानेनावभासयन्॥१०॥

त्रींल्लोकान् गुह्यकांश्चैव गन्धर्वैश्च सपन्नगान्।

द्वितीय इव मार्तण्डो युगान्ते समुपस्थिते॥११॥

The god of justice, the son of Vivasvat, whose soul cannot be meditated upon and who is the destroyer of all creatures, came there in his chariot, mace in hand, lighting the three worlds, with the regions of Guhyakas,

Gandharvas and the Nagas like a second sun at the end of a Yuga.

ते भानुमन्ति चित्राणि शिखराणि महागिरेः।

समास्थायार्जुनं तत्र ददृशस्तपसात्तितम्॥१२॥

They beheld there from the shining and variegated summits of the mountains Arjuna engaged in devout penances.

ततो मुहूर्ताद् भगवानैरावतशिरोगतः।

आजगाम सहेन्द्राण्या शक्रः सुरगणैर्वृतः॥१३॥

Immediately came there also the great Shakra accompanied by his queen, seated on the back of Airavata and encircled by all the celestials.

पाण्डुरेणातपत्रेण ध्रियमाणेन मूर्धनि।

शुशुभे तारकाराजः सितमश्रमिव स्थितः॥१४॥

And the white umbrella being held over his head he shone like the moon in the midst of fleecy clouds.

संस्तूयमानो गन्धर्वैर्ऋषिभिश्च तपोधनैः।

शृङ्गं गिरेः समासाद्य तस्थौ सूर्य इवोदितः॥१५॥

Eulogised by Gandharvas and greatly ascetic Rishis, he, attaining to a summit of a mountain, stood there like the rising sun.

अथ मेघस्वनोधीमान् व्याजहार शुभां गिरम्।

यमः परमधर्मज्ञो दक्षिणां दिशमास्थितः॥१६॥

Thereupon the highly intelligent and pious Yama, having voice deep as the muttering of clouds, who was stationed on the southern (summit) gave vent to the following auspicious words.

अर्जुनार्जुन पश्यास्माल्लोकपालान् समागतान्।

दृष्टिं ते वितरामोऽद्य भवानर्हति दर्शनम्॥१७॥

पूर्वधर्मितात्मा त्वं नरो नाम महाबलः।

नियोगाद् ब्रह्मणस्तात मर्त्यतां समुपागतः॥१८॥

“Behold, O Arjuna, all the protectors of the world have come here; we will give you vision for you are worthy of seeing us. You were in your former life a highly powerful Rishi of immeasurable mental caliber named Nara; by the behest of Brahma, O son, you have been born as a mortal.

त्वया च वसुसम्भूतो महावीर्यः पितामहः।
भीष्मः परमधर्मात्मा संसाध्यश्च रणेऽनघ॥१९॥
क्षत्रं चाग्निसमस्पर्शं भारद्वाजेन रक्षितम्।
दानवाश्च महावीर्या ये मनुष्यत्वमागताः॥२०॥
निवातकवचाश्चैव दानवाः कुरुनन्दन।
पितुर्ममांशु देवस्य सर्वलोकप्रतापिनः॥२१॥
कर्णश्च सुमहावीर्यस्त्वया वध्योऽननजय।

O sinless one, by you shall be vanquished in battle the highly virtuous and powerful grand-sire Bhishma, born of Vāsus. (You shall also defeat) Kshatriyas of fiery energy protected by the son of Baradvaja as also the highly powerful Danavas who have been born among men. The Danavas named Nivatakavachas, O descendant of Kuru; and the highly powerful Kama, who is a portion of my father who lights all the regions, shall be slain by you.

अंशाश्च क्षितिसम्प्राप्ता देवदानवरक्षसाम्॥२२॥
त्वया निपातिता युद्धे स्वकर्मफलनिर्जिताम्।
गतिं प्राप्स्यन्ति कौन्तेय यथास्वमरिर्कषण॥२३॥

O Dhananjaya; the portions of the celestials, Danavas and Rakshasas who have been born on earth. Shall be slain by you in battle; O son of Kunti, O slayer of foes, they shall attain to regions as destined by their acts.

अक्षया तव कीर्तिश्च लोके स्थास्यति फाल्गुन।
त्वया साक्षान्महादेवस्तोषितो हि महामृधे॥२४॥

O Falguni; your game shall remain eternal on the earth; you have pleased Mahadeva himself in encounter.

लघ्वी वसुमती चापि कर्तव्या विष्णुना सह।
गृहाणास्त्रं महाबाहो दण्डमप्रतिवारणम्।
अनेनास्त्रेण सुमहत् त्वं हि कर्म करिष्यसि॥२५॥

The earth shall be lightened of her burden by you along with Vishnu; O large-armed hero, accept this weapon of mine-this mace, incapable of being baffled and with it you will accomplish great deeds.

वैशम्पायन उवाच

प्रतिजग्राह तत् पार्थो विधिवत् कुरुनन्दनः।
समन्त्रं सोपचारं च समोक्षविनिवर्तनम्॥२६॥

O descendant of Kuru, the son of Pritha received that weapon duly along with Mantras and rites and the means of hurling and withdrawing it.

ततो जलधरश्यामो वरुणो यादसां पतिः।

पश्चिमो दिशमास्थाय गिरमुच्चारयन् प्रभुः॥२७॥

Thereupon stationed in the western quarter, Varuna, the lord of waters and yellow as the clouds gave vent to the following words.

पार्थ क्षत्रियमुख्यस्त्वं क्षत्रधर्मे व्यवस्थितः।

पश्य मां पृथुताप्राक्ष वरुणोऽस्मि जलेश्वरः॥२८॥

"O Partha, you are the foremost of Kshatriyas and observe the duties of the Kshatriyas; behold me, O you having coppery eyes, I am Varuna, the lord of waters.

मया समुद्यतान् पाशान् वारुणानविरितान्।

प्रतिगृहणीष्व कौन्तेय सरहस्यनिवर्तनम्॥२९॥

When discharged by me my nooses are incapable of being resisted; accept from me, O son of Kunti, these Varuni weapons, along with the means of discharging and withdrawing them.

एभिस्तदा मया वीर संग्रामे तारकामये।

दैतेयानां सहस्राणि संयतानि महात्मनाम्॥३०॥

O hero, in the battle on account of Taraka, with these (weapons) thousands of powerful Daityas were bound by me.

तस्मदिमान् महासत्त्व मत्प्रसादसमुत्थितान्।

गृहाण न हि ते मुच्येदन्तकोऽप्याततायिनः॥३१॥

O you of great energy, accept all these from me, as given to you out of favour; even if Death be your enemy he will not be able to escape from you.

अनेन त्वं यदास्त्रेण संग्रामे विचरिष्यसि।

तदा निःक्षत्रिया भूमिर्भविष्यति न संशयः॥३२॥

When armed with this you will range in the battle-field, forsooth the earth shall be devoid of Kshatriyas.

वैशम्पायन उवाच

ततः कैलासनिलयोधनाध्यक्षोऽभ्यभाषत।

दत्तेष्वस्त्रेषु दिव्येषु वरुणेन यमेन च॥३३॥

प्रीतोऽहमपि ते प्राज्ञ पाण्डवेय महाबल।

त्वया सह समागम्य अजितेन तथैव च॥३४॥

Vaishampayana said :

After the celestials weapons had been given away by both Varuna and Yama, the lord of wealth having his abode on the summit of Kailasa thus said, "O wise and highly powerful son of Pandu, I am pleased with you; and meeting with you is tantamount to that with Ajita.

सव्यसाचिन् महाबाहो पूर्वदेव सनातन।

सहास्माभिर्मवाञ्छन्तः पुराकल्पेषु नित्यशः॥३५॥

दर्शनात् ते त्विदं दिव्यं प्रदिशामि नरर्षभ।

अमनुष्यान् महाबाहो दुर्जयानपि जेष्यसि॥३६॥

O you who hold the bow with your left hand, O mighty-armed one, O you who were a god before, O eternal one, in the days of yore you were always tired with devout penances along with us. O best of men, I shall grant you celestials vision, by which, O mighty-armed hero, you shall conquer the invincible Daityas and Danavas.

मत्तश्चैव भवानाशु गृहणात्वस्त्रमनुत्तमम्।

अनेन त्वमनीकानिघातं राष्ट्रस्यक्ष्यसि॥३७॥

Take from me immediately an excellent weapon by which you shall be able to burn done the soldiers of the son of Dhritarashtra.

तदिदं प्रतिगृहणीष्व अन्तर्धानं प्रियं मम।

ओजस्तेजोद्युतिकरं प्रस्वापनमरातिनुत्॥३८॥

Take this favourite weapon of mine called Antardhana; this effulgent, mighty and powerful weapon is capable of sending the enemy to sleep.

महात्मना शङ्करेण त्रिपुरं निहतं यदा।

तदैतदस्त्रं निर्मुक्तं येन दग्धा महासुराः॥३९॥

When Tripura was slain by the high-souled Shankara this weapon was discharged by which many a mighty Asura were consumed.

त्वदर्थमुद्यतं चेदं मया सत्यपराक्रम।

त्वमर्होधारणे चास्य मेरुप्रतिमगौरव॥४०॥

O you of invincible prowess, this has been taken up by me to give you; O you gifted with the dignity of Meru, you are capable of holding this weapon."

ततोऽर्जुनो महाबाहुर्विधिवत् कुस्मन्दनः।

कौबेरमधिजग्राह दिव्यमस्त्रं महाबलः॥४१॥

Thereupon the mighty-armed and the highly powerful descendant of Kuru, Arjuna duly received that celestials weapon of Kubera.

ततोऽब्रवीद् देवराजः पार्थमक्लिष्टकारिणम्।

सान्त्वयञ्जलक्ष्णया वाचा मेघदुन्दुभिनिःस्वनः॥४२॥

Thereupon consoling, Pritha's son of unwearied action, in sweet words, the king of the celestials, having a voice like the sound of clouds of kettle-drum, said,

कुन्तीमातर्महाबाहो त्वमीशानः पुरातनः।

परां सिद्धिमनुप्राप्तः साक्षाद् देवगतिं गतः॥४३॥

"O mighty-armed son of Kunti, you are the ancient Ishana; you have already attained to the highest success and dignity of a god.

देवकार्यं तु सुमहत् त्वया कार्यमरिंदम।

आरोढव्यस्त्वया स्वर्गः सज्जीभव महाद्युते॥४४॥

O subduer of enemies, O you of great effulgence, a great work for gods should be performed by you; you are to ascend heaven, prepare yourself.

रथो मातलिसंयुक्त आगन्ता त्वत्कृते महीम्।

तत्र तेऽहं प्रदास्यामि दिव्यान्यस्त्राणि कौरव॥४५॥

The car, having Matali as its charioteer, shall come down to the earth for you; O Kaurava, I shall give you these celestials weapons."

तान् दृष्ट्वा लोकपालांस्तु समेतान् गिरिमूर्धनि।

जगाम विस्मयंभीमान् कुन्ती पुत्रोऽनंजयः॥४६॥

Beholding all the protectors of the world assembled on the summit of the mountain, the intelligent son of Kunti, Dhananjaya, was amazed.

ततोऽर्जुनो महतेजा लोकपालान् समागतान्।

पूजयामास विधिवद् वाग्भिरग्निः फलैरपि॥४७॥

Thereupon the highly effulgent Arjuna duly worshipped the assembled protectors with words, water and fruits.

ततः प्रतिययुर्देवाः प्रतिमान्यधनंजयम्।

यथागतेन विबुधाः सर्वे काममनोजवाः॥४८॥

Honouring Dhananjaya in return the celestials went back; all the deities capable of

coursing at will went back from where they came.

ततोऽर्जुनो मुदं लेभे लब्धास्त्रः पुरुषर्षभः।

कृतार्थमथ चात्मानं स मेने पूर्णमानसम्॥४९॥

Thereupon having obtained that weapon that best of men, Arjuna attained to delight; he then considered himself blessed and as having his desire fulfilled.

CHAPTER 42

(INDRALOKAGAMANA PARVA)

Seeing of Shakra city

वैशम्पायन उवाच

गतेषु लोकपालेषु पार्थः शत्रुनिवर्हणः।

चिन्तयामास राजेन्द्र देवराजरथं प्रति॥१॥

Vaishampayana said :

O king of kings, after the Lokapalas had gone away, Partha, the repressor of enemies, began to think of the chariot of the king of celestials.

ततश्चिन्तयमानस्य गुडाकेशस्यधीमतः।

स्थो मातलिसंयुक्त आजगाम महाप्रभः॥२॥

While the intelligent (Arjuna) of controlled senses was thinking, the highly-effulgent car having Matali as its charioteer came there.

नभो वितिमिरं कुर्वञ्जलदान् पाटयन्निवा।

दिशः सम्पूरयन् नादैर्गहमेघरवोपमैः॥३॥

Making the sky devastated of darkness, dividing the clouds and filling the quarters with a sound resembling that of huge clouds.

असयः शक्तयो भीमा गदाश्चोग्रप्रदर्शनाः।

दिव्यप्रभावाः प्रासाश्च विद्युतश्च महाप्रभाः॥४॥

तथैवाशनयश्चैव चक्रयुक्तास्तुलागुडाः।

वायुस्फोटाः सनिर्घाता महामेघस्वनास्तथा॥५॥

Dreadful swords and missiles, terrible-looking maces, Prasas of celestials prowess and highly effulgent lightning. Thunder-bolts, Tulagudas (canon) furnished with wheels and worked with atmospheric expansion and emitting sounds resembling that of huge clouds were on the car.

तत्र नागा महाकाया ज्वलितास्याः सुदारुणाः।

सिताभ्रकूटप्रतिमाः संहताश्च तथोपलाः॥६॥

There (were) huge-bodied and fierce Nagas having fiery mouths heaps of stones white as the fleecy clouds.

दशवाजिसहस्राणिः हरीणां वातरंहसाम्।

वहन्ति यं नेत्रमुषं दिव्यं मायामयं रथम्॥७॥

Ten thousand horses of golden colour gifted with the speed of wind drew that celestials car full of illusion (with such velocity) that hardly could the eye see it.

तत्रापश्यन्महानीलं वैजयन्तं महाप्रभम्।

ध्वजमिन्दीवरश्यामं वंशं कनकभूषणम्॥८॥

There he saw the greatly effulgent and blue flag-staff called Vijayanta resembling the dark blue lotus and adorned with gold and straight as bamboo.

तस्मिन् रथे स्थितं सूतं तप्तहेमविभूषितम्।

दृष्ट्वा पार्थो महाबाहुर्देवमेवान्वतर्कयत्॥९॥

Beholding seated on that car a charioteer adorned with burning gold, the mighty-armed son of Pritha, considered it as belonging to the celestials.

तथा तर्कयतस्तस्य फाल्गुनस्याथ मातलिः।

संनतः प्रस्थितो भूत्वा वाक्यमर्जुनमब्रवीत्॥१०॥

Thereupon while Falguni was thus thinking about the car, Matali, descending and bending himself low, said to Arjuna.

मातलिरुवाच

भो भोः शक्रात्मज श्रीमाञ्छक्रस्त्वां द्रष्टुमिच्छति

आरोहतु भवाञ्छीघ्रं रथमिन्द्रस्य सम्मतम्॥११॥

Matali said :

O lucky one, O son of Shakra, Shakra wants to see you, ascend speedily this car sent by Indra.

आह माममरश्रेष्ठः पिता तव शतक्रतुः।

कुन्तीसुतमिह प्राप्तं पश्यन्तु त्रिदशालयाः॥१२॥

एष शक्रः परिवृतो देवैर्ऋषिगणैस्तथा।

गन्धर्वैरप्सररोभिश्च त्वां दिदृक्षुः प्रतीक्षते॥१३॥

Your father, the foremost of the immortals and the performer of a thousand sacrifices said to me, "Bring the son of Kunti here and let the

celestials see him." Shakra encircled by the celestials and Rishis, Gandharvas and Apsaras, is waiting to see you.

अस्माल्लोकाद् देवलोकं पाकशासनशासनात्।

आरोह त्वं मया सार्धं लब्धास्त्रः पुनरेष्यसि॥१४॥

By the command of the chastiser of Paka ascend with me from this region to that of the celestials and having obtained the weapon return therefrom.

अर्जुन उवाच

मातले गच्छ शीघ्रं त्वमारोहस्व रथोत्तमम्।

राजसूयाश्वमेधानां शतैरपि सुदुर्लभम्॥१५॥

Arjuna said :

O Matali, go soon and make me ascend this best of cars that cannot be obtained even by a hundred Rajasuya and horse-sacrifices.

पार्थिवैः सुमहाभाषैर्यज्वभिर्भूरिदक्षिणैः।

दैवतैर्वा समारोढुं दानवैर्वा रथोत्तमम्॥१६॥

Even kings, rendered illustrious by scarifies accompanied with proper gifts, celestials of Danavas are not capable of riding this excellent car.

नातप्ततपसा शक्य एष दिव्यो महारथः।

द्रष्टुं वाप्यथवा स्पृष्टुमारोढुं कुत एव च॥१७॥

He who has not acquired ascetic merit is not capable of seeing and touching this excellent car far from riding it.

त्वयि प्रतिष्ठिते साधो रथस्थे स्थिरवाजिनि।

पश्चादहमथारोक्ष्ये सुकृती सत्पथ यथा॥१८॥

O sage, after you have mounted it, after horses have become quiet, I will mount it like a pious man following the road of honesty.

वैशम्पायन उवाच

तस्य तद् वचनं श्रुत्वा मातलिः शक्रसारथिः।

आरूरोह रथं शीघ्रं हयान् येमे च रश्मिभिः॥१९॥

Vaishampayana said :

Hearing his words, Matali, Shakra charioteer, speedily mounted the chariot and controlled the steeds with reins.

ततोऽर्जुनो हृष्टमना गङ्गायामाप्नुतः शुचिः।

जजाप जप्यं कौन्तेयो विधिवत् कुरुनन्दनः॥२०॥

Thereupon Arjuna, the descendant of Kuru and the son of Kunti bathing in the Ganges and becoming purified and with a contented mind, duly repeated his customary prayers.

ततः पितृन् यथान्यायं तर्पयित्वा यथाविधि।

मन्दरं शैलराजं तमाप्रष्टुमुपचक्रमे॥२१॥

Thereupon duly and according to the ordinances offering oblation to the manes he began to invoke Mandara the king of mountains.

साधूनां पुण्यशीलानां मुनीनां पुण्यकर्मणाम्।

त्वं सदा संश्रयः शैल स्वर्गमार्गाभिकाङ्क्षिणाम्॥२२॥

"O you mountain, you are always the refuge of the pious and god-charactered sages seek in heaven.

त्वत्प्रसादात् सदा शैल ब्राह्मणाः क्षत्रिया विशः।

स्वर्गं प्राप्ताश्चरन्ति स्म देवैः सह गतव्यथा॥२३॥

By your favour, O mountain, the Brahmanas, Kshatriyas and Vaishyas attain to heaven and rid of afflictions sport with the celestials.

अद्रिराज महाशैल मुनिसंश्रय तीर्थवन।

गच्छाम्यामन्त्रयामि त्वां सुखमस्युषितस्त्वयि॥२४॥

O king of mountains, O great mountain, O you that contain sages and sacred shrines, I lived happily on you; I go today bidding you farewell.

तव सानूनि कुञ्जाश्च नद्यः प्रस्रवणानि च।

तीर्थानि च सुपुण्यानि मया दृष्टान्यनेकशः॥२५॥

Many a time and often have I seen your table-lands and bowers, your springs and rivulets and your sacred shrines.

फलानि च सुगन्धीनि भक्षितानि ततस्ततः।

सुसुगन्धाश्च वार्योघास्त्वच्छरीरविनिःसृताः॥२६॥

अमृतास्वादनीया मे पीताः प्रस्रवणोदकाः।

I have eaten you savoury fruits and have satisfied my thirst with draughts of perfumed water coming out from your body. I have drunk the water of your spring tasting like nectar.

शिशुर्यथा पितुरङ्गे सुसुखं वर्तते नग॥२७॥

तथा तवाङ्गे ललितं शैलराज मया प्रभो।

O mountain, As a child happily lives on the lap of his sire, so I have sported on your lap
अप्सरोगणसंकीर्णं ब्रह्मघोषानुनादिते॥२८॥

सुखमस्सुषितः शैल तव सानुषु नित्यदा।

O king of mountains, on your lap filled with Apsaras and resounding with the recitations of the Vedas. I always lived happily on your table-lands

एवमुक्त्वार्जुनः शैलमामन्त्र्य परवीरहा॥२९॥

आरुरोह रथं दिव्यं द्योतयन्निव भास्करः।

Having thus welcomed and said to the mountain, Arjuna, the slayer of hostile heroes, blazing like the sun, ascended the celestials car.

स तेनादित्यरूपेण दिव्येनाद्भुतकर्मणा॥३०॥

ऊर्ध्वमाचक्रमेधीमान् प्रहृष्टः कुरुनन्दनः।

सोऽदर्शनपथं यातो मर्त्यानां धर्मचारिणाम्॥३१॥

And that intelligent descendant of Kuru, with a delighted heart coursed through the welkin in that car of wonderful deeds resembling the sun in its form. And coming within the view of pious mortals.

ददर्शान्धुतरूपाणि विमानानि सहस्रशः।

न तत्र सूर्यः सोमो वा द्योतते न च पावकः॥३२॥

He espied thousands of chariots of wondrous make. There did not shine the sun, the moon or the fire.

स्वयैव प्रभया तत्र द्योतन्ते पुण्यलब्धया।

तारारूपाणि यानीह दृश्यन्ते द्युतिमन्ति वै॥३३॥

दीपवद् विप्रकृष्टत्वात् तनूनि सुमहान्त्यपि।

तानि तत्र प्रभास्वन्ति रूपवन्ति च पाण्डवः॥३४॥

ददर्श स्वेषु धिष्येषु दीप्तिमन्तः स्वयार्चिषा।

तत्र राजर्षयः सिद्धा वीराश्च निहता युधि॥३५॥

But it blazed in its own light begotten of virtue and ascetic merit. And those brilliant regions that are seen from the earth in the form of stars. Like lamps, too small on account of the distance, though very large, were seen in their own spheres, by the son of Pandu full of beauty and brilliance and shining in their native splendour. (There he saw) royal sages of accomplished piety, heroes who had been slain in battle.

तपसा च जितं स्वर्गं सम्पेतुः शतसङ्घशः।

गन्धर्वाणां सहस्राणि सूर्यज्वलिततेजसाम्॥३६॥

गुह्यकानामृषीणां च तथैवाप्सरसां गणान्।

लोकानात्मप्रभान् पश्यन् फाल्गुनो विस्मयान्वितः॥३७॥

And those who had obtained heaven by their devout penances, hundreds and hundreds of thousands of Gandharvas shining in effulgence like the sun and also Guhyakas, Rishis and various Apsaras. Beholding those self-effulgent regions, Falguni, stricken with wonder.

पप्रच्छ मातलिं प्रीत्या स चाप्येनमुवाच ह।

एते सुकृतिनः पार्थ स्वेषु धिष्येष्ववस्थिताः॥३८॥

तान् दृष्टवानसि विभो तारारूपाणि भूतले।

Accosted Matali, who gladly replied, saying, "These are pious persons, O son of Pritha, stationed in their respective spheres, whom, you have seen, O lord, from the earth in the form of stars."

ततोऽपश्यत् स्थितं द्वारि शुभं वैजयिनं गजम्॥३९॥

ऐरावतं चतुर्दन्तं कैलासमिव शृङ्गिणम्।

स सिद्धमार्गमाक्रम्य कुरुपाण्डवसत्तमः॥४०॥

व्यरोचत यथापूर्वं मायाता पार्थिवोत्तमः।

अभिचक्राम लोकान् स राज्ञां राजीवलोचनः॥४१॥

Then he saw standing at the gate, the white and ever victorious elephant, Airavata, having four tusks resembling the mount Kailasa with its summits. And passing along the path of the Siddhas that foremost of Kurus and Pandavas shone like Mandhata, the best of kings in the days of yore. And he, having lotus eyes, passed through (various) regions set apart for the kings.

एवं स संक्रमंस्तत्र स्वर्गलोके महायशः।

ततो ददर्श शक्रस्य पुरीं ताममरावतीम्॥४२॥

Having thus passed through the celestials regions, the highly illustrious (Arjuna) at last beheld India's city Amaravati.

CHAPTER 43

(INDRALOKAGAMANA PARVA)-

Continued

The seeing of Indra-sabha

वैशम्पायन उवाच

ददर्श स पुरीं रम्यां सिद्धचारणसेविताम्।

सर्वर्तुकुसुमैः पुण्यैः पादपैरुपशोभिताम्॥१॥

Vaishampayana said :

He saw the beautiful city resorted to by Siddhas and Charanas, filled with flowers of all seasons and adorned with sacred trees.

तत्र सौगन्धिकानां च पुष्पाणां पुण्यगन्धिनाम्।

उद्दीज्यमानो मिश्रेण वायुना पुण्यगन्धिना॥२॥

नन्दनं च वनं दिव्यमप्सरोगणसेवितम्।

ददर्श दिव्यकुसुमैराह्वयद्भिरिव दुमैः॥३॥

Here as if fanned by the fragrant breezes charged with the fragrance of sweet scented flowers and invited by the celestials flowers and trees he saw the celestials garden Nandana resorted to by the Apsaras.

नातप्ततपसा शक्यो द्रष्टुं नानाहिताग्निना।

स लोकः पुण्यकर्तृणां नापि युद्धे पराङ्मुखैः॥४॥

None but those who have gone through devout penances and poured libations on fire, could behold it; that region was for the performers of pious deeds and not for them who had turned their back on the field of battle.

नायज्वभिर्नात्रतिकैर्न वेदश्रुतिवर्जितैः।

नानाप्लुताङ्गैस्तीर्थेषु यज्ञदानबहिष्कृतैः॥५॥

(It was not to be seen) by them who had not celebrated sacrifices or observed rigid penances or who had been divorced from the Vedas and Shrutis or who had not bathed in sacred waters or who had not been distinguished for sacrifices and gifts.

नापि यज्ञह्नैः क्षुद्रैर्द्रष्टुं शक्यः कथंचन।

पानपैर्गुरुतल्पैश्च मांसादैर्वा दुरात्मभिः॥६॥

Those, who had put obstacles in the performance of sacrifices, who were mean, who were addicted to drinking, who had violated the preceptor's bed, who had taken

meat and who were wicked-minded, were not capable of seeing it.

स तद् दिव्यं वनं पश्यन् दिव्यगीतनिनादितम्।

प्रविवेश महाबाहुः शक्रस्य दयितां पुरीम्॥७॥

Beholding that celestials garden resounding with celestials music that mighty-armed hero entered the beloved city of Shakra.

तत्र देवविमानानि कामगानि सहस्रशः।

संस्थितान्यभियातानि ददर्शायुतशस्तदा॥८॥

संस्तूयमानो गन्धर्वैरप्सरोभिश्च पाण्डवः।

पुष्पगन्धवहैः पुण्यैर्वायुभिश्चानुवीजितः॥९॥

He beheld their thousands of celestials cars coursing at will stationed in their proper places and Ayutas of such moving every where. The son of Pandu was eulogised by Gandharvas and Apsaras and fanned by the delightful wind carrying the fragrance of flowers.

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।

हृष्टाः सम्पूजयामासुः पार्थमक्लिष्टकारिणम्॥१०॥

Thereupon the celestials, accompanied by Gandharvas, Siddhas and great Rishis, delighted, adored the son of Pritha of unwearied actions.

आशीर्वादैः स्तूयमानो दिव्यवादित्रनिःस्वनैः।

प्रतिपेदे महाबाहुः शङ्खदुन्दुभिनादितम्॥११॥

नक्षत्रमार्गं विपुलं सुरवीथीति विश्रुतम्।

इन्द्राज्ञया ययौ पार्थः स्तूयमानः समन्ततः॥१२॥

He was (adored) by benedictions accompanied by the sounds of celestials music; the mighty-armed hero heard (on all sides) the music of conchs and drums. Eulogised on all sides and commanded by Indra, the son of Pritha went to that large and extensive starry way named Surabhithi (probably the milk way).

तत्र साध्यास्तथा विश्वे मस्तोऽथाश्विनौ तथा।

आदित्या वसवो रुद्रास्तथा ब्रह्मर्षयोऽमलाः॥१३॥

राजर्षयश्च बहवो दिलीपप्रमुखा मृगाः।

तुम्बुरुर्नारदश्चैव गन्धर्वौ च ह हाहुहूः॥१४॥

There he met with Sadhyas, Vishvas, the Maruts, the twin Ashvins, the Adityas, the

Vasus, the Rudras and the pure Brahmana saints. Many a royal saint, many kings headed by the king Dilipa, Tumburu, Narada and the two Gandharvas named Haha and Huhu.

तान् सर्वान् समागम्य विधिवत् कुरुनन्दनः।

ततोऽपश्यद् देवराजं शतक्रतुमरिदम्॥१५॥

Having duly saluted them all, that descendant of Kuru, the slayer of enemies, beheld the king of celestials, the performer of hundred sacrifices.

ततः पार्थो महाबाहुरवतीर्य रथोत्तमात्।

ददर्श साक्षाद् देवेशं पितरं पाकशासनम्॥१६॥

Thereupon descending from the excellent car, the mighty-armed son of Pritha, saw his father, the king of gods and the chastiser of Paka.

पाण्डुरेणातपत्रेण हेमदण्डेन चारुणा।

दिव्यगन्धाधिवासेन व्यजनेन विधूयता॥१७॥

A beautiful white umbrella having a golden staff, was held over his head; he was fanned by a chamara perfumed with celestials fragrance.

विश्वावसुप्रभृतिभिर्गन्धर्वैः स्तुतिवन्दनैः।

स्तूयमानं द्विजाङ्घ्र्यैश्च ऋग्यजुः सामसम्भवैः॥१८॥

He was culogised by many Gandharvas headed by Vishvavasu and others, by bards and singers and leading Brahmanas chanting Rig and Yaju hymns.

ततोऽभिगम्य कौन्तेयः शिरसाभ्यगमद् बली।

स चैनं वृत्तपीनाभ्यां बाहुभ्यां प्रत्यगृहणता॥१९॥

Thereupon approaching him the powerful son of Kunti saluted him bending his head low; he (Indra) too embraced him with his round and plump arms.

ततः शक्रासने पुण्ये देवर्षिगणसेविते।

शक्रः पाणौ गृहीत्वैनमुपावेशयदन्तिके॥२०॥

Taking him by hand Shakra made him sit on a portion of his own sacred seat resorted to by the celestials and Rishis.

मूर्ध्नि चैनमुपाग्राय देवेन्द्रः परवीरहा।

अङ्गमारोपयामास प्रश्रयावनतं तदा॥२१॥

Smelling his head bent low in humility, the king of gods, the slayer of hostile heroes, made him sit on his lap.

सहस्राक्षनियोगात् स पार्थः शक्रासनं गतः।

अध्यक्रामदमेयात्मा द्वितीय इव वासवः॥२२॥

Seated on Shakra's seat, at the command of the thousand-eyed deity, the son of Pritha, of immeasurable prowess appeared like the second Vasava (Indra).

ततः प्रेम्णा वृत्रशत्रुरर्जुनस्य शुभं मुखम्।

पस्पर्शं पुण्यगन्धेन करेण परिसान्त्वयन्॥२३॥

Thereupon consoling him and out of affection, the enemy of Vritra touched the beautiful face of Arjuna with his perfumed hands.

प्रमार्जमानः शनकैर्बाहू चास्यायतौ शुभौ।

ज्याशरक्षेपकठिनौ स्तम्भाविव हिरण्ययौ॥२४॥

वज्रग्रहणचिह्नेन करेण परिसान्त्वयन्।

मुहुर्मुहुर्वज्रधरो बाहू चास्फोटयच्छनैः॥२५॥

Patting and gently rubbing again and again with his own hands which bore the marks of the thunder-bolt the handsome and large arms of Arjuna like two golden columns and hard on account of drawing bow-string and arrows, the wielder of thunderbolt began to console him.

स्मयन्निव गुडाकेशं प्रेक्षमाणः सहस्रदक्ष।

हर्षेणोत्फुल्लनयनो न चातृष्यत वृत्रहा॥२६॥

Seeing the smiling Gudakesha (Arjuna) the thousand-eyed deity, the slayer of Vritra, with his eyes expanded with delight, seemed not to be gratified.

एकासनोपविष्टौ तौ शोभयांचक्रतुः सभाम्।

सूर्याचन्द्रमसौ व्योम चतुर्दश्यामिवोदितौ॥२७॥

Seated on one seat, they beautified the assembly like the sun and moon beautifying the sky on the fourteenth day of the dark fortnight.

तत्र स्म गाथा गायन्ति साम्ना परमवल्गुना।

गन्धर्वास्तुम्बुरुश्रेष्ठाः कुशला गीतसामसु॥२८॥

Gandharvas headed by Tumburu, skilled in music sacred and profane, sang hymns in sweet and melodious notes.

घृताची मेनका रम्भा पूर्वचित्तिः स्वयंप्रभा।

उर्वशी मिश्रकेशी च दण्डगौरी वरूथिनी॥२९॥

गोपाली सहजान्या च कुम्भयोनिः प्रजागरा।

चित्रसेना चित्रलेखा सहा च मधुरस्वराः॥३०॥

एताश्चान्याश्च ननुस्तत्र तत्र सहस्रशः।

चित्तप्रसादने युक्ताः सिद्धानां पद्मलोचनाः॥३१॥

महाकटितटश्रोण्यः कम्पमानैः पयोधरैः।

कटाक्षहावमाधुर्यैश्चेतोबुद्धिमनोहरैः॥३२॥

Ghritachi, Menaka, Rambha, Purvachithi, Sayamprabha, Urvashi, Misrakeshi, Dandagauri, Varuthini, Gopali, Sahajanya, Kumbhayoni, Prajagara, Chitrasena, Chitralekha, Saha, Madhurasvara, these and thousands of others having lotus-eyes, engaged in captivating the minds of the sages of accomplished piety, danced there. Having slim waists and fair, large hips they began to make various gestures shaking their breasts, casting their side-long looks and displaying other motions capable of captivating heart and mind of the spectators.

CHAPTER 44

(INDRALOKAGAMANA PARVA)-

Continued

The learning of weapons

वैशम्पायन उवाच

ततो देवाः सगन्धर्वाः समादायार्घ्यमुत्तमम्।

शक्रस्य मतमाज्ञाय पार्थमानर्चुरञ्जसा॥१॥

Vaishampayana said :

Thereupon the celestials and the Gandharvas, knowing the opinion of Shakra (Indra) procured an excellent Arghya and they presented it to Partha (Arjuna) as soon as possible.

पाद्यमाचमनीयं च प्रतिग्राह्य नृपात्मजम्।

प्रवेशयामासुरथो पुरन्दरनिवेशनम्॥२॥

Having given him water to wash his feet, they made the prince enter the palace of Purandara (Indra).

एवं सम्पूजितो जिष्णुर्वास भवने पितुः।

उपशिक्षन् महास्त्राणि ससंहाराणि पाण्डवः॥३॥

Having been thus worshipped, Jishnu (Arjuna) lived in the house of his father (Indra). The Pandava (Arjuna) then began to

learn the great weapons together with the mode of withdrawing them.

शक्रस्य हस्ताद् दयितं वज्रमस्त्रं च दुःसहम्।

अशनीश्च महानादा मेघबर्हिणलक्षणाः॥४॥

He received from the hands of Shakra (Indra) his favourite Vajra (thunder) weapon of irresistible force and also those lightning of tremendous roars, flashes of which are bespoken (by the appearance) of clouds and (the dancing) of peacocks.

गृहीतास्त्रस्तु कौन्तेयो भ्रातन् सस्मार पाण्डवः।

पुरन्दरनियोगाच्च पञ्चाब्दानवसत् सुखी॥५॥

The son of Kunti, the Pandava (Arjuna), after receiving the weapons, remembered his brothers. At the command of Purandara (Indra) he lived there for five years in (great) happiness.

ततः शक्रोऽब्रवीत् पार्थ कृतास्त्रं काल आगते।

नृत्यं गीतं च कौन्तेय चित्रसेनादवाप्नुहि॥६॥

When the proper time came, Shakra (Indra) said to Partha (Arjuna), "O son of Kunti, learn from Chitrasena singing and dancing.

वादित्रं देवविहितं नृलोके यत्र विद्यते।

तदर्जयस्व कौन्तेय श्रेयो वै ते भविष्यति॥७॥

Learn (instrumental) music known only to the celestials which does not exist in the world of men. O son of Kunti, if you learn all this, it will be for your good."

सखायं प्रददौ चास्य चित्रसेनं पुरन्दरः।

स तेन सह संगम्य रेमे पार्थो निरामयः॥८॥

Purandara then gave him to Chitrasena as his friend. Partha (Arjuna) then lived with him in happiness and peace.

गीतवादित्रनृत्यानि भूय एवादिदेश ह।

तथापि नालभच्छर्म तपस्वी द्यूतकारितम्॥९॥

He (Chitrasena) taught him vocal and instrumental music and dancing. But remembering the game at dice the active (Arjuna) did not obtain any peace of mind.

दुःशासनवधामर्षी शकुनेः सौबलस्य च।

ततस्तेनातुलां प्रीतिमुपागम्य क्वचित् क्वचित्।

गान्धर्वमतुलं नृत्यं वादित्रं चोपलब्धवान्॥१०॥

Thinking of Shakuni, the son of Subala and thinking also with anger of Dushasana's death (he got no peace). But as he derived unrivalled pleasure from the matchless singing and dancing of the Gandharvas he was able to learn their arts.

स शिक्षितो नृत्यगुणानेकान्।

वादित्रगीतार्थगुणांश्च सर्वान्।

न शर्म लेभे परवीरहन्ता

भ्रातृन् स्मरन् मातरं चैव कुन्तीम्॥११॥

Having learnt various kinds of dance and various sorts of vocal and instrumental music, that slayer of hostile heroes, (Arjuna) did not (still) obtain any peace of mind, remembering his brothers and (his mother) Kunti.

CHAPTER 45

(INDRALOKAGAMANA PARVA)-

Continued

The colloquy between Chitrasena and Urvashi

वैशम्पायन उवाच

आदावेवाथ तं शक्रश्चित्रसेनं रहोऽब्रवीत्।

पार्थस्य चक्षुस्त्वृश्यां सक्तं विज्ञाय वासवः॥१॥

Vaishampayana said :

One day Vasava (Indra), knowing that the glances of Partha were cast on Urvashi, called Chitrasena, spoke to him in private.

गन्धर्वराज गच्छाद्य प्रहितोऽप्सरसां वराम्।

उर्वशीं पुरुषव्याघ्र सोपातिष्ठतु फाल्गुनम्॥२॥

Indra said :

O chief of the Gandharvas, sent by me go today to that foremost of Apsaras, Urvashi, so that she might wait upon that best of men, Falguni.

यथार्चितो गृहीतास्त्रो विद्यया मन्त्रियोगतः।

तथा त्वया विद्यातव्यं स्त्रीषु संगविशारदः॥३॥

As you have, at my command, made him learned in all the weapons worshipped by all, so you should also make him learned in all the arts of mixing with the females.

एवमुक्तस्तथेत्युक्त्वा सोऽनुज्ञां प्राप्य वासवात्।

गन्धर्वराजोऽप्सरसमभ्यगादुर्वशीं वराम्॥४॥

Vaishampayana said :

Having been thus addressed, he said, "So be it." And receiving the command of Vasava (Indra), the chief of the Gandharvas went to that foremost of Apsaras, Urvashi.

तां दृष्ट्वा विदितो हृष्टः स्वागतेनार्चितस्तया।

सुखासीनः सुखासीनां स्मितपूर्वं वचोऽब्रवीत्॥५॥

Seeing him she recognised and being delighted worshipped him by inquiring after his welfare. Having been comfortably seated, he smilingly thus spoke to her who was also comfortably seated.

विदितं तेऽस्तु सुश्रोणि प्रहितोऽहमिहागतः।

त्रिदिवस्यैकराजेन त्वत्प्रसादाभिनिदिना॥६॥

Chitrasena said :

O lady of fair hips, know that I have come here being sent by the one sole king of heaven who asks from you a favour.

वस्तु देवमनुष्येषु प्रख्यातः सहजैर्गुणैः।

श्रिया शीलेन रूपेण व्रतेन च दमेन च।

प्रख्यातो बलवीर्येण सम्मतः प्रतिभानवान्॥७॥

He, who is known among good men for his grace, behaviour, beauty, vows and self-control, who is famous for his might and prowess, who is respected by the pious, who is endowed with presence of mind.

वर्चस्वी तेजसा युक्तः क्षमावान् वीतमत्सरः।

साङ्गोपनिषदान् वेदांश्चतुराख्यानपञ्चमान्॥८॥

Who is a genius and who possesses great energy, who is forgiving and who is without any sort of malice, who has studied the four Vedas and the Upanishadas with all their branches and also the Puranas.

योऽधीते गुरुशुश्रूषां मेधां चाष्टगुणाश्रयाम्।

ब्रह्मचर्येण दाक्ष्येण प्रसवैर्वयसापि च॥९॥

Who is endowed with devotion to his preceptors, who possesses intellect that stands on the eight attributes, who by his Brahmacharya, ability origin and age.

एको वै रक्षिता चैव त्रिदिवं मघवानिव।

अकथनो मानयिता स्थूललक्ष्यः प्रियंवदः॥१०॥

Is alone capable of protecting heaven like Maghabat himself, who is never boastful, who shows (proper) respects to all, who clearly sees even the minutes thing as if they are large and gross, who is sweet-speeched.

सुहृदश्चान्नपानेन विविधेनाभिवर्षति।

सत्यवाक् पूजितो वक्ता रूपवाननहंकृतः॥११॥

Who showers on his friends and dependents various kinds of foods and drinks, who is truthful, who is worshipped by all, who is eloquent, handsome and without pride.

भक्तानुकम्पी कान्तश्च प्रियश्च स्थिरसंगरः।

प्रार्थनीयैर्गुणगणैर्महिन्द्रवरुणोपमः॥१२॥

Who is kind to those devoted to him, who is pleasing and dear to all, who is firm in promise, who is like Mahendra and Varuna in every desirable attribute.

विदितस्तेऽर्जुनो वीरः स स्वर्गफलमाप्नुयात्।

त्वं तु शक्राभ्यनुज्ञाता तस्य पादान्तिकं व्रज।

तदेवं कुरु कल्याणि प्रसन्नस्त्वांधनंजयः॥१३॥

Is the heroic Arjuna, thus known to you. O blessed lady, he is made to taste the fruits (pleasure) of heaven. At the command of Shakra (Indra) let him today obtain your feet. Do this, for Dhananjaya (Arjuna) is inclined to you.

एवमुक्ता स्मितं कृत्वा सम्मानं बहु मन्य च।

प्रत्युवाचोर्वशी प्रीता चित्रसेनमनिन्दिता॥१४॥

Vaishampayana said :

Having been thus addressed, Urvashi of faultless feature received the words of Chitrāsena with high respect. She then smiled and replied to him thus with cheerfulness.

यस्त्वस्य कथितः सत्यो गुणोद्देशस्त्वया मम।

तं श्रुत्वाव्यथयं पुंसो वृणुयां किमतोऽर्जुनम्॥१५॥

Urvashi said :

Having heard the virtues that should adorn men, as told by you I would bestow my favours upon any man, why should I not then choose Arjuna?

महेन्द्रस्य नियोगेन त्वत्तः सम्प्रणयेन च।

तस्य चाहं गुणौघेन फाल्गुने जातमन्यथा।

गच्छ त्वं हि यथाकाममागमिष्याम्यहं सुखम्॥१६॥

At the command of Indra and for my friendship for you and also moved by the many virtues of Falguni (Arjuna), I am already full of the god of love. Go therefore wherever you like to go I shall go to him.

CHAPTER 46

(INDRALOKAGAMANA PARVA)-

Continued

Urvashi's curse

वैशम्पायन उवाच

ततो विसृज्य गन्धर्वं कृतकृत्यं शुचिस्मिता।

उर्वशी चाकरोत् स्नानं पार्थदर्शनलालसा॥१॥

Vaishampayana said :

Having sent away the Gandharva successful (in his mission), the smiling Urvashi, moved by the desire of possessing Partha (Arjuna), bathed.

स्नानालंकरणैर्हृद्यैर्गन्धमाल्यैश्च सुप्रभैः।

धनंजयस्य रूपेण शरैर्मन्मथचोदितैः॥२॥

After the both she adorned herself with charming and greatly splendid ornaments and sweet scented garlands. Her heart was pierced by the arrows of the god of love on account of the beauty and grace of Dhananjaya (Arjuna).

अतिविद्धेन मनसा मन्मथेन प्रदीपिता।

दिव्यास्तरणसंस्तीर्णे विस्तीर्णे शयनोत्तमे॥३॥

चित्तसंकल्पभावेन सुचित्तानन्यमानसा।

मनोरथेन सम्प्राप्तं रमन्त्येनं हि फाल्गुनम्॥४॥

Being greatly pierced by (the arrows of the) god of love and being excited by him, she withdrew her mind from any other object; and with her imagination highly inflamed, she mentally sported with him (Arjuna) on a wide and excellent bed laid over with celestials sheets.

निर्गम्य चन्द्रोदयेन विगाढे रजनीमुखे।

प्रस्थिता सा पृथुश्रोणी पार्थस्य भवनं प्रति॥५॥

Starting at the time when the moon rose and the twilight deepened, that lady of high hips went towards the abode of Partha (Arjuna).

मृदुकुञ्चितदीर्घेण कुमुदोत्करधारिणा।

केशहस्तेन ललना जगामाथ विराजती॥६॥

That lady went looking extremely beautiful, with her crisp, soft and long veni (braids of hair) adorned with bunches of flowers.

भ्रक्षेपालापमाधुपैः कान्त्या सौम्यतयापि च।

शशिनं वक्त्रचन्द्रेण साऽऽह्वयन्तीव गच्छति॥७॥

With her beauty, grace and the charm of the motions of her eye-brows, with her soft accents and moon-like face, she walked on as if defying the moon.

दिव्याङ्गरागौ सुमुखो दिव्यचन्दनरूपितौ।

गच्छन्त्या हाररुचिरौ स्तनौ तस्या ववल्गुतुः॥८॥

As she proceeded along, her two well-devoted and finely tapering breasts, adorned with a golden chain and celestials unguent and also with fragrant sandal paste, began to tremble.

स्तनोद्धनसंक्षोभान्नम्यमाना पदे पदे।

त्रिवलीदामचित्रेण मध्येमातीवशोभिना॥९॥

In consequence of the weight of her two breasts, she had to slightly stoop forward at every step; it displayed the beauty of her waist lined with the three-folds.

अधो भूधरविस्तीर्णं नितम्बोन्नतपीवरम्।

मन्मथायतनं शुभ्रं रसनादामभूषितम्॥१०॥

ऋषीणामपि दिव्यानां मनोव्याघातकारणम्।

सूक्ष्मवस्त्रधरं रेजे जघनं निरवद्यवत्॥११॥

He fair, high, round and matchless hip which was wide as two hillocks, which was the charming abode of the god of love, which was decked with the chains of gold and which was capable of shaking the saint-ship of the celestials Rishis, being covered with thin attire, looked highly beautiful.

गूढगुल्फधरौ पादौ ताम्रायततलाङ्गुली।

कूर्मपृष्ठोन्नतौ चापि शोभेते किङ्किणीकिणौ॥१२॥

Her feet, with beautiful ankles, with flat soles and bright copper-colored toes high and carved like the back of a tortoise, looked extremely charming with the ornaments with rows of little bells.

सीथुपानेन चाल्पनं तुष्ट्याथ मदेन च।

विलासनेश्च विविधैः प्रेक्षणीयतराभवत्॥१३॥

Exhilarated with the little liquor she had drunk and excited also by desire she moved in many attitudes and looked more beautiful than ever.

सिद्धचारणगन्धर्वैः सा प्रयाता विलासिनी।

बह्वक्षर्येऽपि वै स्वर्गे दर्शनीयतमाकृतिः॥१४॥

Notwithstanding there were many wonderful sights in heaven the Siddhas, the Charanas and the Gandharvas considered her to be the most beautiful object as that beautiful lady went on.

सुसूक्ष्मणोत्तरीयेण मेघवर्णेन राजता।

तनुरभ्रावृता व्याप्ति चन्द्रलेखेव गच्छति॥१५॥

The upper half of her body being clad in an attire of fine texture and of cloud colour, she looked like the digit of the moon moving on in the sky covered over by the (passing) fleecy clouds.

ततः प्राप्ता क्षणेनैव मनःपवनगामिनी।

भवनं पाण्डुपुत्रस्य फाल्गुनस्य शुचिस्मिता॥१६॥

That lady of the speed of mind or the wind, that beauty of charming smiles reached the abode of the son of Pandu Falguni (Arjuna) in a moment.

तत्र द्वारमनुप्राप्ता द्वारस्थेऽथ निवेदिता।

अर्जुनस्य नरश्रेष्ठ उर्वशी शुभलोचना॥१७॥

O foremost of men, having arrived at the gate (of Arjuna's abode), Urvashi of charming eyes sent words (to Arjuna) through the gate-keeper.

उपातिष्ठत तद् वेश्म निर्मलं सुमनोहरम्।

स शङ्कितमना राजन् प्रत्युद्गच्छत तां निशि॥१८॥

O king, she entered that brilliant and charming house. Seeing her at night, Arjuna with fear-stricken heart went forward to receive her.

दृष्ट्वैव चोर्वशीं पार्थो लज्जासंवृतलोचनः।

तदाभिवादनं कृत्वा गुरुपूजां प्रयुक्तवान्॥१९॥

Seeing Urvashi, Partha closed his eyes form modesty. Then saluting her, he offered her the worship usually offered to a superior.

अर्जुन उवाच

अभिवादये त्वां शिरसा प्रवराप्सरसां वरे।

किमाज्ञापयसे देवि प्रेष्यस्तेऽहमुपस्थितः॥२०॥

Arjuna said :

O foremost of all the foremost of Apsaras, I salute you by bowing my head. O celestials lady, what is your command? I wait upon you as a servant.

फाल्गुनस्य वचः श्रुत्वा गतसंज्ञा तदोर्वशी।

गन्धर्ववचनं सर्वं श्रावयामास तं तदा॥२१॥

Vaishampayana said :

Having heard the words of Falguni (Arjuna) Urvashi became deprived of her senses. She then told him all that was told to her by the Gandharva (Chitrasena).

उर्वश्युवाच

यथा ते चित्रसेनेन कथितं मनुजोत्तम।

तत् तेऽहं सम्प्रवक्ष्यामि यथा चाहमिहागता॥२२॥

Urvashi said :

O best of men, I shall tell you all that was told to me by Chitrasena and the reason why I have come here.

उपस्थाने महेन्द्रस्य वर्तमाने मनोरमे।

तवागमनतो वृत्ते स्वर्गस्य परमोत्सवे॥२३॥

रुद्राणां चैव सांनिध्यमादित्यानां च सर्वशः।

समागमेऽश्विनोऽश्वैव वसूनां च नरोत्तम॥२४॥

महर्षीणां च संघेषु राजर्षिप्रवरेषु च।

सिद्धचारणयक्षेषु महोरगगणेषु च॥२५॥

उपविष्टेषु सर्वेषु स्थानमानप्रभावतः।

ऋद्ध्या प्रज्वलमानेषु अग्निसोमार्कवर्षसु॥२६॥

वीणासु वाद्यमानासु गन्धर्वैः शक्रनन्दन।

दिव्ये मनोरमे गेये प्रवृत्ते पृथुलोचन॥२७॥

सर्वाप्सरःसु मुख्यासु प्रनृत्तासु कुरूद्वह।

त्वं किलानिमिषः पार्थ मामेकां तत्र दृष्टवान्॥२८॥

On account of your coming here, Mahendra had convened a large and charming assembly in which great festivities of heaven were held. O best of men, there came all the Rudras, the Adityas. A large member of great Rishis, also

royal sages, the Siddhas, the Charanas, the Yakshas and the great Nagas. When all those (celestials) as effulgent as the fire or the sun or the moon took their seats according to their rank, honour and prowess. The Gandharvas, O son of Shakra (Indra), O large-eyed hero, began to play on the Vinas and to sing the charming songs of celestials melody. O perpetuator of the Kuru race, the chief Apsaras also began to dance. O Partha, you had looked at me only once with a steadfast gaze.

तत्र वावभृथे तस्मिन्नुपस्थाने दिवौकसाम्।

तव पित्राभ्यनुज्ञाता गताः स्वं स्वं गृहं सुराः॥२९॥

तथैवाप्सरसः सर्वा विशिष्टाः स्वगृहं गताः।

अपि चान्याश्च शत्रुघ्न तव पित्रा विसर्जिताः॥३०॥

When that assembly of the celestials broke, the celestials at the command of your father (Indra) went away to their respective homes. O slayer of foes, the chief Apsaras also and other too at the command of your father went away to their own abodes.

ततः शक्रेण संदिष्टश्चित्रसेनो ममान्तिकम्।

प्राप्तः कमलपत्राक्ष स च मामब्रवीदथ॥३१॥

O lotus-eyed one, therefore at the command of Shakra. (Indra), Chitrasena came to me; and arriving at my house, he then thus spoke to me.

त्वत्कृतेऽहं सुरेशेन प्रेषितो वरवर्णिनि।

प्रियं कुरु महेन्द्रस्य मम चैवात्मनश्च ह॥३२॥

O charming lady, I have been sent to you by the chief of the celestials. Do the favourite work of Mahendra and of myself and also of yourself.

शक्रतुल्यं रणे शूरं सदैवार्थगुणान्वितम्।

पार्थ प्रार्थय सुश्रोणि त्वमित्येवं तदाब्रवीत्॥३३॥

O lady of fair hips, desire (to possess) him who is as heroic in battle as Indra and who is always endued with the virtue of magnanimity." He thus spoke to me.

ततोऽहं समनुज्ञाता तेन पित्रा च तेऽनघ।

तवान्तिकमनुप्राप्ता शुश्रूषितुमरिदम्॥३४॥

O sinless one, thus commanded by him and also by your father, O chastiser of foes, I have come to wait upon you.

त्वद्गुणाकृष्टचित्ताहमनङ्गवशमागता।

चिराभिलषितो वीर ममाप्येष मनोरथः॥३५॥

O hero, my heart has been fascinated with your virtues. I am under the influence of the god of love. This is my wish and I have cherished it for ever.

वैशम्पायन उवाच

तां तथा ब्रुवतीं श्रुत्वा भृशं लज्जाऽऽवृतोऽर्जुनः

उवाच कर्णो हस्ताभ्यां पिधाय त्रिदशालये॥३६॥

Vaishampayana said :

Hearing her speak there in that heaven in this way, Arjuna was filled with great shame. He shut his ears with his hands and said.

दुःश्रुतं मेऽस्तु सुभगे यन्मां वदसि भाविनि।

गुरुदारैः समाना मे निश्चयेन वरानने॥३७॥

Arjuna said :

O blessed lady, O charming featured one, it is not proper for me to hear what you have said to me. You are considered by me as the wife of my superior.

यथा कुन्ती महाभागा यथेन्द्राणी शची ममा

तथा त्वमपि कल्याणी नात्र कार्या विचारणा॥३८॥

As the illustrious Kunti is to me, as the wife of Indra, Sachi, is to me. O blessed lady, so are you to me. There is no doubt about it.

यच्चेक्षितासि विस्पष्टं विशेषेण मया शुभे।

तच्च कारणपूर्वं हि शृणु सत्यं शुचिस्मिते॥३९॥

O blessed one, O lady of charming smiles, I did gaze specially at you is true. By there was a reason for it. I shall truly tell it to you, hear.

इयं पौरववंशस्य जननी मुदितेति ह।

त्वामहं दृष्ट्वांस्तत्र विज्ञायोत्फुल्ललोचनः॥४०॥

न मामर्हसि कल्याणि अन्यथाध्यातुमप्सरः।

गुरोर्गुस्तरा मे त्वं मम त्वं वंशवर्धिनी॥४१॥

I gazed at you with wide expanded eyes in delight, thinking, "This is the mother of the Puru dynasty." O blessed one, O Apsara, you should not entertain any other feeling towards me, for you are superior to my superior, you are perpetuator of my race.

उर्वश्युवाच

अनावृताश्च सर्वाः स्म देवराजाभिनन्दन।

गुरुस्थाने न मां वीर नियोक्तुं त्वमिहार्हसि॥४२॥

Urvashi said :

O son of the celestials king, O hero, we (Apsaras) are free and unfettered in our choice. You should not therefore place me in the position of our superior.

पूरोर्वशे हि ये पुत्रा नप्तारो वा त्विहागताः।

तपसा रमयन्त्यस्मात्र च तेषां व्यतिक्रमः॥४३॥

तत् प्रसीद न मामार्तां विसर्जयितुमर्हसि।

हृच्छयेन च संतप्तं भक्तां च भज मानद॥४४॥

The sons and grandsons of the Puru dynasty, who have come her from their asceticism, all sport with us; and they do not incur any sin by doing it. Therefore be favourable towards me. You ought not send me away. O giver of proper respect, I am burning with desire. I am devoted to you, therefore accept me.

अर्जुन उवाच

शृणु सत्यं वरारोहे यत् त्वां वक्ष्याम्यनिन्दिते।

शृण्वन्तु मे दिशश्चैव विदिशश्च सदेवताः॥४५॥

Arjuna said :

O beautiful lady, O beauty of faultless features, hear what I truly tell you and also let the four directions and the four transverse directions and also the celestials hear.

यथा कुन्ती च माद्री च शची चैव ममानये।

तथा च वंशजननी त्वं हि मेऽद्य गरीयसी॥४६॥

O sinless one, as Kunti, Madri and Sachi is to me, so are you to me, an object of respect, the mother of our race.

गच्छ मूर्ध्ना प्रपन्नोऽस्मि पादौ ते वरवर्णिनि।

त्वं हि मातृवत् पूज्या रक्ष्योऽहं पुत्रवत् त्वया॥४७॥

O beautiful complexioned one, go away, I bow my head to you, I prostrate myself at your feet. You are worthy of my worship as my mother. Protect me as your son.

वैशम्पायन उवाच

एवमुक्ता तु पार्थेन उर्वशी क्रोधमूर्च्छिता।

वेपन्ती ध्रुकुटीवक्त्रा शशापाथघनंजयम्॥४८॥

Vaishampayana said :

Having been thus addressed by Partha, Urvashi lost her senses out of anger. Trembling in anger and contracting her brows, she thus cursed Dhananjaya (Arjuna).

उर्वशुवाच

तव पित्राभ्यनुज्ञातां स्वयं च गृहमागताम्।

यस्मान्मां नाभिनन्देशाः कामबाणवशंगताम्॥४९॥

तस्मात् त्वं नर्तनः पार्थ स्त्रीमध्ये मानवर्जितः।

अपुमानिति विख्यातः षण्ढवद् विचरिष्यसि॥५०॥

Urvashi said :

As you insult a woman who come to you at the command of your father and at her own desire, (a woman) who is pierced with the arrows of the god of love. O Partha, you shall have to live among women, losing all respect becoming a dancer and being deprived of manhood.

एवं दत्तार्जुने शापं स्फुरदोष्ठी श्वसन्त्यथा।

पुनः प्रत्यागता क्षिप्रमुर्वशी गृहमात्मनः॥५१॥

Vaishampayana said :

Having thus cursed Arjuna, with her lips quivered and her breaths heavily drawn, Urvashi speedily returned to her own abode.

ततोऽर्जुनस्त्वरमाणश्चित्रसेनमरिदमः।

सम्प्राप्य रजनीवृत्तं तदुर्वश्या यथातथम्॥५२॥

निवेदयामास तदा चित्रसेनाय पाण्डवः।

तत्र चैवं यथावृत्तं शापं चैव पुनः पुनः॥५३॥

Thereupon that chastiser of foes Arjuna soon went to Chitrasena. Having got him, the son of Pandu (Arjuna) told him all that had happened in the night and also what had happened between himself and Urvashi, especially mentioning the curse again and again.

अवेदयच्च शक्रस्य चित्रसेनोऽपि सर्वशः।

तत आनाय्य तनयं विविक्ते हरिवाहनः॥५४॥

सान्त्वयित्वा शुभैर्वाक्यैः स्मयमानोऽभ्यभाषत।

सुपुत्राद्य पृथा तात त्वया पुत्रेण सत्तम॥५५॥

Chitrasena also told everything to Shakra (Indra). Then Harivahana (Indra), calling his son in private. And consoling him in sweet words, thus smilingly spoke to him, "O

excellent man, O child, having obtained you, Pritha (Kunti) has today become a true mother.

ऋषयोऽपि ह्रिद्यैरेण जिता वै ते महाभुज।

यत् तु दत्तवती शापमुर्वशी तव मानदा॥५६॥

स चापि तेऽर्थकृत् तात साधकश्च भविष्यति॥५७॥

अज्ञातवासो वस्तव्यो भवद्भिर्भूतलेऽनघ।

वर्षे त्रयोदशे वीर तत्र त्वं क्षपयिष्यसि॥५८॥

O mighty-armed hero, O giver of proper respects, you have defeated even the Rishis by your patience. Urvashi's curse will be to your good. O child, it will come very much to your use. O sinless one, O hero, you shall have to pass on earth the thirteenth year (of your exile) disguised and undiscovered. It will then the curse will be much to your benefit.

तेन नर्तनवेष्टेण अपुंस्त्वेन तथैव च।

वर्षमेकं विहृत्यैव ततः पुंस्त्वमवाप्स्यसि॥५९॥

Having passed one year as a dancer without manhood, you shall again regain your power.

एवमुक्तस्तु शक्रेण फाल्गुनः परवीरहा।

मुदं परमिकां लेभे न च शापं व्यचिन्तयत्॥६०॥

Having been thus addressed by Shakra (Indra), that slayer of hostile heroes, Falguni, became exceedingly glad and ceased to think of the curse.

चित्रसेनेन सहितो गन्धर्वेण यशस्विना।

रेमे स स्वर्गभवने पाण्डुपुत्रोऽनन्यजयः॥६१॥

The son of Pandu, Dhananjaya, sported in his celestial abode with the illustrious Gandharva Chitrasena.

इदं यः शृणुयाद् वृत्तं नित्यं पाण्डुसुतस्य वै।

न तस्य कामः कामेषु पापकेषु प्रवर्तते॥६२॥

The desires of the man, who often hears this history of the son of Pandu (Arjuna), never runs after lustful ends.

इदममरवरात्मजस्य घोरां

शुचि चरितं विनिशम्य फाल्गुनस्य।

व्यपगतमदम्भरागदोषा—

स्त्रिदिवगता विरमन्ति मानवेन्द्राः॥६३॥

Those foremost of men, who listen to this history of greatly pure conduct of Falguni (Arjuna), becoming freed from pride, arrogance, wrath and other faults, ascend to heaven and they (merrily) sport there.

CHAPTER 47

(INDRALOKAGAMANA PARVA)-

Continued

The arrival of Lomasha

वैशम्पायन उवाच

कदाचिदटमानस्तु महर्षिरुत लोमशः।

जगाम शक्रभवनं पुरन्दरदिदृक्षया॥१॥

स समेत्य नमस्कृत्य देवराजं महामुनिः।

ददर्शार्धासनगतं पाण्डवं वासवस्य हि॥२॥

Vaishampayana said :

One day the great Rishi Lomasha, in the course of his wanderings, went to the abode of Shakra (Indra) with the intention of seeing Purandara (Indra). Having come to him, the great Rishi bowed to the king of the celestials. He saw that the son of Pandu (Arjuna) occupying the half of the seat of Vasava (Indra).

ततः शक्राभ्यनुज्ञात आसने विष्टरोत्तरे।

निषसाद द्विजश्रेष्ठः पूज्यमानो महर्षिभिः॥३॥

Having been worshipped by the great Rishis, that best of the twice-born sat at the desire of Shakra (Indra) on an excellent seat.

तस्य दृष्ट्वाभवद् बुद्धिः पार्थमिन्द्रासने स्थितम्

कथं नु क्षत्रियः पार्थः शक्रासनमवाप्तवान्॥४॥

Seeing Arjuna seated on the seat of Indra, he pondered as to how Partha had attained to the seat of Shakra, he being (but) a Kshatriya.

किं त्वस्य सुकृतं कर्म के लोका वै विनिर्जिताः।

स एवमनुसम्प्राप्तः स्थानं देवनमस्कृतम्॥५॥

What act of merit had been performed by him and what regions had been conquered by him that he had obtained a seat which was worshipped by the celestials themselves?

तस्य विज्ञाय संकल्पं शक्रो वृत्रनिषूदनः।

लोमशं प्रहसन् वाक्यमिदमाह शचीपतिः॥६॥

Having known his thoughts, the slayer of Vritra, Shakra, the husband of Sachi, smilingly spoke these words to Lomasha.

ब्रह्मर्षे श्रूयतां यत् ते मनसैतद् विवक्षितम्।

नायं केवलमर्त्यो वै मानुषत्वमुपागतः॥७॥

Indra said :

O Brahmarshi, hear all about what is now passing in your mind. This one (Arjuna) is not a mortal, though he has taken his birth among men.

महर्षे मम पुत्रोऽयं कुन्त्यां जातो महाभुजः।

अस्त्रहेतोरिह प्राप्तः कस्माच्चित् कारणान्तरात्॥८॥

अहो नैनं भवान् वेत्ति पुराणमृषिसत्तमम्।

शृणु मे वदतो ब्रह्मन् योऽयं यच्चास्य कारणम्॥९॥

O great Rishi, this mighty-armed hero is my son, born (in the womb) of Kunti. He has come here to obtain weapons. For what wonderful reason. Alas, you do not recognise him as the excellent Rishi of old! O Brahmana, listen to me, I shall tell you who he is and for what reason he has come here.

नरनारायणौ यौ तौ पुराणावृषिसत्तमौ।

ताविमावनुजानीहि हृषीकेशधनंजयौ॥१०॥

Know, those two excellent and ancient Rishis, known by the name of Nara and Narayana, are none else than Hrishikesha (Krishna) and Dhananjaya (Arjuna).

विख्यातौ त्रिषु लोकेषु नरनारायणावृषी।

कार्यार्थमवतीर्णौ तौ पृथ्वीं पुण्यप्रतिश्रयाम्॥११॥

The Rishis Nara and Narayana are renowned all over the three worlds; they have descended (on earth) for the accomplishment of certain purpose on earth, which is the region for the acquisition of virtue.

यत्र शक्यं सुरैर्द्रष्टुमृषिभिर्वा महात्मभिः।

तदाश्रमपदं पुण्यं बदरीनाम् विश्रुतम्॥१२॥

स निवासोऽभवद् विप्र विष्णोर्जिष्णोस्तथैव च।

यत् प्रवृत्ते गङ्गा सिद्धचारणसेविता॥१३॥

The sacred hermitage, which even the celestials and the high-souled Rishis adore, which is known by the name of Badarika,

which is situate at the source of the Ganges and which is frequented by the Siddhas and the Charanas, O Brahmana, was the abode of Vishnu (Krishna) and Jishnu (Arjuna).

तौ मन्त्रियोगाद् ब्रह्मर्षे क्षितौ जातौ महाद्युती।

भूमेर्भरावतरणं महावीर्यं करिष्यतः॥१४॥

O Brahmarshi, those two effulgent ones have at my request taken their birth on earth. Those two greatly powerful ones will remove the burden of the earth.

उद्धृता ह्यसुराः केचिन्निवातकवचा इति।

विप्रियेषु स्थितास्माकं वरदानेन मोहिताः॥१५॥

Besides, there are certain Asuras, called Nivatka-vachas who, being proud of the boon they have acquired, are (now) engaged in doing us injuries.

तर्कयन्ते सुरान् हन्तुं बलदर्पसमन्विताः।

देवान् न गणयन्त्येते तथा दत्तवरा हि ते॥१६॥

Proud of their great prowess, they are planning the destruction of the celestials, for having received the boon, they do not at all regard the celestials.

पातालवासिनो रौद्रा दनोः पुत्रा महाबलाः।

सर्वदेवनिकाया हि नालं योधयितुं हि तान्॥१७॥

योऽसौ भूमिगतः श्रीमान् विष्णुर्मधुनिषूदनः।

कपिलो नाम देवोऽसौ भगवानजितो हरिः॥१८॥

Those fearful and greatly powerful sons of Dano live in the nether regions. Even all the celestials put together are in capable of fighting with them. The blessed Vishnu, the slayer of Madhu, he who was known on earth as Kapila,

येन पूर्वं महात्मानः खनमाना रसातलम्।

दर्शनादेव निहताः सगरस्यात्मजा विभो॥१९॥

O exalted one, who destroyed by his glance alone the high-souled sons of Sagara when they came roaring towards him, that illustrious and invincible.

तेन कार्यं महत् कार्यमस्माकं द्विजसत्तम।

पार्थेन च महायुद्धे समेताभ्यां न संशयः॥२०॥

O foremost of Brahmanas, Hari (Krishna) is capable alone or with Partha both together, of doing us a great good in a great battle. There is no doubt about it.

सोऽसुरान् दर्शनादेव शक्तो हन्तुं सहानुगान्।

निवातकवचान् सर्वान् नागानिव महाहृदे॥२१॥

Like the snakes in a great lake he (Krishna) is capable of destroying at the very first sight all those Asuras, the Nivatka-vachas, with all their followers.

किं तु नाल्पेन कार्येण प्रबोध्यो मधुसूदनः।

तेजसः सुमहाराशिः प्रबुद्धः प्रदहेज्जगत्॥२२॥

But the slayer of Madhu should not be requested to perform an insignificant task. He can consume the Universe by the great mass of his effulgence, if he minds to increase it.

अयं तेषां समस्तानां शक्तः प्रतिसमासने।

तान् निहत्य रणे शूरः पुनर्यास्यति मानुषान्॥२३॥

This one (Arjuna) also is quite competent to fight with them all. This hero, having destroyed them all in a battle, will again go back to the earth.

भवानस्मन्नियोगेन यातु तावन्महीतलम्।

काम्यके द्रक्ष्यसे वीरं निवसन्तं युधिष्ठिरम्॥२४॥

At my request go back to the earth. You will find the heroic Yudhishtira living in the Kamyaka (forest).

स वाच्यो मम संदेशाद्धर्मात्मा सत्यसंगरः।

नोत्कण्ठा फाल्गुने कार्या कृतास्त्रः शीघ्रमेष्यति॥२५॥

On my behalf tell that invincible and virtuous hero that he should not be anxious for Falguni. He will soon return acquiring all weapons.

नाशुद्धबाहुवीर्येण नाकृतास्त्रेण वा रणे।

भीष्मद्रोणादयो युद्धे शक्याः प्रतिसमासितुम्॥२६॥

For without the sacred prowess of arms and without the skill in weapons and in war, he will not be able to meet Bhishma, Drona and others in battle. Tell him.

गृहीतास्त्रो गुडाकेशो महाबाहुर्महामनाः।

नृत्यवादित्रगीतानां दिव्यानां पारमीयिवान्॥२७॥

That the high-minded and the mighty-armed Gudakesha Arjuna has acquired all weapons and has mastered the arts of celestials dancing and vocal and instrumental music.

भवानपि विविक्तानि तीर्थानि मनुजेश्वर।

भ्रातृभिः सहितः सर्वैर्द्रष्टुमर्हत्यरिंदम॥२८॥

तीर्थेष्वप्लुत्य पुण्येषु विपाप्मा विगतज्वरः।

राज्यं भोक्ष्यसि राजेन्द्र सुखी विगतकल्मषः॥२९॥

(You should also tell him) saying, "O foremost of men, O chastiser of foes, you too with all your brothers should see the various sacred shrines. O king of kings, having bathed in various sacred waters, you will be cleansed of your sins and the fever of your heart will abate. You will then be able to enjoy your kingdom in happiness."

भवांश्चैनं द्विजश्रेष्ठ पर्यटन्तं महीतलम्।

त्रातुमर्हति विप्राङ्घ्र्य तपोबलसमन्वितः॥३०॥

O best of Brahmanas, O foremost of the twice-born, endued with the prowess of asceticism, you should protect him (Yudhishtira) in his wandering over the earth.

गिरिदुर्गेषु च सदा देशेषु विषमेषु च।

वसन्ति राक्षसा रौद्रास्तेभ्यो रक्षां विधास्यति॥३१॥

Fearful Rakshasas always live in mountain passes and in rugged steppes. Protect him from them.

एवमुक्तो महेन्द्रेण बीभत्सुरपि लोमशम्।

उवाच प्रयतो वाक्यं रक्षेथाः पाण्डुनन्दनम्॥३२॥

Vaishampayana said :

Having been thus addressed by Mahendra, Vibhatsu also spoke to Lomasha with all reverence, saying, "Protect the son of Pandu (Yudhishtira).

यथा गुप्तस्त्वया राजा चरेत् तीर्थानि सत्तम।

दानं दद्याद् यथा चैव तथा कुरु महामुने॥३३॥

O excellent man, O great Rishi, let the king, protected by you, visit the various sacred shrines and give away (much wealth) to the Brahmanas in charity."

वैशम्पायन उवाच

तथेति सम्प्रतिज्ञाय लोमशः सुमहातपाः।

काम्यकं वनमुद्दिश्य समुपायान्महीतलम्॥३४॥

The greatly ascetic Lomasha, saying, "Be it so," went to the earth with the intention of going to the Kamyaka forest.

ददर्श तत्र कौन्तेयधर्मराजमरिंदमम्।

तापसै भ्रातृभिश्चैव सर्वतः परिवारितम्॥३५॥

He saw there the son of Kunti, that chastiser of foes, Dharmaraja (Yudhishtira) surrounded by the ascetics and by his brothers.

CHAPTER 48

(INDRALOKAGAMANA PARVA)-

Continued

The lamentation of Dhritarashtra

जनमेजय उवाच

अत्यद्भुतमिदं कर्म पार्थस्यामि तेजसः।

धृतराष्ट्रो महाप्राज्ञः श्रुत्वा विप्र किमब्रवीत्॥३६॥

Janamejaya said :

These acts of the immeasurably effulgent Partha (Arjuna) are (no doubt) wonderful. O Brahmana, what did greatly wise Dhritarashtra say on hearing (all this)?

वैशम्पायन उवाच

शक्रलोकगतं पार्थं श्रुत्वा राजाम्बिकासुतः।

द्वैपायनादृषिप्रेष्ठात् संजयं वाक्यमब्रवीत्॥३७॥

Vaishampayana said :

Having heard from the foremost of Rishis, Krishna Dvaipayana, that Partha (Arjuna) had gone to the abode of Indra, the son of Ambika, the king Dhritarashtra, thus spoke to Sanjaya.

धृतराष्ट्र उवाच

श्रुतं मे सूत कात्स्न्येन कर्म पार्थस्यधीमतः।

कच्चित् तवापि विदितं याथातथ्येन सास्थे॥३८॥

Dhritarashtra said :

O charioteer, O Suta, do you know in detail the acts of the wise Arjuna which I have heard from the beginning to end?

प्रमत्तो ग्राम्यधर्मेषु मन्दात्मा पापनिश्चयः।

मम पुत्रः सुदुर्बुद्धिः पृथिवीं घातयिष्यति॥३९॥

Mad in performing acts of the most vulgar kind, my wicked-minded and ever sinful son of wicked policies will destroy the earth.

यस्य नित्यमृता वाचः स्वैरेष्वपि महात्मनः।

त्रैलोक्यमपि तस्य स्याद् योद्धा यस्य धनं जयः॥४०॥

That high-souled one (Yudhishtira) whose words are ever true and who has Dhananjaya

(Arjuna) to fight for him will certainly conquer the three worlds.

अस्यतः कर्णिनाराचांसतीक्ष्णाग्रांश्च शिलाशितान्।

कोऽर्जुनस्याग्रतस्तिष्ठेदपि मृत्युर्जरातिगः॥६॥

Is there any one who is even beyond the influence of death and decrepitude, that will be able to stand before Arjuna when he will shower his barbed and sharp-pointed arrows sharpened on the stone?

मम पुत्रा दुरात्मानः सर्वे मृत्युवशानुगाः।

येषां युद्धं दुराघर्षैः पाण्डवैः प्रत्युपस्थितम्॥७॥

My wicked-minded sons, who will have to fight with the invincible Pandavas are all under the influence of Death.

तथैव च न पश्यामि युधि गाण्डीवधन्वनः।

अनिशं चिन्तयानोऽपि य एनमुदियाद् रथी॥८॥

Reflecting day and night I do not see amongst us that warrior who will be able to stand in battle before the wielder of the Gandiva (Arjuna).

द्रोणकर्णौ प्रतीयातां यदि भीष्मोऽपि वा रणे।

महान् स्यात् संशयो लोके तत्र पश्यामि नो जयम्॥९॥

Even if Drona, Karna or Bhishma advance against him in battle, there will befall a great calamity over the world. But I do not see even there any chance of our Victory.

घृणी कर्णः प्रमादी च आचार्यः स्थविरो गुरुः।

अमर्षो बलवान् पार्थः संरम्भी दृढविक्रमः॥१०॥

सम्भवेत् तुमुलं युद्धं सर्वशोऽप्यपराजितम्।

सर्वे ह्यस्त्रविदः शूराः सर्वे प्राप्ता महद् यशः॥११॥

Karna is kind and forgetful, the preceptor (Drona) is old and he is (also Arjuna's) tutor. But Arjuna is wrathful, strong, proud and greatly powerful. As all these heroes are invincible, all skilled in weapons and all illustrious, a fearful battle will take place between them.

अपि सर्वेश्वरत्वं हि ते वाञ्छन्त्यपराजिताः।

वधे नूनं भवेच्छान्तिरेतेषां फाल्गुनस्य वा॥१२॥

They will not desire even the sovereignty of the whole world, if it is at all to be had by defeat; peace will be established only at the

death of either of these (Bhishma etc.) or Falguni (Arjuna).

न तु हन्तार्जुनस्यास्ति जेता वास्य न विद्यते।

मन्युस्तस्य कथं शाम्येन्मन्दान् प्रति समुत्थितः॥१३॥

But he, who will be able to kill Arjuna, does not exist, nor even he who will defeat him. How shall that wrath of his which has myself for its object be appeased?

त्रिदशेशसमो वीरः खाण्डवेऽग्निमतर्पयत्।

जिगाय पार्थिवान् सर्वान् राजसूये महाक्रतौ॥१४॥

That hero, equal to the lord of the celestials gratified Agni at Khandava. He vanquished all the rulers of the earth at the time of the great Rajasuya sacrifice.

शेषं कुर्याद् गिरेर्वज्रो निपतन् मूर्ध्नि संजया।

न तु कुर्युः शराः शेषं क्षिप्तास्तात किरीटिना॥१५॥

O Sanjaya, O child, even the thunderbolt, that falls on the mountain peak, leaves a portion unburnt, but the arrows, shot by Kirti (Arjuna) do not leave anything behind.

यथा हि किरणा भानोस्तपन्तीह चराचरम्।

तथा पार्थभुजोत्सृष्टाः शरास्तप्यन्ति मत्सुतान्॥१६॥

As the rays of the sun scorch mobile and immobile universe, so will the arrows, shot by the arms of Partha, scorch all my sons.

अपि तद्गोधोषेण भयार्ता सव्यसाचिनः।

प्रतिभाति विदीर्णेव सर्वतो भारती चमूः॥१७॥

It seems to me that the Chamus (armies) of the Bharatas have already run away in all directions, being terrified at the clatter of Arjuna's chariot wheels.

यदोद्धहन् प्रवपंश्चैव बाणान्

स्थाताऽऽत्तायी समरे किरीटी।

सृष्टोऽन्तकः सर्वहरो विधात्रा

भवेद् यथा तद्ददपारणीयः॥१८॥

Vidhata (creator) has created Kirti (Arjuna) as our all-destroying, destroyer. He stands as a foe in the battle, scattering and vomiting swarms of arrows. Who is there that will defeat him?

CHAPTER 49

(INDRALOKAGAMANA PARVA)-
Continued

The lamentation of Dhritarashtra

संजय उवाच

यदेतत् कथितं राजंस्त्वया दुर्योधनं प्रति।
सर्वमेतद् यथात्वं नैतन्मिथ्या महीपते॥१॥

Sanjaya said :

O king, what you have said as regards, Duryodhana is true. O ruler of earth, nothing what you have said is untrue.

मन्युना हि समाविष्टाः पाण्डवास्ते महौजसः।
दृष्ट्वा कृष्णां सभां नीतां धर्मपत्नीं यशस्विनीम्॥२॥
दुःशासनस्य ता वाचः श्रुत्वा ते दारुणोदयाः।
कर्णस्य च महाराज जुगुप्सन्तीति मे मतिः॥३॥

The immeasurably effulgent Pandavas were filled with wrath seeing their illustrious wedded wife, Krishna, brought into the Sabha. O great king, hearing the cruel words of Dushashana and Karna, they have become so angry that I believe they would not forgive.

श्रुतं हि मे महाराज यथा पार्थेन संयुगे।
एकादशतनुः स्थाणुर्धनुषा परितोषितः॥४॥

O great king, I have heard how Arjuna has gratified in battle by means of his bow the god of gods, Sthanu of eleven forms.

कैरातं वेषमास्थाय योधयामास फाल्गुनम्।
जिज्ञासुः सर्वदेवेशः कपर्दी भगवान् स्वयम्॥५॥

The exalted lord of all the gods, Kapardin (Shiva) himself, having assumed the disguise of a Kirata, fought with Falguni (Arjuna) to test his prowess.

तत्रैनं लोकपालास्ते दर्शयामासुर्जुनम्।
अस्त्रहेतोः पराक्रान्तं तपसा कौरवर्षभम्॥६॥

It was then that the Lokapalas appeared before that hero of undeteriorating ascetic prowess in order to give away their weapons to that chief of the Kuru race.

नैतदुत्सहते चान्यो लब्धुमन्यत्र फाल्गुनात्।
साक्षाद् दर्शनमेतेषामीश्वराणां नरो भुवि॥७॥

What other man, on earth except Falguni can ever attempt to get a sight of these gods in their own real forms?

महेश्वरेण यो राजन् न जीर्णो ह्यष्टमूर्तिना।
कस्तमुत्सहते वीरो युद्धे जरयितुं पुमान्॥८॥

O king, who is there who will be able to weaken that hero who was not weakened by Maheswara (Shiva) himself with eight forms?

आसादितमिदं घोरं तुमुलं लोमहर्षणम्।
द्रौपदीं परिकर्षद्भिः कोपयन्निश्च पाण्डवान्॥९॥

Having dragged Draupadi (into the Sabha) and thus provoked the Pandavas, your sons have brought upon themselves this terrible, fearful and hair-stirring calamity.

यत् तु प्रस्फुरमाणौष्ठौ भीमः प्राह वचोऽर्थवत्।
दृष्ट्वा दुर्योधनेनोरु द्रौपद्या दर्शितावुभौ॥१०॥

Seeing Duryodhana in the act of displaying his both thighs to Draupadi. Bhima, with quivering lips, spoke these words.

ऊरु भेत्स्यामि ते पाप गदया भीमवेगया।
त्रयोदशानां वर्षाणामन्ते दुर्द्युतदेविनः॥११॥

"O sinful wretch, as you are a great gambler, I will smash with the fearfully forcible maces, your these two thighs on the expiration of the thirteenth year."

सर्वे प्रहरतां श्रेष्ठाः सर्वे चामिततेजसः।
सर्वे सर्वास्त्रविद्वांस देवैरपि सुदुर्जयाः॥१२॥

All (the Pandavas) are the foremost of smiters, all immeasurably effulgent, all skilled in every weapon, all invincible even before the celestials.

मन्ये मन्यु समुद्धताः पुत्राणां तव संयुगे।
अन्तं पार्थाः करिष्यन्ति भार्यामर्षसमन्विताः॥१३॥

I am sure, the sons of Pritha, angry as they are at the insult offered to their wedded wife, will kill all your sons in battle.

धृतराष्ट्र उवाच

किं कृतं सूत कर्णेन वदता परुषं वचः।
पर्याप्तं वैरमेतावद् यत् कृष्णा सा सभा गता॥१४॥

Dhritarashtra said :

O charioteer, what (great) mischief has been done by Karna by his uttering cruel words?

Was it not enmity to the extreme by bringing Krishna (Draupadi) to the assembly-hall?

अपीदानीं मम सुतास्तिष्ठेन् मन्दचेतसः।

येषां भ्राता गुरुर्ज्येष्ठो विनये नावतिष्ठते॥१५॥

How can my wicked minded sons live when their eldest brother and superior does not walk in the path of righteousness?

ममापि वचनं सूत न शुश्रूषति मन्दभाक्।

दृष्ट्वा मां चक्षुषा हीनं निर्विचेष्टमचेतसम्॥१६॥

O Suta, seeing me blind and incapable of taking any active steps, my wicked son considers me a fool and does not listen to what I say.

ये चास्य सचिवा मन्दाः कर्णसौबलकादयः।

ते तस्य भूयसो दोषान् वर्धयन्ति विचेतसः॥१७॥

Those wretches also, who are his counsellors, namely, Karna, the son of Subala (Shakuni) and others, always encourage him in his course of vice; he is incapable of understanding things.

स्वैरमुक्ता ह्यपि शराः पार्थेनामिततेजसा।

निर्देहियुर्मम सुतान् किं पुनर्मन्युनेरिताः॥१८॥

The arrows, that the immeasurably powerful Arjuna shoots in playfulness are able to consume all my sons, what to speak of his those arrows which are shot by him in anger!

पार्थबाहुबलोत्सृष्टा महाचापविनिःसृताः।

दिव्यास्त्रमन्त्रमुदिताः सादयेयुः सुरानपि॥१९॥

The arrows, pulled by the strength of Arjuna's arms and shot from his bows and also inspired with mantras which convert them to celestial weapons, can chastise even the celestials.

यस्य मन्त्री च गोप्ता च सुहृच्चैव जनार्दनः।

हरिस्त्रैलोक्यनाथः स किं नु तस्य न निर्जितम्॥२०॥

What is there which is unconquerable by him who has for his protector, counsellor and friend, the Lord of the three worlds, Hari, Janardana (Krishna).

इदं हि सुमहच्चित्रमर्जुनस्येह संजया।

महादेवेन बाहुभ्यां यत् समेत इति श्रुतिः॥२१॥

प्रत्यक्षं सर्वलोकस्य खाण्डवे यत् कृतं पुरा।

फाल्गुनेन सहायार्थे बह्वेर्दामोदरेण च॥२२॥

O Sanjaya, this is most wonderful in Arjuna as we have heard that he clasped Mahadeva (Shiva) with his arms. That act also which Falguni (Arjuna) did of old aided by Damodara (Krishna) in order to help Agni to consume the Khandava (forest) was witnessed by all the world.

सर्वथा न हि मे पुत्राः सहामात्याः ससौबलाः।

क्रुद्धे पार्थे च भीमे च वासुदेवे च सात्वते॥२३॥

When these Bhima, Partha (Arjuna) and Vasudeva (Krishna) of the Satvata race are angry, my sons with their friends and the son of Subala are surely not at all capable to fight with them.

CHAPTER 50

(INDRALOKAGAMANA PARVA)-

Continued

The description of the food of the Pandavas

जनमेजय उवाच

यदिदं शोचितं राज्ञाष्टतराष्ट्रेण वै मुने।

प्रब्राज्य पाण्डवान् वीरान् सर्वमेतन्निरर्थकम्॥१॥

Janamejaya said :

O (Muni), king Dhritarashtra must uselessly have lamented after having sent the heroic sons of Pandu into exile.

कथं च राजा पुत्रं तमुपेक्षेतालप्यचेतसम्।

दुर्योधनं पाण्डुपुत्रान् कोपयानं महारथान्॥२॥

Why did the king thus permit his narrow-minded son Duryodhana to excite the anger of those mighty warriors, the sons of Pandu?

किमासीत् पाण्डुपुत्राणां वने भोजनमुच्यताम्।

वानेयमथवा कृष्टमेतदाख्यातुं नो भवान्॥३॥

What was the food of the sons of Pandu while they lived in the woods? You explain to me—was it obtained from the woods or was it the product of cultivation?

वैशम्पायन उवाच

वानेयांश्च मृगांश्चैव शुद्धैर्बाणैर्निपातितान्।

ब्राह्मणानां निवेद्याचमभुञ्जन् पुरुषर्षभाः॥४॥

Vaishampayana said :

The best of men ate the produce of the wilderness and the (meat of) deer killed with pure arrows, which they first dedicated to the Brahmanas.

तांस्तु शूरान् महेष्वासांस्तदा निवसतो वने।

अन्वयुर्ब्राह्मणा राजन् साग्नयोऽनग्नयस्तथा॥५॥

O king, both classes of Brahmanas (those worshipping with fire and those worshipping without it) followed these heroes wielding large bows while they lived in the wilderness.

ब्राह्मणानां सहस्राणि स्रातकानां महात्मनाम्।

दश मोक्षविदां तत्र यान् बिभर्ति युधिष्ठिरः॥६॥

There were ten thousand most illustrious Snataka Brahmanas, who had perfect knowledge in the matter and means of salvation and whom Yudhishtira fed in the woods.

रुरुन् कृष्णमृगांश्चैव मेध्यांश्चान्यान् वनेचरान्।

बाणैरुन्मथ्य विविधैर्ब्राह्मणेभ्यो न्यवेदयत्॥७॥

He dedicated the black and other kinds of deer and clean animals of the forest to those Brahmanas, after having killed them with his arrows.

न तत्र कश्चिद् दुर्वर्णो व्याधितो वापि दृश्यते।

कृशो वा दुर्बलो वापि दीनो भीतोऽपि वा पुनः॥८॥

None of those who lived with Yudhishtira in the woods looked either pale or diseased, lean or weak and timid or terrified.

पुत्रानिव प्रियान् भ्रातृज्जातीनिव सहोदरान्।

पुपोष कौरवश्रेष्ठोऽर्धर्मराजो युधिष्ठिरः॥९॥

The best of the Kurus, the most virtuous Yudhishtira, supported his dear brothers as if they were his sons; and maintained his relatives, as if they were his own brothers.

पतींश्च द्रौपदी सर्वान् द्विजातींश्च यशस्विनी।

मातृवद् भोजयित्वाचे शिष्टमाहारयत् तदा॥१०॥

The famous Draupadi first supplied her husband and the Brahmanas with food like their mother and at last she took her food herself.

प्राचीं राजा दक्षिणां भीमसेनो

यमौ प्रतीचीमथ वायुदीचीम्।

धनुर्धराणां सहितो मृगाणां

क्षयं चकुरन्तियमेवोपगम्य॥११॥

The king going towards the east and Bhima towards the south and the twins towards the west or the north, put an end to the race of the deer in the forest (by daily killing them with their bows) for the sake of meat.

तथा तेषां वसतां काम्यके वै

विहीनानामर्जुनोत्सुकानाम्।

पञ्चैव वर्षाणि तथा व्यतीयु-

रधीयतां जपतां जुह्वतां च॥१२॥

Thus the Pandavas lived in the forest of Kamyaka for five years; but all the while they remained very anxious on account of the absence of Arjuna and were always busy with study, prayers and sacrifices.

CHAPTER 51

(INDRALOKAGAMANA PARVA)-

Continued

The lamentation of Dhritarashtra

वैशम्पायन उवाच

तेषां तच्चरितं श्रुत्वा मनुष्यातीतमद्भुतम्।

चिन्ताशोकपरीतात्मा मन्युनाभिपरिप्लुतः॥१॥

दीर्घमुष्णं च निःश्वस्यथृतराष्ट्रोऽम्बिकासुतः।

अब्रवीत् संजयं सूतमामन्त्र्य पुरुषर्षभ॥२॥

Vaishampayana said :

The foremost of men, Dhritarashtra, the son of Ambika, having heard this most extraordinary and wonderful account (the mode of life of the Pandava king in the Kamyaka forest) became filled with grief and anxiety; and overwhelmed with melancholy and breathing hot and long he addressing his charioteer Sanjaya said,

न रात्रौ न दिवा सूत शान्तिं प्राप्नोमि वै क्षणम्।

संचिन्त्य दुर्नयं घोरमतीतं द्यूतजं हि तत्॥३॥

"O charioteer, I do not enjoy a moment's rest either during the day or in the night, thinking of the terrible misconduct of my sons resulting from their past gambling;

तेषामसहवीर्याणां शौर्यैर्यदृतिं पराम्।

अन्योन्यमनुरागं च भ्रातृणामतिमानुषम्॥४॥

And thinking of the heroism, patience superior fortitude and the extraordinary mutual love of those brothers of unbearable prowess.

देवपुत्रौ महाभागौ देवराजसमद्युती।

नकुलः सहदेवश्च पाण्डवौ युद्धदुर्मदौ॥५॥

दृढायुधौ दूरपातौ युद्धे च कृतनिश्चयौ।

शीघ्रहस्तौ दृढक्रोधौ नित्ययुक्तौ तरस्विनौ॥६॥

भीमार्जुनौ पुरोधाय यदा तौ रणमूर्धनि।

स्थास्येते सिंहविक्रान्तावश्विनाविव दुःसहौ॥७॥

न शेषमिह पश्यामि मम सैन्यस्य संजया।

तौ ह्यप्रतिरथौ युद्धे देवपुत्रौ महारथौ॥८॥

When the two Pandavas, Nakula and Sahadeva who are of divine origin, most exalted, equal to the king of the gods in splendour, invincible in battle, steady in management of weapons, able to shoot at a great distance indefatigable in battle, light-handed, of inextinguishable wrath, persevering, of untiring activity, mighty as the lions, unbearable as the Ashvins themselves will come to the field of battle placing Bhima and Arjuna in the front, then I see, O Sanjaya, that my soldiers will be slain to a mass; and those mighty and matchless warriors of divine origin will not show mercy.

द्रौपद्यास्तं परिक्लेशं न क्षंस्येते त्वमर्षिणौ।

वृष्णयोऽथ महेष्वासाः पञ्चाला वा महौजसः॥९॥

युधि सत्याभिसंधेन वासुदेवेन रक्षिताः।

प्रधक्ष्यन्ति रणे पार्थाः पुत्राणां मम वाहिनीम्॥१०॥

As they are very angry at the insult upon Draupadi. And the most powerful warriors of the Vrishni race and the Panchalas of great strength and the sons of Pritha themselves guarded by Vasudeva of indomitable strength, will defeat my son's legions.

रामकृष्णप्रणीतानां वृष्णीनां सूतनन्दना।

न शक्यः सहितुं वेगः सर्वैस्तैरपि संयुगे॥११॥

O son of charioteer, my assembled forces are incapable of standing the push as given by the Vrishnis, when commanded by Rama and Krishna.

तेषां मध्ये महेष्वासो भीमो भीमपराक्रमः।

शैक्यया वीरघातिन्या गदया विचरिष्यति॥१२॥

तथा गाण्डीवनिर्घोषं विस्फूर्जितमिवाशनेः।

गदावेगं च भीमस्य नालं सोढुं नराधिपाः॥१३॥

The mighty-warrior Bhima of terrible prowess, armed with his uplifted mace, capable of crushing every hero, will rove about in their midst. The kings on my side will not be able to stand against the twang of Gandiva, as loud as the thunder of heaven and the push of the mace of Bhima.

ततोऽहं सुहृदां वाचो दुर्योधनवशानुगः।

स्मरणीयाः स्मरिष्यामि मया या न कृताः पुरा॥१४॥

It is then that I, ever obedient to the counsels of Duryodhana, shall call to my memory the advices of my friends, which, I should have listened to beforehand.

संजय उवाच

व्यतिक्रमोऽयं सुमहांस्त्वया राजन्नुपेक्षितः।

समर्थेनापि यन्मोहात् पुत्रस्ते न निवारितः॥१५॥

Sanjaya said :

O king, you did not care for this, your great fault was that though capable you did not prevent out of affection-your son from doing what he had done.

श्रुत्वा हि निर्जितान् द्यूते पाण्डवान् मधुसूदनः।

त्वरितः काम्यके पार्थान् समभावयदच्युतः॥१६॥

Having heard the defeat at dice of the Pandavas, the slayer of Madhu, that hero of imperishable fame, went at once to the forest of Kamyaka.

द्रुपदस्य तथा पुत्राष्टद्व्यम्नपुरोगमाः।

विराटोऽष्टकेतुश्च केकयाश्च महारथाः॥१७॥

So also Dhristadyumna at the head of the sons of Drupada and Virata and Dhristaketu and those mighty warriors, the Kaikeyas.

तैश्च यत् कथितं राजन् दृष्ट्वा पार्थान् पराजितान्

चारेण विदितं सर्वं तन्मयाऽऽवेदितं च ते॥१८॥

O king, I have learnt through the spies whatever they talked of after they had seen the sons of Pandu defeated at dice.

समागम्य वृत्तस्तत्र पाण्डवैर्मधुसूदनः।

सारथ्ये फाल्गुनस्याजौ तथेत्याह च तान् हरिः॥१९॥

Having advanced towards the slayer of Madhu, the Pandavas appointed him to the charioteership of Falguni in battle; and Hari in response to their request said—"So be it."

अमर्षितो हि कृष्णोऽपि दृष्ट्वा पार्थास्तथा गतान्।

कृष्णाजिनोत्तरासंगानब्रवीच्च युधिष्ठिरम्॥२०॥

And Krishna, beholding the sons of Pritha, gone to the woods and dressed in the skins of black deer, became greatly annoyed and addressing Yudhishtira, said,

या सा समृद्धिः पार्थानामिन्द्रप्रस्थे बभूव ह।

राजसूये मया दृष्टा नृपैरन्यैः सुदुर्लभा॥२१॥

"I beheld the prosperity of the sons of Pritha at Indraprastha, on the occasion of the Rajasuya sacrifice, which could not even painfully be obtained by other kings.

यत्र सर्वान् महीपालाञ्छस्त्रतेजोभयार्दितान्।

सवङ्गाङ्गान् सपौण्ड्रोङ्गान् सचोलद्रवाडिन्धकान्॥२२॥

सागरानूपकांश्चैव ये च प्रान्ताभिवासिनः।

सिंहलान् बर्बरान् म्लेच्छान् ये च लङ्कानिवासिनः॥

पश्चिमानि च राष्ट्राणि शतशः सागरान्तिकान्।

पह्वान् दरदान् सर्वान् किरातान् यवनाञ्छकान्॥२४॥

हारहूणांश्च चीनांश्च तुषारान् सैन्धवांस्तथा।

जागुडान् रामठान् मुण्डान् स्त्रीराज्यमथ तङ्गणान्॥२५॥

केकयान् मालवांश्चैव तथा काश्मीरकानपि।

अद्राक्षमहमाहूतान् यज्ञे ते परिवेषकान्॥२६॥

'At the Rajasuya I saw also all the kings those of the Bangas and Angas, Paundras and Odras, Cholas and Dravidas and Andhakas; and the rulers of several islands and the countries on the sea-coast and the kings of the frontier dominions i.e. the chiefs of the Sinhalas, the barbarians Mlechchhas, the aboriginal tribes of Lanka and hundreds of the kings of the west and the chiefs of the sea-coast principalities and all those of the Pahlavas and the Daradas. The various tribes of the Kiratas, the Yavanas, the Cakras, the Harahunas, the Chinas, the Thukharas, the Sindavas, the Jugudas, the Ramathas and the Mundas; and

the natives of the kingdom of women, the Tanganas, the Kaikeyas, the Malavas and the inhabitants of Kashmira, who were greatly afflicted with the terror of your weapons, strength and who, having been present as you had invited them, performed various offices.

सा ते समृद्धिर्यैरात्ता चपला प्रतिसारिणी।

आदाय जीवितं तेषामहरिष्यामि तामहम्॥२७॥

That prosperity, so very ephemeral was taken away by your enemies and now rests upon them, which I shall recover from them for you by depriving them of their very life.

रामेण सह कौरव्य भीमार्जुनयमैस्तथा।

अक्रूरगदसाम्बैश्च प्रद्युम्नेनाहुकेन च॥२८॥

शृष्ट्युम्नेन वीरेण शिशुपालात्मजेन च।

दुर्योधनं रणे हत्वा सद्यः कर्णं च भारत॥२९॥

दुःशासनं सौबलेयं यश्चान्यः प्रतियोत्स्यते।

ततस्त्वं हास्तिनपुरे भ्रातृभिः सहितो वसन्॥३०॥

धार्तराष्ट्रीं श्रियं प्राप्य प्रशाधि पृथिवीमिमाम्।

O chief of the Kurus, I shall, with the help of Rama, Bhima and Arjuna and the twins and of Akura, Gada and Samba and Pradyumna and Ahuka and also with the assistance of the heroic Dhristadyumna and the son of Shishupala, kill Duryodhana and Karna in a day and so also Dushasana, Subala's son and all others who will stand against us in battle. And thereafter you shall, O Bharata, live in Hastinapur with your brothers and having in possession the prosperity that is now being enjoyed by the sons of Dhritarashtra, govern this earth."

अर्धेनमब्रवीद् राजा तस्मिन् वीरसमागमे॥३१॥

शृण्वत्स्वेतेषु वीरेषुशृष्ट्युम्नमुखेषु च।

Thereupon the king (Yudhishtira) spoke unto Krishna in the hearing of those heroes at the head of whom was Dhristadyumna whilst they were listening to him.

युधिष्ठिर उवाच

प्रतिगृह्णामि ते वाचमिमां सत्यां जनार्दन॥३२॥

Yudhishtira said :

O Janardana, I accept these words of your to be true.

अमित्रान् मे महाबाहो सानुबन्धान् हनिष्यसि।
वर्षात् त्रयोदशादूर्ध्वं सत्यं मां कुरु केशव॥३३॥
प्रतिज्ञातो वने वासो राजमध्ये मया ह्ययम्।

O mighty-armed one, slay my enemies with their followers subsequent to the expiration of the thirteen years. O Keshava, swear this to me. I really promised in the assembly of the kings to live in the woods as I am now doing.

तद्धर्मराजवचनं प्रतिश्रुत्य सभासदः॥३४॥

धृष्टद्युम्नपुरोगास्ते शमयामासुरञ्जसा।

केशवं मधुरैर्वाक्यैः कालयुक्तैर्मर्षितम्॥३५॥

Sanjay Said:

Hearing these words of the most righteous, Yudhishtira his courtiers headed by Dhristadyumna instantly pacified the indignant Keshava with sweet words most suitable to the occasion.

पाञ्चालीं प्राहुरक्लिष्टां वासुदेवस्य शृण्वतः।

दुर्योधनस्तव क्रोधाद् देवि त्यक्ष्यति जीवितम्॥३६॥

They, (the courtiers) in the hearing of Vasudeva, said to the daughter of Panchala (Draupadi), "O lady, Duryodhana shall certainly give up his life on account of your wrath.

प्रतिजानीमहे सत्यं मा शुचो वरवर्णिनी।

ये स्म तेऽक्षजितां कृष्णे दृष्ट्वा त्वां प्राहसंस्तदा

मांसानि तेषां खादन्तो हरिष्यन्ति वृकद्विजाः॥३७॥

O fair-complexioned one, we make this promise unto you and therefore grieve no more. O Krishna, the flesh of those that laughed on beholding the victory at dice will be devoured by the wolves and birds.

पास्यन्ति रुधिरं तेषां गृध्रा गोमायवस्तथा।

उत्तमाङ्गानि कर्षन्तो यैः कृष्टासि सभातले॥३८॥

तेषां द्रक्ष्यसि पाञ्चाली गात्राणि पृथिवीतले।

क्रव्यादैः कृष्यमाणानि भक्ष्यमाणानि चासकृत्॥३९॥

They themselves will be mocked; and their blood will be drunk by the jackals and vultures. O daughter of Panchala, you shall see the bodies of those that dragged you by the hair at once dragged and devoured by the carnivorous animals.

परिक्लिष्टासि यैस्तत्र यैश्चासि समुपेक्षिता।

तेषामुत्कृत्तशिरसां भूमिः पास्यति शोणितम्॥४०॥

Krishna, the blood, of those with severed heads, by whom you were much aggrieved and neglected, will be drunk by the earth."

एवं बहुविधा वाचस्त ऊचुर्भरतर्षभा।

सर्वे तेजस्विनः शूराः सर्वे चाहतलक्षणाः॥४१॥

तेषमराजेन वृता वर्षादूर्ध्वं त्रयोदशात्।

पुरस्कृत्योपयास्यन्ति वासुदेवं महारथाः॥४२॥

The foremost ones of the Bharata race uttered these and various other speeches (in order to console Draupadi). Yudhishtira made this request to those brave heroes who were all impressed with the marks of battle, that they should after the expiration of the thirteenth year (of life in the forest), come to the field (of battle) keeping Vasudeva at their head.

रामश्च कृष्णश्चधनंजयश्च

प्रद्युम्नसाम्बौ युयुधानभीमौ।

माद्रीसुतौ केकयराजपुत्राः

पाञ्चालपुत्राः सह मत्स्यराज्ञा॥४३॥

एतान् सर्वान् लोकवीरानजेयान्

महात्मनः सानुबन्धान् ससैन्यान्।

को जीवितार्थी समरेऽभ्युदीयात्

कुन्धान् सिंहान् केसरिणो यथैवा॥४४॥

Who is there that, desiring to have his existence in earth, will appear in the field of battle and encounter these most illustrious and invincible heroes (like the furious lions with erect manes) viz. Rama and Krishna and Dhananjaya, Pradyumna and Samba and Yuyudhana and Bhima and the sons of Madri and the Kaikeya and Panchala princes, attended by the king of Matsya, who will come to the battle with all their troops and attendants.

धृतराष्ट्र उवाच

यन्माब्रवीद विदुरो द्यूतकाले

त्वं पाण्डवाञ्छेप्यसि चेन्नरेन्द्र।

ध्रुवं कुरुणामयमन्तकालो

महाभयो भविता शोणितौघः॥४५॥

Dhritarashtra said :

Vidura in the occasion of the past gambling told me this "O king, you shall surely defeat the Pandavas at dice; but certainly there will ensue a terrible bloodshed, resulting in the total destruction of the Kurus."

मन्ये तथा तद् भवितेति सूत

यथा क्षत्ता प्राह वचः पुरा माम्।

असंशयं भविता युद्धमेतद्

गते काले पाण्डवानां यथोक्तम्॥४६॥

O charioteer, I think it is now almost certain what Vidura had told me of old, that undoubtedly you would happen, a most fearful battle with the Pandavas just after the expire of the said period of thirteen years.

CHAPTER 52

NALOPAKHYANA PARVA

The colloquy between Brihadashva and Yudhishtira

जनमेजय उवाच

अस्त्रहेतोर्गतिं पार्थे शक्रलोकं महात्मनि।

युधिष्ठिरप्रभृतयः किमकुर्वत पाण्डवाः॥१॥

Janamejaya said :

When the illustrious son of Pritha (Arjuna) had gone to the region of Indra with a view of obtain the arms, what did Yudhishtira and the other Pandavas do?

वैशम्पायन उवाच

अस्त्रहेतोर्गतिं पार्थे शक्रलोकं महात्मनि।

आवसन् कृष्णया सार्धं काम्यके भरतर्षभाः॥२॥

Vaishampayana said :

When the illustrious son of Pritha had gone to the region of Indra for obtaining the arms then those foremost ones of the Bharata race lived with Krishna (Draupadi) in the forest of Kamyaka.

ततः कदाचिदेकान्ते विविक्त इव शाद्वले।

दुःखार्ता भरतश्रेष्ठा निषेदुः सह कृष्णया॥३॥

धनंजयं शोचमानाः साश्रुकण्ठाः सुदुःखिताः।

तद्वियोगादितान् सर्वाञ्छोकः समभिपुप्लुवे॥४॥

Thereupon those excellent ones of the Bharata race, much aggrieved at heart, were

seated one day with Krishna on a clean and solitary turf (in the forest). They were greatly afflicted with grief; their voices were choked up with the tears and also they were overwhelmed with sorrow on account of the absence of Dhananjaya. A flood of grief passed over them, tormented as they were by his separation.

धनंजयवियोगाच्च राज्यभ्रंशाच्च दुःखिताः।

अथ भीमो महाबाहुर्युधिष्ठिरमभाषत॥५॥

Thereupon the heroic Bhima, afflicted with sorrow for the separation of Dhananjaya and the loss of kingdom, addressed Yudhishtira in the following terms.

निदेशात् ते महाराज गतोऽसौ भरतर्षभः।

अर्जुनः पाण्डुपुत्राणां यस्मिन् प्राणाः प्रतिष्ठिताः॥६॥

"O great king, this chief of the Bharata race Arjuna, has gone away in obedience to your command. On him depend the very lives of the sons of Pandu.

यस्मिन् विनष्टे पाङ्गालाः सह पुत्रैस्तथा वयम्।

सात्यकिर्वासुदेवश्च विनश्येयुर्न संशयः॥७॥

Losing Arjuna, we with all our sons, the Panchalas, as also the Satyaki and Vasudeva, are sure to die.

योऽसौ गच्छति धर्मात्मा बहून् क्लेशान् विचिन्तयन्

भवन्नियोगाद् बीभत्सुस्ततो दुःखतरं नु किम्॥८॥

For what can we grieve more than this, that the righteous Vibhatsu goes away at your behest, thinking upon the various sorrows?

यस्य बाहू संमाश्रित्य वयं सर्वे महात्मनः।

मन्यामहे जितानां तौ परान् प्राप्ता च मेदिनीम्॥९॥

Relying upon the strength of arms of that illustrious hero, we can take for granted that our enemies are already vanquished and the possession of the earth is ours.

यस्य प्रभावान्न मया सभामध्ये धनुष्यतः।

नीता लोसममुं सर्वे धार्तराष्ट्राः ससौबलाः॥१०॥

But for the intervention of that mighty-armed hero in the meeting of warriors, I could not send the descendants of Dhritarashtra with the Subalas to the other world (i.e. of death).

ते वयं बाहुबलिनः क्रोधमुत्थितमात्मनः।

सहामहे भवन्मूलं वासुदेवेन पालिताः॥११॥

We are supported by Vasudeva and are the mightiest warriors. We were constrained to suppress the wrath that had been awakened in ourselves, because you are the cause of that anger.

वयं हि सह कृष्णेन हत्वा कर्णमुखान् परान्।

स्वबाहुविजितां कृत्स्नां प्रशासेम वसुन्धराम्॥१२॥

As a matter of fact, assisted by Krishna, having slain all our foes with Karna at their head, we are in a position to rule the whole world, conquered by the might of our own arms.

भवतो द्यूतदोषेण सर्वे वयमुपप्लुताः।

अहीनपौरुषा बाला बलिभिर्बलवत्तराः॥१३॥

Although we are not devoid of manliness yet we are the most unfortunate and that is for the reason of your gambling vice. Meanwhile the foolish sons of Dhritarashtra are growing very strong with the tributes (collected from the dependant chiefs).

क्षात्रधर्मं महाराज त्वमवेक्षितुमर्हसि।

न हि धर्मो महाराज क्षत्रियस्य वनाश्रयः॥१४॥

O great king, it is necessary for you to keep in view the duties of a Kshatriya. O great king, to live in the forest should not be his duty.

राज्यमेव परं धर्मं क्षत्रियस्य विदुर्बुधाः।

स क्षत्रधर्मविद् राजा माधर्म्यान्नीनशः पथः॥१५॥

The sages have said that the duty of a Kshatriya is to rule the kingdom. O king, you, are versed in the Kshatriya moralities, should not go astray from the path of your duty, the most righteous as you are.

प्राग् द्वादशसमा राजन्धार्तराष्ट्रान् निहन्महि।

निवर्त्य च वनात् पर्थमानाय्य च जनार्दनम्॥१६॥

Calling back Partha and Janardana, let us, O king, go away from the forest and slay the descendants of Dhritarashtra even before the expiry of pledged period of twelve years.

व्यूढानीकान् महाराज जवनेव महामते।

धार्तराष्ट्रानमुं लोकं गमयामि विशाम्पते॥१७॥

सर्वानहं हनिष्यामि धार्तराष्ट्रान् ससौबलान्।

दुर्योधनं च कर्णं च यो वान्यः प्रतियोत्स्यते॥१८॥

O great monarch, O high-souled one, O king of kings, I shall send the sons of Dhritarashtra to the other world (even if they are encircled by their soldiers in battle-array) by the very push of our arms. I shall slay all the sons of Dhritarashtra accompanied by the Subalas, Duryodhana and Karna and others who will encounter me (or us) in battle.

मया प्रशमिते पश्चात् त्वमेष्यसि वनात् पुनः।

एवं कृते न ते दोषा भविष्यन्ति विशाम्पते॥१९॥

The enemies thus being slain by me, you may come back to the forest again, O king of kings, there will be no fault of yours if thus acted.

यज्ञैश्च विविधैस्तात कृतं पापमरिदम।

अवधूय महाराज गच्छेम स्वर्गमुत्तमम्॥२०॥

O sir, O chastiser of foes, if thus a sin be committed, we are able to wash it off by the performance of various sacrifices and we may ascend a superior heaven.

एवमेतद् भवेद् राजन् यदि राजा न बालिशः।

अस्माकं दीर्घसूत्रः स्याद् भवान्धर्मपरायणः॥२१॥

O monarch, such may happen, if our king be not foolish or procrastinating. Indeed you are, O king, righteous.

निकृत्या निकृतिप्रज्ञा हन्तव्या इति निश्चयः।

न हि नैकृतिकं हत्वा निकृत्या पापमुच्यते॥२२॥

Undoubtedly the deceitful persons should be done away with deceitful means. Surely it is no sin to destroy them by frauds.

तथा भारतधर्मेषु धर्मज्ञैरिह दृश्यते।

अहोरात्रं महाराज तुल्यं संवत्सरेण ह॥२३॥

O Bharata, O great prince, the pious, who are conversant in morality, have regarded a day and a night as equivalent to an entire year.

तथैव वेदवचनं श्रूयते नित्यदा विभो।

संवत्सरो महाराज पूर्णो भवति कृच्छ्रतः॥२४॥

O illustrious one, the Veda text is often heard to signify that a year, O great monarch,

passes away like a day, if one is engaged in strict devotion.

यदि वेदाः प्रमाणास्ते दिवसादूर्ध्वमच्युत।

त्रयोदश समाः कालो ज्ञायतां परिनिष्ठितः॥२५॥

Therefore regard, O one of unfading glory, accepting the authority of the Vedas, the period of thirteen years equal to a day or so.

कालो दुर्योधनं हन्तुं सानुबन्धमरिदम।

एकाचां पृथिवीं सर्वां पुरा राजन् करोति सः॥२६॥

O chastiser of foes, this is the (proper) time to kill Duryodhana with all his attendants. Otherwise, O prince, he will bring the whole world under his subjection.

द्यूतप्रियेण राजेन्द्र तथा तद् भवता कृतम्।

प्रायेणाज्ञातचर्यायां वयं सर्वे निपातिताः॥२७॥

O most excellent of princes, this has been the out-come of your love for gambling. We are almost ruined by your promise to live one year undiscovered.

न तं देशं प्रपश्यामि यत्र सोऽस्मान् सुदुर्जनः।

न विज्ञास्यति दुष्टात्मा चारैरिति सुयोधनः॥२८॥

I do not find a country where, if we live, that wicked and evil-natured Suyodhana will not be able to discover us by his spies.

अधिगम्य च सर्वान् नो वनवासमिमं ततः।

प्रव्राजयिष्यति पुनर्निकृत्याधमपूरुषः॥२९॥

And having thus traced us, that stupid one will again deceitfully banish us (to live in exile) into the woods.

यद्यस्मानभिगच्छेत पापः स हि कथंचन।

अज्ञातचर्यामुत्तीर्णान् द्वष्टा च पुनराह्वयेत्॥३०॥

If that sinful wretch beholds us to return from the woods after the expiration of that period of our undiscovered life, he will again invite us to game at dice.

द्यूतेन ते महाराज पुनर्द्यूतमवर्तत।

भवांश्च पुनराहूतो द्यूते नैवापनेष्यति॥३१॥

O great prince, the game of chance will once more begin. And then being again summoned at dice, we are sure to be banished.

स तथाक्षेषु कुशलो निश्चितो गतचेतनः।

चरिष्यसि महाराज वनेषु वसतीः पुनः॥३२॥

He (the king) is unskilled at dice and beyond doubt he looses his senses when at dice. Therefore, O great monarch, you shall have again to live in the woods.

यद्यस्मान् सुमहाराज कृपणान् कर्तुमर्हसि।

यावज्जीवमवेक्षस्व वेदधर्माश्च कृत्स्नशः॥३३॥

निकृत्या निकृतिप्रज्ञो हन्तव्य इति निश्चयः।

अनुज्ञातस्त्वया गत्वा यावच्छक्तिं सुयोधनम्॥३४॥

यथैव कक्षमुत्सृष्टो दहेदनिलसारथिः।

हनिष्यामि तथा मन्दमनुजानातु मे भवान्॥३५॥

O great prince, if it behoves you not to make us miserable for life, observe fully the teaching of the Vedas, which lay down, that verily the deceitful ought to be destroyed by the deceitful means. If I but have your command, I would go forth (to Hastinapur) and even as fire consumes heap of grass, would slay that wicked Suyodhana with all my power. It behoves you therefore, O charioteer, to grant me permission."

वैशम्पायन उवाच

एवं ब्रुवाणं भीमं तुधर्मराजो युधिष्ठिरः।

उवाच सान्त्वयन् राजा मूर्ध्न्युपाग्राय पाण्डवम्॥३६॥

And king Dharmaraja Yudhishtira, having consoled and smelling the crown of the head of that son of Pandu, Bhima, who thus (as above) addressed, spoke thus.

असंशयं महाबाहो हनिष्यसि सुयोधनम्।

वर्षात् त्रयोदशादूर्ध्वं सह गाण्डीवधन्वना॥३७॥

"You shall, O mighty-armed warrior, assisted by the wielder of the Gandiva, slay, without doubt, Suyodhana after the expiration of the pledged period of thirteen years.

यत् त्वमाभाषसे पार्थ प्राप्तः काल इति प्रभो।

अनृतं नोत्सहे वक्तुं न ह्येतन्मम विद्यते॥३८॥

O son of Pritha, as for what you say, that "O Lord, the period is complete," I dare not tell a lie, for it never finds place in my heart.

अन्तरेणापि कौन्तेय निकृतिं पापनिश्चयम्।

हन्ता त्वमसि दुर्धर्ष सानुबन्धं सुयोधनम्॥३९॥

O son of Kunti, you shall without the help of deceit, which is doubtlessly a sin, slay that irrepressible Suyodhana with all his adherents."

एवं ब्रुवति भीमं तुधर्मराजे युधिष्ठिरे।

आजगाम महाभागो बृहदश्वो महानृषिः॥४०॥

Whilst Dharmaraja Yudhishtira, was thus speaking to Bhima, there came before him that great and most illustrious sage, Brihadashva.

तमभिप्रेक्ष्यधर्मात्मा सम्प्राप्तधर्मचारिणम्।

शास्त्रवन्मधुपर्केण पूजयामासधर्मराट्॥४१॥

That righteous and high-souled monarch, Yudhishtira, worshipped the virtuous ascetic with the respectful offerings of Madhuparka (made of honey, curd clarified-butter, sugar and milk in a small cup made of some metal) whom he beheld standing before him.

आश्वस्तं चैनमासीनमुपासीनो युधिष्ठिरः।

अभिप्रेक्ष्य महाबाहुः कृपणं बह्वभाषत॥४२॥

When the great sage was seated, the mighty-armed Yudhishtira, having supplied him with the refreshments, sat before him, looking and spoke to him in the most piteous terms.

अक्षद्यूते च भगवन्धनं राज्यं च मे हतम्।

आहूय निकृतिप्रज्ञैः कितवैरक्षकोविदैः॥४३॥

"O almighty one, summoned by those evil-minded and mischievous but skillful gamblers at dice. I have been deprived of my wealth and kingdom (through gambling).

अनक्षज्ञस्य हि सतों निकृत्या पापनिष्ठयैः।

भार्या च मे सभां नीता प्राणेभ्योऽपि गरीयसी॥४४॥

I am not an expert at dice, the sinful men, having recourse to the foul means, defeated me at dice and even brought my wife, who is dearer to me than life itself, into the midst of the assembly (of heroes).

पुनर्द्यूतेन मां जित्वा वनवासं सुदारुणम्।

प्राव्राजयन् महारण्यमजिनैः परिवारितम्॥४५॥

And defeating me at dice a second time, they have exiled me into the fearful woods, where I lead a disastrous life, clad in deer-skin.

अहं वने दुर्वसतीर्वसन् परमदुःखितः।

अक्षद्यूताधिकारे च गिरः शृण्वन् सुदारुणाः॥४६॥

आर्तानां सुहृदां वाचो द्यूतप्रभृति शंसताम्।

अहं हृदि श्रिताः स्मृत्वा सर्वरात्रीर्विचिन्तयन्॥४७॥

Greatly afflicted with sorrow, I am at present leading a very distressful life in the woods. The cruel speeches which I heard uttered (by my enemies) on the occasion of the past. Gambling and the expressions of my afflicted friends regarding the game and other subjects, live still fresh in my heart and when remembered, they put me into serious thinking during the whole night.

यस्मिंश्चैव समस्तानां प्राणा गाण्डीवधन्वनि।

विना महात्मना तेन गतसत्त्व इवाभवम्॥४८॥

I am, even as deprived of my life, as I am in destitute of that high-souled wielder of the Gandiva, on whom depend the very lives of us all.

कदा द्रक्ष्यामि बीभत्सुं कृतास्त्रं पुनरागतम्।

प्रियवादिनमक्षुद्रं दयायुक्तमतन्द्रितः॥४९॥

Ah! when shall I see the swift-speaking and liberal Vibhatsu, who is so full of the milk of human kindness and aptitude, coming back to us with all the arms collected from heaven!

अस्ति राजा मया कश्चिदल्पभाग्यतरो भुवि।

भवता दृष्टपूर्वो वा श्रुतपूर्वोऽपि वा क्वचित्।

न मत्तो दुःखिततरः पुमानस्तीति मे मतिः॥५०॥

Is there a prince, on the earth, who is more wretched than I am? Have you ever heard of or seen such a one before. So far as I think, there is no such person, who is more afflicted with grief than myself."

बृहदश्व उवाच

यद् ब्रवीषि महाराज न मत्तो विद्यते क्वचित्।

अल्पभाग्यतरः कश्चित् पुमानस्तीति पाण्डवा॥५१॥

अत्र ते वर्णयिष्यामि यदि शुश्रूषसेऽनघ।

यस्त्वत्तो दुःखितारो राजाऽऽसीत् पृथिवीपते॥५२॥

Brihadashva said :

O great prince, O son of Pandu, you say that on this earth there is no such a person more wretched than yourself. O sinless monarch, I will narrate to you if you would listen to me, the history of a king who was (really) more miserable than yourself.

वैशम्पायन उवाच

अथैनमब्रवीद् राजा ब्रवीतु भगवानिति।

इमामवस्थां सम्प्राप्तं श्रोतुमिच्छामि पार्थिवम्॥५३॥

Vaishampayana said :

Thereupon the king spoke to the great sage, "O most glorious one, relate as I am desirous to hear, the history of the king who had fallen in the most distressful condition of life."

बृहदश्व उवाच

शृणु राजन्नवहितः सह भ्रातृभिरच्युता।

यस्त्वत्तो दुःखिततरो राजाऽऽसीत् पृथिवीपते॥५४॥

Brihadashva said :

O prince, O you that never lapse hear attentively, with your brothers the history of the king who was more miserable than yourself.

निषधेषु महीपालो वीरसेन इति श्रुतः।

तस्य पुत्रोऽभवन्नाम्ना नलोद्यमार्थकोविदः॥५५॥

O great king, there lived a famous prince among the Nishadhas, who was known by the name of Virasena. He had a son, named Nala, who was versed in religion (virtue) and (in the knowledge of acquiring) wealth).

स निकृत्या जितो राजा पुष्करेणेति नः श्रुतम्।

वनवासं सुदुःखार्तो भार्यया न्यवसत् सह॥५६॥

We have heard that the king was deceitfully defeated by Pushkara; and in consequence defeated by Pushkara; and in consequence thereof he dwelt in the forest with his spouse, pressed with distress.

न तस्य दासा न रथो न भ्राता न च बान्धवाः।

वने निवसतो राजञ्छिष्यन्ते स्म कदाचन॥५७॥

O king, while living in the forest, Nala had neither servants nor chariots, (nor charioteers), neither he had a brother or friends with him.

भवान् हि संवृतो वीरैर्भ्रातृभिर्देवसम्मितैः।

ब्रह्मकल्पैर्द्विजाङ्घ्र्यैश्च तस्मान्नार्हसि शोचितुम्॥५८॥

But you are encircled by your war-like brothers, who are equal to the celestials and also by the best of the twice-born Brahmanas, who are like unto Brahma himself. Consequently, O king, you should not lament.

युधिष्ठिर उवाच

विस्तरेणाहमिच्छामि नलस्य सुमहात्मनः।

चरितं वदतां श्रेष्ठ तन्ममाख्यातुमर्हसि॥५९॥

Yudhishtira said :

O foremost of the story-tellers, I am very desirous of hearing in detail the history of that illustrious king, Nala. It behoves you therefore, to tell me.

CHAPTER 53

(NALOPAKHYANA PARVA)-Continued

The words of the swan's speeches

बृहदश्व उवाच

आसीद् राजा नलो नाम वीसेनसुतो बली।

उपपन्नो गुणैरिष्टै रूपवानश्वकोविदः॥१॥

Brihadashva said :

There was a heroic king, named Nala the son of Virasena. He was possessed of desirable attainments, handsome and well-acquainted with the management of horses.

अतिष्ठन्मनुजेन्द्राणां मूर्ध्नि देवपतिर्यथा।

उपर्युपरि सर्वेषामादित्य इव तेजसा॥२॥

ब्रह्मण्यो वेदविच्छूरो निषधेषु महीपतिः।

अक्षप्रियः सत्यवादी महानक्षौहिणीपतिः॥३॥

He stood at the head of all the princes, even as the king of the celestials; and exalted above all, was equal to the sun in splendour. He was the well-wisher of the Brahmanas and the lord of the Nishadhas. He was truthful, the commander of a mighty force, consisting of cavalry and infantry and a large number of chariots and elephants but fond of gaming at dice.

ईप्सितो वरनारीणामुदारः संयतेन्द्रियः।

रक्षिताथन्विनां श्रेष्ठः साक्षादिव मनुः स्वयम्॥४॥

He was beloved of women, high-souled and with all passions checked. He was also the refuge of all and the best of bowmen and was like Manu himself.

तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः।

शूरः सर्वगुणैर्युक्तः प्रजाकामः स चाप्रजः॥५॥

Like him (Nala) there was a king among the Vidarbhas, named Bhima, who was warlike, possessor of immense power and all accomplishments and beloved of his subjects. But with all these virtues he was without an issue.

स प्राज्ये परं यत्नमकरोत् सुसमाहितः।

तमभ्यगच्छद् ब्रह्मर्षिर्दमनो नाम भारत॥६॥

He, with a fixity of purpose, made great endeavour for obtaining issue. O Bharata, there came before him, a Brahmarishi named Damana.

तं स भीमः प्रजाकामस्तोषयामासधर्मवित्।

महिष्या सह राजेन्द्र सत्कारेण सुवर्चसम्॥७॥

तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ।

कन्यारत्नं कुमारंश्च त्रीनुदारान् महायशः॥८॥

Thereupon, O king of kings, the virtuous prince, Bhima, assisted by his wife, satisfied that revered sage with the most respectful offerings. Damana, thus pleased, conferred upon the king and his spouse a boon of a daughter like unto a jewel and three sons possessed of liberal heart and great fame.

दमयन्तीं दमं दान्तं दमनं च सुवर्चसम्।

उपपन्नान् गुणैः सर्वैर्भीमान् भीमपराक्रमान्॥९॥

The daughter and the three sons were named Damayanti and Dama, Danta and the illustrious Damana. The latter were possessed of all the virtues, most fearful and of terrible might.

दमयन्ती तु रूपेण तेजसा यशसा श्रिया।

सौभाग्येन च लोकेषु यशः प्राप्त सुमध्यमा॥१०॥

But Damayanti of slender waist, obtained celebrity all over the world in beauty and brightness and in good name, luck and glory.

अथ तां वयसि प्राप्ते दासीनां समलंकृताम्।

शतं शतं सखीनां च पयुषासच्छचीमिव॥११॥

And when she attained to age, hundreds and hundreds of female servants and hand-maids, decked in ornaments, waited on her like Sachi herself.

तत्र स्म राजते भैमी सर्वाभरणभूषिता।

सखीमध्येऽनवद्याङ्गी विद्युत्सौदामनी यथा॥१२॥

There shone in the midst of her hand-maids the daughter of Bhima, of beautiful features

and decked with all ornaments like the bright lightning of the sky.

अतीव रूपसम्पन्ना श्रीरिवायतलोचना।

न देवेषु न यक्षेषु तादृग् रूपवती क्वचित्॥१३॥

The damsel was possessed of extra-ordinary beauty and large eyes and was like Lakshmi (the goddess of riches) herself. Indeed, there was none among the celestials or the Yakshasa who could be compared with her.

मानुषेष्वपि चान्येषु दृष्टपूर्वाथवा श्रुता।

चित्तप्रसादनी बाला देवानामपि सुन्दरी॥१४॥

No body among men or others, was possessed of such beauty, seen or heard of. In fact, the damsel was most pleasant to look at and more handsome than the celestials.

नलश्च नरशार्दूलो लोकेष्वप्रतिमो भुवि।

कन्दर्प इव रूपेण मूर्तिमानभवत् स्वयम्॥१५॥

That foremost of men, Nala, was peerless in the worlds; because on earth he resembled in beauty Kandarpa (the god of love) himself in his embodied form.

तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात्।

नैषधस्य समीपे तु दमयन्तीं पुनः पुनः॥१६॥

Moved with admiration, they (the heralds) again and again uttered the praises of Nala before her (Damayanti) and those of Damayanti before the king of the Nishadhas, Nala.

तयोरदृष्टः कामोऽभूच्छृण्वतोः सततं गुणान्।

अन्योन्यं प्रति कौन्तेय स व्यवर्धत हृच्छयः॥१७॥

Although they had not seen each other, yet they conceived a love (for each other) produced by their repeatedly hearing each other's accomplishments. O son of Kunti, that mutual attachment began to grow very strong.

अशक्नुवन् नलः कामं तदाधारयितुं हृदा।

अन्तःपुरसमीपस्थे वन आस्ते रहोगतः॥१८॥

And then Nala, incapable of holding it in his bosom, passed much of his time in solitude in the gardens adjacent to the inner apartments (of his palace).

न ददर्श ततो हंसान् जातरूपपरिष्कृतान्।

वने विचरतां तेषामेकं जचाह पक्षिणम्॥१९॥

There he saw, one day, a lot of swans, with golden wings, roving in those woods. Of them he caught one with his hands.

ततोऽन्तरिक्षगो वाचं व्याजहार नलं तदा।

हन्तव्योऽस्मि न ते राजन् करिष्यामि तव प्रियम्॥२०॥

Thereupon that sky-roving one spoke unto Nala. "O king, it behoves you not to kill me. I will render some good to you.

दमयन्तीसकाशे त्वां कथयिष्यामि नैषध।

यथा त्वदन्यं पुरुषं न सा मंस्यति कर्हिचित्॥२१॥

O prince of the Nishadhas, I will speak of you before Damayanti and in such a manner that she will never mind to have any other person (for her lord) but yourself."

एवमुक्तस्ततो हंसमुत्सर्ज्य महीपतिः।

ते तु हंसाः समुत्पत्य विदर्भानगमस्ततः॥२२॥

Thus spoken, the king liberated the swan. Thereafter the swans, spreading their wings, betook themselves to the country of the Vidharbhas.

विदर्भनगरीं गत्वा दमयन्त्यास्तदान्तिके।

निपेतुस्ते गरुत्मन्तः सा ददर्श च तान् खगान्॥२३॥

Arriving at the city of the Vidharbhas the birds alighted from heaven before Damayanti, who also beheld them.

सा तानद्भुतरूपान् वै दृष्ट्वा सखिगणावृता।

हृष्टा ग्रहीतुं खगमांस्त्वरमाणोपचक्रमे॥२४॥

Damayanti surrounded by her hand-maids, having seen those birds of extraordinary beauty, desired to catch those rovers of the skies without loss of time.

अथ हंसा विसृपुः सर्वतः प्रमदावने।

एकैकशस्तदा कन्यास्तान् हंसान् समुपाद्रवन्॥२५॥

Thereupon the swans fled in all directions in that charming forest; and the ladies ran after them, each pursuing one.

दमयन्ती तु यं हंसं समुपाधावदन्तिके।

स मानुषीं गिरं कृत्वा दमयन्तीमथाब्रवीत्॥२६॥

The swan which Damayanti pursued, led her into a solitary corner of the gardens and addressed her a human speech the following words,

दमयन्ति नलो नाम निषधेषु महीपतिः।

अश्विनोः सदृशो रूपे न समास्तस्य मानुषाः॥२७॥

"O Damayanti, there is a prince among the Nishadhas, named Nala, who is in beauty, like the Ashvins; and he has not his equal among men.

कन्दर्प इव रूपेण मूर्तिमानभवत् स्वयम्।

तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनी॥२८॥

सफलं ते भवेज्जन्म रूपं चेदं सुमध्यमे।

वयं हि देवगन्धर्वमनुष्योरगराक्षसान्॥२९॥

दृष्टवन्तो न चास्माभिर्दृष्टपूर्वस्तथाविधः।

त्वं चापि रत्नं नारीणां नरेषु च नलो वरः॥३०॥

विशिष्टया विशिष्टेन संगमो गुणवान् भवेत्।

In beauty he is like Kandarpa (the god of love) himself in his embodied form. O fair complexioned one, if you becomes his wife. O you of slender waist, your birth and also your beauty may be of some avail. We have, as a matter of fact, seen celestials, Gandharvas, men, Nagas and Rakshasas; but never have we seen one like him (Nala). As you are a jewel among the maidens, so Nala is the best among men. The best united with the best is of merit.

एवमुक्ता तु हंसेन दमयन्ती विशांपते॥३१॥

अब्रवीत् तत्र तं हंसं त्वमप्येवं नले वद।

तथेत्युक्त्वाण्डजः कन्यां विदर्भस्य विशाम्पते।

पुनरागम्य निषधान् नले सर्वं न्यवेदयत्॥३२॥

O Prince, Damayanti was in the above way addressed by the swan. She (Damayanti) in return said to the swan, "you also thus speak unto Nala." O Prince, the bird having uttered to the daughter of Vidharbha "So be it" returned to the country of the Nishadhas and described everything to Nala himself.

CHAPTER 54

(NALOPAKHYANA PARVA)-Continued

The embassy of Nala

बृहदश उवाच

दमयन्ती तु तच्छ्रुत्वा वचो हंसस्य भारता।

ततः प्रभृति न स्वस्था नलं प्रति बभूव सा॥३३॥

Brihadashva said :

O Bharata hearing the words of the swan, Damayanti thence forth became restless on account of her anxiety for Nala.

ततश्चिन्तापरा दीना विवर्णवदना कृशा।

बभूव दमयन्ती तु निःश्वासपरमा तदा॥१॥

For this reason, Damayanti became filled with great anxiety and grief; and sighing heavily became lean and pale-faced.

ऊर्ध्वदृष्टिर्ध्यानपरा बभूवोन्मत्तदर्शना।

पाण्डुवर्णा क्षणेनाथ हृच्छयाविष्टचेतना॥३॥

She always gazed on high with contemplative turn of mind and looked like a dementate. Possessed by the god of love, she also became pale and slender.

न शय्यासनभोगेषु रतिं विन्दति कर्हिचित्।

न नक्तं न दिवा शेते हहेति रुदती पुनः॥४॥

She had no desire for the enjoyments, either of beds or seats. And she did not lie down either during the day or night and lamented again and again with the exclamations of Ah and Alas.

तामस्वस्थां तदाकारां सख्यस्ता जगुरिङ्गितैः।

ततो विदर्भपतये दमयन्त्याः सखीजनः॥५॥

न्यवेदयत् तामस्वस्थां दमयन्तीं नरेश्वरे।

तच्छ्रुत्वा नृपतिर्भीमो दमयन्तीं सखीगणात्॥६॥

चिन्तयामास तत् कार्यं सुमहत् स्वां सुतां प्रति।

किमर्थं दुहिता मेऽद्य नातिस्वस्थेव लक्ष्यते॥७॥

O King, the hand-maids, of Damayanti beholding her that condition and features, represented them to the ruler of Vidharbha. The king Bhima hearing all from the hand-maids was set to serious thinking regarding the affair of his daughter; he thought within, himself why was it that his daughter seemed to be so uneasy at present.

स समीक्ष्य महीपालः स्वां सुतां प्राप्तयौवनाम्।

अपश्यदात्मना कार्यं दमयन्त्याः स्वयंवरम्॥८॥

The king, seeing his daughter had attained to puberty, observed in his mind that it was his own duty to make arrangements for Damayanti's Svayamvara (marriage).

स संनिमन्त्रयामास महीपालान् विशाम्पतिः।

एषोऽनुभूयतां वीराः स्वयंवर इति प्रभो॥९॥

O exalted one, the king united all the rulers of the earth saying, "O heroes, the Svayamvara ceremony of Damayanti is going to be held."

श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम्।

अभिजग्मुस्ततो भीमं राजानो भीमशासनात्॥१०॥

हस्त्यश्चरथघोषेण पूरयन्तो वसुन्धराम्।

विचित्रमाल्याभरणैर्बलैर्दृश्यैः स्वलंकृतैः॥११॥

तेषां भीमो महाबाहुः पार्थिवानां महात्मनाम्।

यथार्हमकरोत् पूजां तेऽवसंस्तत्र पूजिताः॥१२॥

Having learnt of Damayanti's Svayamvara (marriage), all the kings, the rulers of the earth, in obedience to the invitation of Bhima, came to him. The earth was filled with the noise caused by the clatter of the cars, the neighing of horses and the roars of elephants; and those high-souled rulers of the earth, who came with their fair-complexioned battalions decked in ornaments and handsome garlands, were received by that heroic Bhima with the most suitable offerings. Thus honoured by a respectful reception, the kings took up their abodes (in the city of Bhima).

एतस्मिन्नेव काले तु सुराणामृषिसत्तमौ।

अटमानौ महात्मानाविन्दलोकमितो गतौ॥१३॥

नारदः पर्वतश्चैव महाप्राज्ञौ महाव्रतौ।

देवराजस्य भवनं विविशाते सुपूजितौ॥१४॥

At this juncture, those most exalted of the divine sages, the illustrious, greatly wise and austere Narada and Parvata, having arrived at the regions of Indra, obtained admittance into his palace with a respectful reception.

तावर्चयित्वा मघवा ततः कुशलमव्ययम्।

पप्रच्छानामयं चापि तयोः सर्वगतं विभुः॥१५॥

The illustrious Maghavat (Indra), having offered them proper worship, inquired after their everlasting welfare and peace regarding all matters.

नारद उवाच

आवयोः कुशलं देव सर्वगतमीश्वर।

लोके च मघवन् कृत्स्ने नृपाः कुशलिनो विभो॥१६॥

Narada said :

O Lord, O God, we enjoy peace as regards all matters; and O Maghavat, O illustrious one, so also the beings of the entire world.

बृहदश्व उवाच

नारदस्य वचः श्रुत्वा पप्रच्छ बलवृत्रहा।

धर्मज्ञाः पृथिवीपालास्त्यक्तजीवितयोधिनः॥१७॥

शस्त्रेण निधनं काले ये गच्छन्त्यपराङ्मुखाः।

अयं लोकोऽक्षयस्तेषां यथैव मम कामधुक्॥१८॥

क्व नु ते क्षत्रियाः शूरा न हि पश्यामि तानहम्।

आगच्छतो महीपालान् दयितानतिथीन् मम॥१९॥

एवमुक्तस्तु शक्रेण नारदः प्रत्यभाषत।

Brihadashva said :

Hearing the speeches of Narada the slayer of Bala and Vitra, asked, "Where are those war-like Kshatriyas and why do I not find those princes, coming to me, as they are my most favourite guests? They are the virtuous rulers of the earth, renouncing their life in battle. Your meet death by weapons, when time is come; and never turn their faces away from the battle; their is this world, eternal unto them and bestowing upon them all the objects of enjoyments, even as it does to me. Narada, thus addressed by Shakra, said in reply.

नारद उवाच

शृणु मे मघवन् येन न दृश्यन्ते महीक्षितः॥२०॥

विदर्भराज्ञो दुहिता दमयन्तीति विश्रुता।

रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः॥२१॥

Narada said :

O Maghavat, listen to me, why the rulers of the earth are not being seen by you now. The king of the Vidharbhas has a daughter the famous Damayanti; who, in beauty, surpasses all the women of the earth.

तस्याः स्वयंवरः शक्र भविता न चिरादिव।

तत्र गच्छन्ति राजानो राजपुत्राश्च सर्वशः॥२२॥

O Shakra, her Svāyamvara will shortly take place. There the kings and princes are going from all directions.

तां रत्नभूतां लोकस्य प्रार्थयन्तो महीक्षितः।

काङ्क्षन्ति स्म विशेषेण बलवृत्रनिषूदन॥२३॥

O slayer of Bala and Vitra, the kings, desirous of getting that pearl of the earth, all desire to have her most eagerly.

एतस्मिन् कथ्यमाने तु लोकपालाश्च साग्निकाः।

आजगमुर्देवराजस्य समीपममरोत्तमाः॥२४॥

While they were discoursing thus, the most excellent of the immortals, the Lokapalas, (with Agni among them) came before the king of heaven, Indra.

ततस्ते सुश्रुवुः सर्वे नारदस्य वचो महत्।

श्रुत्वैव चाब्रुवन् हृष्टा गच्छामो वयमप्युत॥२५॥

They then all heard the speeches of Narada pregnant with lofty ideas and becoming greatly delighted to hear them said that they would also go there.

ततः सर्वे महाराज सगणाः सहवाहनाः।

विदर्भानभिजग्मुस्ते यतः सर्वे महीक्षितः॥२६॥

O great king, mounted on their vehicles, accompanied by their attendants, they all betook themselves to the country of the Vidharbhas where all the rulers of the earth had gone.

नलोऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम्।

अभ्यगच्छददीनात्मा दमयन्तीमनुव्रतः॥२७॥

O son of Kunti, the lofty-minded king, Nala, hearing of the assembly of the kings, set out, thinking of Damayanti.

अथ देवाः पथि नलं ददृशुर्भूतले स्थितम्।

साक्षादिव स्थितं मूर्त्या मन्मथं रूपसम्पदा॥२८॥

The celestials saw Nala on the way walking on the earth. In beauty he resembled even the god of love himself in his embodied form.

तं दृष्ट्वा लोकपालास्ते भ्राजमानं यथा रविम्।

तस्युर्विगतसंकल्पा विस्मिता रूपसम्पदा॥२९॥

The Lokapalas, having seen him resplendent as the sun, were struck with astonishment at his wealth of beauty; and they, therefore, abandoned their idea (of getting her).

ततोऽन्तरिक्षे विष्टभ्य विमानानि दिवौकसः।

अब्रुवन् नैषधं राजन्नवतीर्य नभस्तलात्॥३०॥

The celestials, leaving their cars, alighted from heaven and (then) addressed the king of the Nishadhas thus.

भो भो निषधराजेन्द्र नल सत्यव्रतो भवान्।

अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम॥३॥

“O the most exalted of the rulers of the Nishadhas, O Nala, O you who do observe the vow of truth, O the foremost of men, help us; be our messenger.”

CHAPTER 55

(NALOPAKHAYANA PARVA)-Continue

Nala's embassy of the gods

बृहदश्व उवाच

तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत।

अथैतान् परिप्रच्छ कृताञ्जलिरुपस्थितः॥१॥

के वै भवन्तः कक्षासौ यस्याहं दूत ईप्सितः।

किं च तद् वो मया कार्यं कथयध्वं यथातथम्॥२॥

Brihadashva said :

O Bharata, Nala promised to them (the celestials) saying that he would do it; and then, approaching with folded hands, asked them, “Who are you? And who is he, by whom I am desired to be his messenger? what further shall I render to you; tell me what really is.”

एवमुक्तो नैषधेन मघवानभ्यभाषत।

अमरान् वै निबोधास्मान् दमयन्त्यर्थागतान्॥३॥

Maghavat, being thus addressed by the king of the Nishadhas, said in reply, “Be informed that we, the celestials, come here for Damayanti.

अहमिन्द्रोऽयमग्निश्च तथैवायमपां पतिः।

शरीरान्तकरो नृणां यमोऽयमपि पार्थिव॥४॥

O king I am Indra, this one is Agni; he is the lord of the waters and this is even Yama, the destroyer of human bodies.

त्वं वै समागतानस्मान् दमयन्त्यै निवेदय।

लोकपाला महेन्द्राद्याः समायान्ति दिदृक्षवः॥५॥

Do you inform Damayanti that we, Lokapalas with Mahendra at our head, are all come and going to the assembly (of the heroes), filled with the desire of witnessing (the Svayamvara).

प्राप्तुमिच्छन्ति देवास्त्वां शक्रोऽग्निर्वरुणो यमः।

तेषामन्यतमं देवं पतित्वे वरयस्व ह॥६॥

And the gods-Shakra, Agni, Vasava and Yama, all desire to win you. Hence choose one of them for your husband.”

एवमुक्तः स शक्रेण नलः प्राञ्जलिरब्रवीत्।

एकार्थं समुपेतं मां न प्रेषयितुमर्हथ॥७॥

Nala, being thus spoken to by Shakra, requested them with folded hands not to send him, as he also has come with the same purpose.

कथं तु जातसंकल्पः स्त्रियमुत्सृजते पुमान्।

परार्थमीदृशं वक्तुं तत् क्षमन्तु महेश्वरराः॥८॥

“O gods, pardon me; and how it is that a person, who is in the same way determined (to get Damayanti), can dare speak to the damsel on behalf of others.”

देवा ऊचुः

करिष्य इति संश्रुत्य पूर्वमस्मासु नैषध।

न करिष्यसि कस्मात् त्वं व्रज नैषध मा चिरम्॥९॥

The Gods said :

O king of the Nishadhas, you promised to us beforehand that you would do it. O king of the Nishadhas, why, therefore will you not act up to it? Tell us without (a moment's) hesitation.

बृहदश्व उवाच

एवमुक्तः स देवैस्तैर्नैषधः पुनरब्रवीत्।

सुरक्षितानि वेश्मानि प्रवेष्टुं कथमुत्सहे॥१०॥

Brihadashva said :

The king of the Nishadhas, being thus spoken by the gods, said again to them: “How can I dare enter those palaces so well-guarded.”

प्रवेक्ष्यसीति तं शक्रः पुनरेवाभ्यभाषत।

जगाम स तथेत्युक्त्वा दमयन्त्या निवेशनम्॥११॥

Indra again said to him in reply “you shall get access.” Nala, saying “so be it,” repaired to the mansion of Damayanti.

ददर्श तत्र वैदर्भी सखीगणसमावृताम्।

देदीप्यमानां वपुषा श्रिया च वरवर्णिनीम्॥१२॥

There he saw the daughter of the ruler of Vidharbhas, who was encircled by her hands-minds, effulgent in beauty and form and of fair color.

अतीवसुकुमाराङ्गीं तनुमध्यां सुलोचनाम्।

आक्षिपन्तीमिव प्रभां शशिनः स्वेन तेजसा॥१३॥

She also possessed extraordinarily symmetrical handsome limbs, slender waist and fair eyes; her splendour was supposed to eclipse the light of the moon.

तस्य दृष्ट्वैव बबुधे कामस्तां चारुहासिनीम्।

सत्यं चिकीर्षमाणस्तुधारयामास हृच्छयम्॥१४॥

His (Nala's) love increased at the very sight of that sweet smiling one (Damayanti). But being desirous of carrying out the truth, he repressed the love (that was aroused in him).

ततस्ता नैषधं दृष्ट्वा सम्भ्रान्ताः परमाङ्गनाः।

आसनेभ्यः समुत्पेतुस्तेजसा तस्यधर्षिताः॥१५॥

Then beholding the king of the Nishadhas, all the respectable and beautiful ladies sprang up from their seats, possessed as they were by the splendour (of his beauty).

प्रशशंसुश्च सुप्रीता नलं ता विस्मयान्विताः।

न चैनमभ्यभाषन्त मनोभिस्त्वभ्यपूजयन्॥१६॥

Filled with amazement and highly gratified, they praised Nala; but they spoke nothing to him, only worshipped him in the mind.

अहो रूपमहो कान्तिरहोर्धैर्यं महात्मनः।

कोऽयं देवोऽथवा यक्षो गन्धर्वो वा भविष्यति॥१७॥

Oh! what beauty, what effulgence and what patience are possessed by this high-souled one! Who is he! Is he a god or a Yaksha or a Gandharva?

न तास्तं शक्नुवन्ति स्म व्याहर्तुमपि किंचन।

तेजसाधर्षितास्तस्य लज्जावत्यो वराङ्गनाः॥१८॥

Those most excellent women, over-powered by his splendour and out of bashfulness, were not at all able to go near or address him.

अथैनं स्मयमानं तु स्मितपूर्वाभिभाषिणी।

दमयन्ती नलं वीरमभ्यभाषत विस्मिता॥१९॥

Filled as she was with amazement, yet Damayanti, smilingly addressed the heroic Nala, who, also gently smiled at her. She smilingly said thus.

कस्त्वं सर्वानिवद्याङ्गं मम हृच्छयवर्धन।

प्राप्तोऽस्यमरवद् वीर ज्ञातुमिच्छामि तेऽनघ॥२०॥

कथमागमनं चेह कथं चासि न लक्षितः।

सुरक्षितं हि मे वेश्म राजा चैवोचशासनः॥२१॥

एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह।

"Who are you, O you of beautiful form, you have aroused love in me. O warlike one, O sinless one, I desire to know how have you come here. Why have you come here! And how is it you have not been perceived by any body? Indeed, my palace is so well-guarded; and so strict are the commands of the king." Being thus addressed by the daughter of Vidharbha king, Nala said to her in reply-

नल उवाच

नलं मां विद्धि कल्याणि देवदूतमिहागतम्॥२२॥

देवास्त्वां प्राप्तुमिच्छन्ति शक्रोऽर्चिर्वरुणो यमः।

तेषामन्यतमं देवं पतिं वरय शोभने॥२३॥

Nala said :

"O handsome damsel, know me by the name of Nala; I have come here as the messenger of the gods. The gods, Shakra, Agni, Varuna and Yama, all desire to have you. O beautiful one, choose one of the celestials as your husband.

तेषामेव प्रभावेण प्रविष्टोऽहमलक्षितः।

प्रविशन्तं न मां कश्चिदपश्यन्नाप्यवारयत्॥२४॥

It is through the influence of those celestials I have entered the palace undiscovered and for this reason also that none has perceived me, nor put obstacles in my way.

एतदर्थमहं भद्रे प्रेषितः सुरसत्तमैः।

एतच्छ्रुत्वा शुभे बुद्धिं प्रकुरुष्व यथेच्छसि॥२५॥

O respected one, I have been sent by the illustrious gods on this errand. O lucky one, form your opinion by hearing this, as you please.

CHAPTER 56

(NALOPAKHYANA PARVA)-Continued

Nala's embassy of the gods

बृहदश्व उवाच

सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत्।

प्रणयस्व यथाश्रद्धं राजन् किं करवाणि ते॥१॥

Brihadashva said :

Saluting the celestials, (Damayanti) smilingly said to Nala, "O king! love me with due respect and say what shall I do for you.

अहं चैव हि यच्चाव्यन्ममास्ति वसु किंचन।

तत् सर्वं तव विश्रब्धं कुरु प्रणयमीश्वर॥२॥

Myself and whatever riches that I have got are all yours. O lord, make love with full confidence.

हंसानां वचनं यत् तु तन्मां दहति पार्थिव।

त्वत्कृते हि मया वीर राजानः संनिपातिताः॥३॥

O prince, the speeches of the swans are burning me out. It is for you indeed, O lord I have caused the kings assemble here.

यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद।

विषमग्निं जलं रज्जुमास्थस्ये तव कारणात्॥४॥

O the bestower of honor, if you forsake me who worship you, I must have recourse to either poison or fire, water or the rope for your sake."

एवमुक्तस्तु वैदर्भ्यां नलस्तां प्रत्युवाच ह।

तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि॥५॥

Thus addressed by the daughter of the king of the Vidharbhas, Nala said to her in reply: "How is it that you choose a man rejecting the Lokapalas (guardians of the worlds) who are present?

येषामहं लोककृतामीश्वराणां महात्मनाम्।

न पादरजसा तुल्यो मनस्ते तेषु वर्तताम्॥६॥

Do you lead your heart towards those illustrious celestials, who are the creators of the worlds and even with the dust of whose feet I am not equal.

विप्रियं ह्याचरन् मर्त्यो देवानां मृत्युमृच्छति।

त्राहि मामनवद्याङ्गि वरयस्व सुरोत्तमान्॥७॥

By offending the celestials, the mortals receive death. Therefore, O beauteous lady, save me by choosing one of the gods for your lord.

विरजांसि च वासांसि दिव्याश्चित्राः स्रजस्तथा।

भूषणानि तु मुख्यानि देवान् प्राप्य तु भुङ्क्ष्व वै॥८॥

By choosing the celestials you will enjoy garments unsullied with dust, gaudy garlands of variegated color and superior ornaments.

य इमां पृथिवीं कृत्स्नां संक्षिप्य चसते पुनः।

हुताशमीशं देवानां का तं न वरयेत् पतिम्॥९॥

What lady will not accept as her husband Hutasha, who, by reducing the dimensions of this entire earth, swallows it also?

यस्य दण्डभयात् सर्वे भूतग्रमाः समागताः।

धर्ममेवानुरुध्यन्ति का तं न वरयेत् पतिम्॥१०॥

What lady will not accept him as her husband, by the terror of whose club all the assembled creatures are propelled to walk in the path of virtue!

धर्मात्मानं महात्मानं दैत्यदानवमर्दनम्।

मेहेन्द्रं सर्वदेवानां का तं न वरयेत् पतिम्॥११॥

What lady will not accept as her husband Mahendra, who is the lord of the gods and who is the most virtuous and illustrious and who is also the repressor of the Daityas and the Danavas.

क्रियतामविशङ्केन मनसा यदि मन्यसे।

वरुणं लोकपालानां सुहृद्वाक्यमिदं शृणु॥१२॥

Should you cherish in you heart (the love of Varuna among the guardians of the worlds, do so without delay. Hear this my friendly advice.

नैषधेनैवमुक्ता सा दमयन्ती वचोऽब्रवीत्।

समाप्लुताभ्यां नेत्राभ्यां शोकजेनाथ वारिणा॥१३॥

Thus addressed by the king of the Nishadhas, Damayanti spoke to him with eyes overflowed by the tears produced by sorrow.

देवेभ्योऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते।

वृणे त्वामेव भर्तारं सत्यमेतद् ब्रवीमि ते॥१४॥

O the ruler of the earth, to tell you the truth, I accept you for my lord after I have saluted all the celestials,

तामुवाच ततो राजा वेपमानां कृताञ्जलिम्।

दौत्येनागत्य कल्याणि तथा भद्रे विधीयताम्॥१५॥

The king, who had come on the mission of the gods, answered her thus who was trembling (with fear), standing with joined hands, 'O blessed one, O gentle one, do what you please.

कथं ह्यहं प्रतिश्रुत्य देवतानां विशेषतः।

परार्थे यत्नमारभ्य कथं स्वार्थमिहोत्सहे॥१६॥

Having promised the celestials specially and come in their interest, how can I venture to look to my own (interest).

एषधर्मो यदि स्वार्थो ममापि भविता ततः।

एवं स्वार्थं करिष्यामि तथा भद्रे विधीयताम्॥१७॥

If virtue be consistent with the seeking of one's own interest, I will surely look to it and so also do you, O gentle one, act according to this (principle).

ततो बाष्पाकुलां वाचं दमयन्ती शुचिस्मिता।

प्रत्याहरन्ती शनकैर्नलं राजानमब्रवीत्॥१८॥

Thereupon Damayanti, whose words were choked up with tears, spoke to Nala with blameless smiles.

उपायोऽयं मया दृष्टो निरपायो नरेश्वर।

येन दोषो न भविता तव राजन् कथंचन॥१९॥

"O the most supreme among men, I find out this sinless way, following which no sin, whatever, O king, will hang upon you.

त्वं चैव हि नरश्रेष्ठ देवाश्चेन्द्रपुरोगमाः।

आयान्तु सहिताः सर्वे मम यत्र स्वयंवरः॥२०॥

O the foremost of men, yourself and the celestials with Indra at their head, all come together when my Svayamvara takes place.

ततोऽहं लोकपालानां संनिधौ त्वां नरेश्वर।

वरयिष्ये नरव्याघ्र नैवं दोषो भविष्यति॥२१॥

O the best of men, there I will accept you for my lord among the guardians of the world. Thus, O foremost of men, there will be no blame hanging upon you.

एवमुक्तस्तु वैदर्भ्या नलो राजा विशाम्पते।

आजगाम पुनस्तत्र यत्र देवाः समागताः॥२२॥

O ruler of the earth! thus addressed by the daughter of the king of the Vidarbhas, king Nala returned where the assembled celestials took their quarters.

तमपश्यंस्तथाऽऽयानां लोकपाला महेश्वराः।

दृष्ट्वा चैनं ततोऽपृच्छन् वृत्तान्तं सर्वमेव तम्॥२३॥

Thereupon the great lords, who are the guardians of the world, seeing him approach, to

them, inquired of him about all that had taken place there.

कच्चिद् दृष्ट्वा त्वया राजन् दमयन्ती शुचिस्मिता।

किमब्रवीच्च नः सर्वान् वद भूमिष तेऽनघ॥२४॥

"O Prince, did you see Damayanti of blameless smiles? O blameless one, O Prince, tell us all whatever she pronounced.

नल उवाच

भवद्भिरहमादिष्टो दमयन्त्या निवेशनम्।

प्रविष्टः सुमहाकक्षं दण्डिभिः स्थविरैर्वृतम्॥२५॥

Nala said :

At your behest, I entered the mansion of Damayanti consisting of large and beautiful chambers and guarded by old guards with bludgeons in their hands.

प्रविशन्तं च मां तत्र न कश्चिद् दृष्ट्वान् नरः।

ऋते तां पार्थिवसुतां भवतामेव तेजसा॥२६॥

When I entered, no man, through your influence, discovered me there except the daughter of the king.

सख्यश्चास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः।

विस्मिताश्चाभवन् सर्वा दृष्ट्वा मां विबुधेश्वराः॥२७॥

I was perceived by her hand-maids, whom I saw too. O the foremost of the gods, beholding me they were all struck with amazement.

वर्ण्यमानेषु च मया भवत्सु रुचिरानना।

मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः॥२८॥

O the most excellent of the celestials, although I related all about you, yet the fair-complexioned one settled her mind to choose me for her lord.

अब्रवीच्चैव मां बाला आयान्तु सहिताः सुराः।

त्वया सह नरव्याघ्र मम यत्र स्वयंवरः॥२९॥

The Maiden said :

O the foremost of men, I wish the assembled celestials would come with you where my Svayamvara will take place.

तेषामहं संनिधौ त्वां वरयिष्यामि नैषध।

एवं तव महाबाहो दोषो न भवितेति ह॥३०॥

O king of Nishadhas, I will choose you among those celestials. O you mighty-armed

warrior, if this be done, no blame will surely touch you.

एतावदेव विबुधा यथावृत्तमुपाहतम्।

मयाशेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः॥३१॥

O the exalted of gods, this is all, I relate to you what happened there. O the lords of the gods, it behoves, you therefore, to settle everything finally.

CHAPTER 57

(NALOPAKHYANA PARVA)-Continued

The Svayamvara of Damayanti

बृहदश्व उवाच

अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा।

आजुहाव महीपालान् भीमो राजा स्वयंवरे॥१॥

Brihadashva said :

When the auspicious hour, the sacred lunar day and the propitious season set in the king Bhima summoned all the rulers of the earth to the Svayamvara.

तच्छ्रुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः।

त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः॥२॥

Hearing this, all the rulers of the earth, repressed by her love and filled with the desire for Damayanti, repaired (to the Svayamvara).

कनकस्तम्भरुचिरं तोरणेन विराजितम्।

विविशुस्ते नृपा रङ्गं महार्सिहा इवाचलम्॥३॥

Those kings entered the amphi-theater furnished with golden pillars and adorned with beautiful gates even as the furious lions force their way into the mountain caves.

तत्रासनेषु विविधेष्वामीनाः पृथिवीक्षिताः।

सुरभिस्त्र्यम्बराः सर्वे प्रमृष्टमणिकुण्डलाः॥४॥

There all the rulers of the earth decked in fragrant garlands and adorned with ornaments set with gems suspended from their cars, took their respective seats.

तां राजसमितिं पुण्यां नागैर्भोगवतीमिव।

सम्पूर्णां पुरुषव्याघ्रैर्व्याघ्रैर्गिरिगुहामिव॥५॥

That sacred conclave of the rulers of the earth abounded in the foremost of men even as

Bhogavati abounds in the Nagas or as the mountain caves in tigers.

तत्र स्म पीना दृश्यन्ते बाहवः परिघोपमाः।

आकारवर्णसुश्लक्षणाः पञ्चशीर्षा इवोरगाः॥६॥

Their arms were sinewy looking like maces; and they were well-shaped and smooth, even as the five-headed snakes.

सुकेशान्तानि चारुणि सुनासाक्षिभ्रुवाणि च।

मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि॥७॥

The countenance of the kings, embellished with beautiful locks and fine noses and brows, glittered even as the stars shine in the firmament.

दमयन्ती ततो रङ्गं प्रविवेश शुभानना।

मुष्णन्ती प्रभया राज्ञां चक्षूषि च मनांसि च॥८॥

Thereupon the fair-complexioned Damayanti entered the amphi-theater; and thus attracted the eyes and hearts of the assembled princes.

तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम्।

तत्र तत्रैव सक्ताभून्न चचाल च पश्यताम्॥९॥

When the kings beheld her, their eyes, unmoved, were finally fixed upon those parts of her body, wherever they had fallen first.

ततः संकीर्त्यमानेषु राज्ञां नामसु भारता।

ददर्श भैमी पुरुषान् पञ्चतुल्याकृतीनिह॥१०॥

Thereupon, O Bharata, the names of the kings having been uttered, the daughter of Bhima beheld five persons all alike in their form.

तान् समीक्ष्य ततः सर्वान् निर्विशेषाकृतीन् स्थितान।

संदेहादथ वैदर्भी नाभ्यजानात्रलं नृपम्॥११॥

Thereafter the daughter of the king of the Vidharbhas, having seen all of them of similar forms could not make out which one was prince Nala; for doubts had already arisen in her mind.

यं यं हि ददृशे तेषां तं तं मेने नलं नृपम्।

सा चिन्तयन्ती बुद्ध्याथ तर्कयामास भाविनी॥१२॥

Whomsoever she saw among the kings, she supposed him to be the prince Nala; and thus the thoughtful lady pondered and deliberated in her mind.

कथं हि देवाङ्गानीयां कथं विद्यां नलं नृपम्।

एवं संचिन्तयन्ती सा वैदर्भी भृशदुःखिता॥१३॥

‘How shall I discern the gods and how shall I ascertain prince Nala?’ This thought engrossed the mind of the daughter of the king of the Vidarbhas and also afflicted her with great grief.

श्रुतानि देवलिङ्गानि तर्कयामास भारता।

देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे॥१४॥

तानीह तिष्ठतां भूमावेकस्यापि न लक्षये।

सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः॥१५॥

शरणं प्रति देवानां प्राप्तकालमन्यता।

O Bharata, she deliberated in her mind upon the marks of which she heard, as appertaining to the gods, I have heard from the old men whatever marks belong to the celestials and indeed those are never seen to appertain to any one of these assembled in this earth.’ Thus she thought on this subject over and over in several ways and came to the conclusion, viz., that she should, after saluting the celestials.

वाचा च मनसा चैव नमस्कारं प्रयुज्य सा॥१६॥

देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत्।

हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः।

पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे॥१७॥

After that with the mind and words and with joined hands, resolve upon obtaining the assistance of the gods themselves. Trembling with fear she spoke to the celestials thus, “On hearing the words of the swans I accepted the prince of the Nishadhas as my husband. For the sake of that vow of mine, O celestials, point him out to me.

मनसा वचसा चैव यथा नाभिराम्यहम्।

तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे॥१८॥

As I am always firm to him either in speech or thought, so for the sake of that truth, it behoves the celestials to point him out to me.

यथा देवैः स मे भर्ता विहितो निषधाधिपः।

तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे॥१९॥

When it was settled to me by the celestials that the prince of the Nishadhas should be my

husband; for the sake of that truth it behoves the celestials to point him to me.

यथेदं व्रतमारब्धं नलस्याराधने मया।

तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे॥२०॥

When I have commenced my vow for the worship of king Nala; for the sake of that truth, it behoves the celestials to reveal him to me.

स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः।

यथाहमभिजानीयां पुण्यश्लोकं नराधिपम्॥२१॥

It behoves the Lokapalas, the most excellent of the gods, therefore, to assume their respective forms, that I may ascertain that virtuous prince (Nala).

निशम्य दमयन्त्यास्तत् करुणं प्रतिदेवितम्।

निश्चयं परमं तथ्यमनुरागं च नैषधे॥२२॥

मनोविशुद्धिं बुद्धिं च भक्तिं रागं च नैषधे।

यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे॥२३॥

The celestials, having heard the words of Damayanti full of compassion and known for certain that her love for the prince of the Nishadhas was most fervent and also realizing her fixed will, purity of heart and mind and her passion for that prince, fulfilled what they had been prayed for by assuming their proper forms.

सापश्यद् विबुधान् सर्वानस्वेदान् स्तब्धलोचनान्।

हृषितस्त्रजोहीनान् स्थितानस्पृशतः क्षितिम्॥२४॥

She then beheld all the gods, not perspiring, with fixed eyes and spotless garlands (round their neck) and seated without touching the earth.

छायाद्वितीयो म्लानस्त्रजः स्वेदसमन्वितः।

भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः॥२५॥

She, on the other hand, saw Nala standing pre-eminent with his own shadow and (unlike the gods) full of perspiration and with floral wreaths stained with dust and the king of the Nishadhas was also seated on the ground with staring eyes.

सा समीक्ष्य तु तान् देवान् पुण्यश्लोकं च भारता।

नैषधं वरयामास भ्रैमीधर्मेण पाण्डव॥२६॥

O Bharata, she saw both the celestials and that righteous king. But, O descendant of

Pandu, the daughter of Bhima accepted (as her husband) the prince of the Nishadhas in accordance with her vow.

विलज्जमाना वस्त्रान्तं जग्राहायतलोचना।

स्कन्ध देशेऽसृजत् तस्य स्रजं परमशोभनाम्॥२७॥

वरयामास चैवेन पतित्वे वरवर्णिनी।

The bashful and large-eyed maiden held the flying-end of her cloth and put a most handsome garland round his neck. Thus the fair-faced damsel had chosen him as his lord.

ततो हाहेति सहसा मुक्तः शब्दो नराधिपैः॥२८॥

Thereupon all the celestials suddenly gave utterance to their woe by saying, Ah! Alas!!

देवैर्महर्षिभिस्तत्र साधु साध्विति भारत।

विस्मितैरीरितः शब्दः प्रशंसद्भिर्नलं नृपम्॥२९॥

O Bharata! all the celestials and the great sages became struck with amazement and uttered the cry. "Excellent and Excellent" while at the same time they were praising king Nala.

दमयन्तीं तु कौरव्यं वीरसेनसुतो नृपः।

अश्वत्थस्य वरारोहां प्रहृष्टेनान्तरात्मना॥३०॥

O Kauravya! the prince-the son of Virasena, with the gladness of heart, consoled that fair-complexioned maiden thus-

यत् त्वं भजसि कल्याणि पुमांसं देवसंनिधौ।

तस्मान्मां विद्धि भर्तारमेवं ते वचने रतम्॥३१॥

O blessed one, as you rejecting all the gods, choose a man to be your lord; so know me, therefore, for your husband, ever ready to obey your words (of command).

यावच्च मेघरिष्यन्ति प्राणा देहे शुचिस्मिते।

तावत् त्वयि भविष्यामि सत्यमेतद् ब्रवीमि ते॥३२॥

O you of blameless smiles, I truly promise to you that as long as my life will reside in my body, till then I will continue to be yours.

दमयन्ती तथा वाग्भिरभिनन्द्य कृताञ्जलिः।

तौ परस्परतः प्रीतौ दृष्ट्वा त्वग्निपुरोगमान्॥३३॥

तानेव शरणं देवाञ्जग्मतुर्मनसा तदा।

Damayanti, with joined hands, showed due respect to him (Nala) by similar expressions. Thereupon the happy pair, each having seen

those celestials headed by Agni, mentally prayed for their protection.

वृते तु नैषधे भैम्या लोकपाला महौजसः॥३४॥

प्रहृष्टमनसः सर्वे नलायाष्टौ वरान् ददुः।

Then the guardians of the worlds of great splendour, beholding the prince of the Nishadhas accepted by the daughter of Bhima, became greatly gratified; and they all granted to Nala eight boons.

प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम्॥३५॥

नैषधाय ददौ शक्रः प्रीयमाणः शचीपतिः।

At first Shakra, the husband of Sachi, well pleased, bestowed upon the king of the Nishadhas a boon. viz., that in the sacrifices he should attain to divinity and thence to each of the extraordinarily great and happy abodes.

अग्निरात्मभवं प्रादाद् यत्र वाञ्छति नैषधः॥३६॥

लोकानात्मप्रभाञ्चैव ददौ तस्मै हुताशनः।

Agni gave assurance of his own presence wherever the king of the Nishadhas would wish. Hutashana also granted to him regions as resplendent as himself.

यमस्त्वन्नरसं प्रादाद्धर्मं च परमां स्थितिम्॥३७॥

Then again Yama lent him a superior taste for food, as well as a highest place in virtue.

अपां पतिरपां भावं यत्र वाञ्छति नैषधः।

स्रजश्चोत्तमगन्धाढ्याः सर्वे च मिथुनं ददुः॥३८॥

The presiding god of the water granted to Nala the boon of his own presence wherever he would wish, as well as floral wreaths of superior fragrance. Thus each one of the assembled gods had given Nala a couple of boons.

वरानेवं प्रदायास्य देवास्ते त्रिदिवं गताः।

पार्थिवाश्चानुभूयास्य विवाहं विस्मयान्विताः॥३९॥

दमयन्त्याश्च मुदिताः प्रतिजगमुर्म्यथागतम्।

Having granted these boons to him, all the celestials returned to heaven. And the monarchs also, having witnessed this choice-marriage of Damayanti with Nala, became filled with astonishment; and highly gratified, went away wherever they came from.

गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः॥४०॥

विवाहं कारयामास दमयन्त्या नलस्य च।

And after the departure of the best rulers of the earth, the lofty-minded and well-pleased Bhima celebrated the marriage ceremony of Damayanti and Nala.

उष्य तत्र यथाकामं नैषधो द्विपदां वरः॥४१॥

भीमेन समनुज्ञातो जगाम नगरं स्वकम्।

The foremost of men, the prince of the Nishadhas, having passed there some time his in-laws house, then return to his own city with the permission of the king Bhima.

अवाप्य नारीरत्नं तु पुण्यश्लोकोऽपि पार्थिवः॥४२॥

रेमे सह तथा राजञ्छचेव बलवृत्रहा।

O king, that righteous prince, having obtained a maiden like a gem, began to enjoy her sweet company, even as the slayer of Bala and Vritra enjoys the company of Sachi.

अतीव मुदितो राजा भ्राजमानोऽशुमानिव॥४३॥

अरञ्जयत् प्रजा वीरोधर्मेण परिपालयन्।

The warlike monarch, resplendent as the sun, was exceedingly glad to rule and maintain his subjects most righteously.

ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः॥४४॥

अन्यैश्च बहुभिर्धोमान् क्रतुभिश्चातदक्षिणैः।

That talented one like Yayati the son of Nahusha held the horse and several other sacrifices, offering abundant gifts of the Brahmanas.

पुनश्च रमणीयेषु वनेषूपवनेषु च॥४५॥

दमयन्त्या सह नलो विजहारामरोपमः।

Then again Nala passed his days in joy in the company of Damayanti in the woods and the pleasure gardens, even as the immortals themselves.

जनयामास च ततो दमयन्त्यां महामनाः।

इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम्॥४६॥

Thereupon the illustrious prince begot upon Damayanti a son named Indrasena and a daughter named Indrasenā.

एवं स यजमानश्च विहरंश्च नराधिपः।

रक्ष वसुसम्पूर्णां वसुधां वसुधाधिपः॥४७॥

Thus the ruler of the earth, the fore-most of men having celebrated the sacrifices and

passed his days in joy (with Damayanti), governed the earth abounding in wealth.

CHAPTER 58

(NALOPAKHYANA PARVA)-Continued

The colloquy between Kali and the celestials

बृहदश्व उवाच

वृते तु नैषधे मैम्या लोकपाला महौजसः।

यान्तो ददृशुरायान्तं द्वापरं कलिना सह॥१॥

Brihadashva said :

After the daughter of Bhima had accepted the king of the Nishadhas as her husband, the protectors of the worlds, of great energy, met, when they were returning, Dvapara accompanied by Kali, approaching towards them.

अथाब्रवीत् कलिं शक्रः सम्प्रेक्ष्य बलवृत्रहा।

द्वापरेण सहायेन कले ब्रूहि क्व यास्यसि॥२॥

Shakra, the slayer of Vala and Vritra, beholding Kali, said to him, 'O Kali, tell me, whither are you going with Dvapara as your companion?'

ततोऽब्रवीत् कलिः शक्रं दमयन्त्याः स्वयंवरम्।

गत्वा हि वरयिष्ये तां मनो हि मम तां गतम्॥३॥

Thereupon Kali replying to Shakra's words said, 'Hearing the Svayamvara of Damayanti, I am going there. I shall take her to be my wife; for my heart has been captivated by her?'

तमब्रवीत् प्रहस्येन्द्रो निर्वृत्तः स स्वयंवरः।

वृत्तस्तथा नलो राजा पतिरस्मत्समीपतः॥४॥

Indra smilingly said to him, "That Svayamvara is now over; king Nala has been accepted by her as her husband even in our presence."

एवमुक्तस्तु शक्रेण कलिः कोपसमन्वितः।

देवानामन्य तान् सर्वानुवाचेदं वचस्तदा॥५॥

Thus spoken to by Shakra, Kali, the viler among the celestials, waxing worth, said to them (celestials) all, the following words:

देवानां मानुषं मध्ये यत् सा पतिमविन्दत।

ततस्तस्या भवेन्त्यायं विपुलं दण्डधारणम्॥६॥

"In as much as neglecting the divinities she has accepted a man for her husband, it is but

equitable that she shall suffer severe punishment?"

एवमुक्ते तु कलिना प्रत्यूचुस्ते दिवौकसः।

अस्माभिः समनुज्ञाते दमयन्त्या नलो वृतः॥७॥

When Kali had spoken in the above manner, the celestials replied, 'With our permission, Nala has been chosen by Damayanti.

का च सर्वगुणोपेतं नाश्रयेत नलं नृपम्।

यो वेदधर्मानखिलान् यथावच्चरितव्रतः॥८॥

योऽधीते चतुरो वेदान् सर्वानाख्यानपञ्चमान्।

नित्यं तृप्ता गृहे यस्य देवा यज्ञेषुधर्मतः।

अहिंसानिरतो यश्च सत्यवादी दृढव्रतः॥९॥

यस्मिन् दाक्षयं धृतिर्ज्ञानं तपः शौचं दमः शमः।

धृवाणि पुरुषव्याघ्रे लोकपालसमे नृपे॥१०॥

एवंरूपं नलं यो वै कामयेच्छपितुं कले।

आत्मानं स शपेन्मूढो हन्यादात्मानमात्मना॥११॥

Also what maiden would not accept Nala as her lord, who is endued with all (excellent) qualities, who is acquainted with all systems of religion, who is a strict observer of vows, who has studied the four Vedas as also the Puranas that are styled the fifth; in whose house the deities are always satisfied by sacrifices performed in accordance with the rules prescribed for their observance; who never does any harm to any one, who is truthful and of unshaken vows; in whom truthfulness, forgiveness, knowledge, rigid austerities, purity, self-control and quiescence are ever present; who is the foremost of kings, like the guardians of the worlds. O Kali, that foolish creature, that desires to imprecate Nala of this description, does surely curse his own self and does kill himself by his own agency.

एवंगुणं नलं यो वै कामयेच्छपितुं कले।

कृच्छ्रे स नरके मज्जेदगाधे विपुले हृदे।

एवमुक्त्वा कलिं देवा द्वापरं च दिवं ययुः॥१२॥

O Kali, he that wishes to pronounce malediction on Nala of such qualities, sinks into the vast, unfathomable, lake of hell replete with various torments. 'Thus speaking to Kali and Dvapara the celestials repaired to heaven.

ततो गतेषु देवेषु कलिर्द्वापरमब्रवीत्।

संहर्तुं नोत्सहे कोपं नले वत्स्यामि द्वापर॥१३॥

भ्रंशयिष्यामि तं राज्यान्न भैम्या सह रंस्यते।

त्वमप्यक्षान् समाविश्य साहाय्यं कर्तुमर्हसि॥१४॥

After the celestials had disappeared, Kali said to Dvapara, 'O Dvapara, I cannot restrain my wrath, I will enter into the Nala and disposes him of his kingdom. He shall not any longer hold any dalliance with the daughter of Bhima. Placing yourself at the dice, you ought to help me.

CHAPTER 59

(NALOPAKHYANA PARVA)-Continued

On the subject of Nala's gambling

बृहदश्र उवाच

एवं स समयं कृत्वा द्वापरेण कलिः सह।

आजगाम ततस्तत्र यत्र राजा स नैषधः॥१॥

Brihadashva said :

Having entered into this agreement with Dvapara, Kali came to the place where the king of the Nishadhas was.

स नित्यमन्तरप्रेप्सुर्निषधेष्ववसच्चिरम्।

अथास्य द्वादशे वर्षे ददर्श कलिरन्तरम्॥२॥

Always intent on detecting a flaw in Nala, he resided in the country of the Nishadhas. In the twelfth year Kali found out a fault of his.

कृत्वा मूत्रमुपस्पृश्य संध्यामन्वास्त नैषधः।

अकृत्वा पादयोः शौचं तत्रैनं कलिराविशत्॥३॥

Naishadha, after having with water, rinsed his mouth, performed the Sandhya ceremony, without having previously washed his two feet. Thereupon Kali possessed him.

स समाविश्य च नलं समीपं पुष्करस्य च।

गत्वा पुष्करमाहेदमेहि दीव्य नलेन वै॥४॥

He, having entered into Nala, went to Pushkara and said to the latter, "Come, play at dice with Nala?

अक्षद्यूते नलं जेता भवान् हि सहितो मया।

निषधान् प्रतिपद्यस्व जित्वा राज्यं नलं नृपम्॥५॥

With my help you shall conquer Nala at a game of dice; and vanquishing king Nala and wining his kingdom, do you govern the Nishadhas?"

एवमुक्तस्तु कलिना पुष्करो नलमभ्ययात्।

कलिश्चैव वृषो भूत्वा गवां पुष्करमभ्ययात्॥६॥

Thus spoken to by Kali, Pushkara went to Nala; Kali also repaired to Pushkara becoming the principal die.

आसाद्य तु नलं वीरं पुष्करः परवीरहा।

दीव्यावेत्यब्रवीद् भ्राता वृषेणेति मुहुर्मुहुः॥७॥

Pushkara, the chastiser of hostile heroes, having approached the warlike Nala, repeatedly asked him to game together at dice.

न चक्षमे ततो राजा समाह्वानं महामनाः।

वैदर्भ्याः प्रेक्षमाणायाः पणकालमपन्यत॥८॥

Thereupon the illustrious monarch could not desire to reject the summons. For the reason of Damayanti's presence there, he fixed the time for game also.

हिरण्यस्य सुवर्णस्य यानयुग्यस्य वाससाम्।

आविष्टः कलिना द्यूते जीयते स्म नलस्तदा॥९॥

तमक्षमदसम्पत्तं सुहृदां न तु कश्चन।

निवारणेऽभवच्छक्तो दीव्यमानमरिदमम्॥१०॥

Being taken up by Kali, the prince Nala lost at dice his gold and silver statues, his cars with their teams and also the valuable garments. The illustrious chastiser of the foes was maddened at the game, from which none of his friends could make him desist.

ततः पौरजनाः सर्वे मन्त्रिभिः सह भारता।

राजानं द्रष्टुमागच्छन् निवारयितुमातुरम्॥११॥

Thereupon, O Bharata, all the inhabitants of the city with the ministers came to see the troubled prince and also to dissuade him (from the play).

ततः सूत उपागम्य दमयन्त्यै न्यवेदयत्।

एष पौरजानो देवि द्वारि तिष्ठति कार्यवान्॥१२॥

Then the chariotceer, having approached Damayanti, said to her" 'O auspicious one, all the citizens and the state officers are staying at the gate.'

निवेद्यतां नैपधाय सर्वाः प्रकृतयः स्थिताः।

अमृष्यमाणा व्यसनं राज्ञोधर्मार्थदर्शिनः॥१३॥

O lady, do you inform the king of the Nishadhas that all his citizens have come here, who cannot really bear with the calamitous game of their monarch, who is so very well versed in virtue and in the acquisition or wealth.

ततः सा बाष्पकलया वाचा दुःखेन कर्षिता।

उवाच नैषधं भैमी शोकोपहतचेतना॥१४॥

Thereupon the daughter of Bhima, overpowered by grief and deprived of senses by distresses, said to the prince of the Nishadhas in terms choked with tears -

राजन् पौरजनो द्वारि त्वां दिदृक्षुरवस्थितः।

मन्त्रिभिः सहितः सर्वे राजभक्तिपुरस्कृतः॥१५॥

तं द्रष्टुमर्हसीत्येवं पुनः पुनरभाषत।

तां तथा रुचिरापाङ्गि विलपन्तीं तथाविधाम्॥१६॥

आविष्टः कलिना राजा नाभ्यभाषत किंचन।

ततस्ते मन्त्रिणः सर्वे ते चैव पुरवासिनः॥१७॥

नायमस्तीति दुःखार्ता व्रीडिता जग्मुरालयान्।

तथा तदभवद् द्यूतं पुष्करस्य नलस्य च।

युधिष्ठिर बहून् मासान् पुण्यश्लोकस्त्वजीयत॥१८॥

'O king! foremost in loyalty, all the citizens accompanied by the ministers, are waiting at the gate with the desire of seeing you.' She repeatedly told him to grant them an interview. But as the king was possessed by Kali, he answered nothing to them or his queen of handsome looks, who gave utterance to her sorrows thus: And the counselors and all the citizens, overwhelmed with grief and shame and having uttered (unto themselves) that he would never stand, went back to their homes; and thence forward. O Yudhishtira, the gambling of Pushkara and Nala continued for several months, while the righteous king was always defeated.

CHAPTER 60

(NALOPAKHYANA PARVA)-Continued

The gambling of Nala

बृहदश्व उवाच

दमयन्ती ततो दृष्ट्वा पुण्यश्लोकं नराधिपम्।
उन्मत्तवदनुन्मत्ता देवने गतचेतसम्॥१॥
भयशोकसमाविष्टा राजन् भीमसुता ततः।
चिन्तयामास तत् कार्यं सुमहत् पार्थिवं प्रति॥२॥

Brihadshava said :

Damayanti beheld the righteous king to be maddened at the gambling and deprived of his reason. Thereupon, O Monarch, the daughter of Bhima was overwhelmed with terror and grief and meditated upon the seriousness of the matter regarding the king, her husband.

सा शङ्कमाना तत् पापं चिकीर्षन्ती च तत्त्रियम्।
नलं च हतसर्वस्वमुपलभ्येदमब्रवीत्॥३॥
बृहत्सेनामतियशां तांघात्रीं परिचारिकाम्।
हितां सर्वार्थकुशलामनुरक्तां सुभाषिताम्॥४॥

Beholding Nala deprived of all his possessions and being afraid of the calamity that had befallen her husband and desirous of doing good to him, Damayanti addressed to her nurse and maid-servant who was most noted, well-meaning beloved and intent upon doing good to all and well-speaking-these words -

बृहत्सेने व्रजामात्यानानाथ्य नलशासनात्।
आचक्ष्व यद्धतं द्रव्यमवशिष्टं च यद् वसु॥५॥

'O Brihadsena! inviting all the ministers in the name of king Nala, go and inform them what things are lost and what wealth still remains.'

ततस्ते मन्त्रिणः सर्वे विज्ञाय नलशासनम्।
अपि नो भागधेयं स्यादित्युक्त्वा नलमाब्रजन्॥६॥

Thereupon all the ministers, having been informed of the summons of the king, uttered-"O this was most unfortunate for them all" and advanced to Nala.

तास्तु सर्वाः प्रकृतयो द्वितीयं समुपस्थिताः।
न्यवेदयद् भीमसुता न च तत् प्रत्यनन्दता॥७॥

When again the daughter of Bhima informed Nala, that all his subjects came there in a body

for the second time, the king said nothing to her in reply.

वाक्यमप्रतिनन्दन्तं भर्तारमभिवीक्ष्य सा।
दमयन्ती पुनर्वेश्म व्रीडिता प्रविवेश ह॥८॥
निशम्य सततं चाक्षान् पुण्यश्लोकपराङ्मुखान्।
नलं च हतसर्वस्वधात्रीं पुनरुवाच ह॥९॥
बृहत्सेने पुनर्गच्छ वार्ष्णेयं नलशासनात्।
सूतमानय कल्याणि महत् कार्यमुपस्थितम्॥१०॥

Damayanti, beholding that her lord uttered not a word to her in reply, felt shame and entered her own apartments. And also hearing that the virtuous Nala was always defeated at dice and deprived of all his possessions, she spoke again unto her nurse, Brihadsena! O blessed one do you go and summon, in the name of Nala, Varshneya, the charioteer, as a very serious matter is near at hand.

बृहत्सेना तु सा श्रुत्वा दमयन्त्याः प्रभाषितम्।
वार्ष्णेयमानयामास पुरुषैराप्तकारिभिः॥११॥
वार्ष्णेयं तु ततो भैमी सान्त्वयञ्चलक्षणा गिरा।
उवाच देशकालज्ञा प्राप्तकालमनिन्दिता॥१२॥

Hearing the words of Damayanti, Brihadsena brought Varshneya summoned by faithful servants. Thereupon the daughter of Bhima, who was unblameable and was never out of place or season, consoled Varshneya by sweet speeches and said to him words suitable to the occasion -

जानीषे त्वं यथा राजा सम्यग् वृत्तः सदा त्वयि।
तस्य त्वं रिषमस्थस्य साहाय्यं कर्तुमर्हसि॥१३॥

It is known to you how always you were treated by the monarch. Now it is necessary for you therefore, to remember this and help him in his distress.

यथा यथा हि नृपतिः पुष्करेणैव जीयते।
तथा तथास्य वै द्यूते रागो भूयोऽभिवर्धते॥१४॥

The more the king is defeated by Pushkara in the game, the greater becomes his earnestness for it.

यथा च पुष्करस्याक्षाः पतन्ति वशवर्तिनः।
तथा विपर्ययश्चापि नलस्याक्षेषु दृश्यते॥१५॥

As the dice fall in accordance with the commands of Pushkara, so it is seen they are adverse to the interests of Nala in the play.

मुहृत्स्वजनवाक्यानि यथावन्न शृणोति च।

ममापि च तथा वाक्यं नाभिनन्दति मोहितः॥१६॥

नूनं मन्ये न दोषोऽस्ति नैषधस्य महात्मनः।

यत् तु मे वचनं राजा नाभिनन्दति मोहितः॥१७॥

Deeply engaged in the game, as he is deaf regarding the advices of his friends and relatives, so he does not accept my counsel. Surely me-seems, the high-souled Naishadha is not to be blamed for his not listening to my words, absorbed as he is in the game.

शरणं त्वां प्रपन्नास्मि सारथे कुरु मद्वचः।

न हि मे शुद्ध्यते भावः कदाचिद् विनशेदपि॥१८॥

O charioteer! I seek your protection. Act according to my commands. My mind is not very sanguine. King Nala may come to danger.

नलस्य दयितानश्चान् योजयित्वा मनोजवान्।

इदमारोप्य मिथुनं कुण्डिनं यातुमर्हसि॥१९॥

Yoking the favourite steeds of Nala, fleet as the glance of mind and placing my twins (a son and a daughter) on the car, you should repair to Kundina in all haste.

मम ज्ञातिषु निक्षिप्य दारकौ स्यन्दनं तथा।

अश्वांश्चेमान् यथाकामं वस वान्यत्र गच्छ वा॥२०॥

Leaving the children and the car and these horses with my relatives, do you go there or go away wherever it pleases you to go,"

दमयन्त्यास्तु तद् वाक्यं वार्ष्णेयो नलसारथिः।

न्यवेदयशेषेण नलामात्येषु मुख्यशः॥२१॥

Varshneya the charioteer of Nala, told in detail these words of Damayanti to the chief counsellors of Nala.

तैः समेत्य विनिश्चित्य सोऽनुज्ञातो महीपते।

ययौ मिथुनमारोप्य विदर्भास्तेन वाहिना॥२२॥

O lord of earth! deciding (the matter) with their aid and with their permission placing the children on the chariot the charioteer hastened towards Vidarbha.

हयांस्तत्र विनिक्षिप्य सूतो रथवरं च तम्।

इन्द्रसेनां च तां कन्यामिन्द्रसेनं च बालकम्॥२३॥

आमन्त्र्य भीमं राजानमार्तः शोचन् नलं नृपम्।

अटमानस्ततोऽयोध्यां जगाम नगरीं तदा॥२४॥

There leaving the horses, the excellent of cars and the boy Indrasena and the girl Indrasena and saluting king Bhima and afflicted and grieving for Nala, the charioteer started from that place and repaired to the town of Ayodhya.

ऋतुपर्णं स राजानमुपतस्थे सुदुःखितः।

भृतिं चोपययौ तस्य सारथ्येन महीपते॥२५॥

He approached king Rituparna with a sorrowful heart and entered into the service of the monarch as a charioteer.

CHAPTER 61

(NALOPAKHAYANA PARVA)-Continued

The exile of Nala

बृहदश्व उवाच

ततस्तु याते वार्ष्णेय पुण्यश्लोकस्य दीव्यतः।

पुष्करेण हतं राज्यं यच्चान्यद् वसु किञ्चन॥१॥

Brihadashva said :

After Varshneya had gone away, his kingdom and what else of wealth he possessed, were won by Pushkara from Nala of good fame, who was engaged at dice.

हतं राज्यं नलं राजन् प्रहसन् पुष्करोऽब्रवीत्।

यूतं प्रवर्ततां भूयः प्रतिपाणोऽस्ति कस्तवा॥२॥

O king! Pushkara said to Nala whose kingdom had been won from him, with a (sinister) smile:- 'Let our game at dice commence anew, but what else to stake you have got now?'

शिष्टा ते दमयन्त्येका सर्वमन्यज्जितं मया।

दमयन्त्याः पणः साधु वर्ततां यदि मन्यसे॥३॥

Damayanti alone is left to you; everything else has been won by me. Well if you think it right hold Damayanti as your stake now?

पुष्करेणैवमुक्तस्य पुण्यश्लोकस्य मन्युना।

व्यदीर्यतेव हृदयं न चैनं किञ्चिदब्रवीत्॥४॥

Thus spoken to by Pushkara Nala of holy fame felt as if his heart would burst in grief. Neither did he speak a syllable to him.

ततः पुष्करमालोक्य नलः परममन्युमान्।
उत्सृज्य सर्वगात्रेभ्यो भूषणानि महायशाः॥५॥
एकवासा ह्यसंवीतः सुहृच्छोकविवर्धनः।
निश्चक्राम ततो राजा त्यक्त्वा सुविपुलां श्रियम्॥६॥

Thereafter Nala of high renown, possessed with extreme anguish, looking at Pushkara, began to take all the ornaments off every part of his body. Then wearing a single piece of cloth, with his person uncovered enhancing the grief of his friends and forsaking his vast wealth the king went out.

दमयन्त्येकवस्त्राथ गच्छन्तं पृष्ठतोऽन्वगात्।
स तथा बाह्यतः सार्धं त्रिरात्रं नैषधोऽवसत्॥७॥

Also Damayanti, attired in a single piece of cloth, followed the departing king behind. With her the king of Naishadha, passed three nights outside the precincts of the town.

पुष्करस्तु महाराज घोषयामास वै पुरे।
नले यः सम्यगातिष्ठेत् स गच्छेद् वध्यतां मम॥८॥

O mighty king in the meantime Pushkara had it proclaimed within the city, that any body that should regardfully (hospitably) behave towards Nala would become his victim.

पुष्करस्य तु वाक्येन तस्य विद्वेषणेन च।
पौरा न तस्य सत्कारं कृतवन्तो युधिष्ठिर॥९॥

O Yudhishthira! in consequence of this proclamation of Pushkara and his malice towards Nala, the citizens offered no respectful conduct towards him.

स तथा नगराभ्यां सत्कारार्हो न सत्कृतः।
त्रिरात्रमुषितो राजा जलमात्रेण वर्तयन्॥१०॥

Thus unregarded, though worthy of their (citizen's) regards, that king stayed three nights outside the precincts of the city living, all the while solely on water.

पीड्यमानः क्षुधा तत्र फलमूलानि कर्षयन्।
प्रातिष्ठत ततो राजा दमयन्ती तमन्वगात्॥११॥

Oppressed with hunger, the king started from the vicinity of the city with the object of collecting fruits and roots while Damayanti followed him (closely).

क्षुधया पीड्यमानस्तु नलो बहुतिथेऽहनि।
अपश्यच्छकुनान् कांश्चिद्विरण्यसदृशच्छदान्॥१२॥

Afflicted sore with (the pangs of) hunger, after the lapse of many days, Nala saw some birds, the colour of whose plumage resembled that of gold.

स चिन्तयामास तदा निषधाधिपतिर्बली।
अस्ति भक्ष्यो ममाद्यायं वसु चेदं भविष्यति॥१३॥

Thereupon the powerful ruler of the Nishadhas, thought (within himself)-My food today will consist of these and afterwards their plumage shall be my wealth.

ततस्तान् परिधानेन वाससा स समावृणोत्।
तस्य तद् वस्त्रामादाय सर्वे जग्मुर्विहायसा॥१४॥

Then he covered them with the piece of cloth he was wearing. Taking on their back that piece of cloth belonging to him, those rangers of the sky flew to the heavens.

उत्पतन्तः खगा वाक्यमेतदाहुस्ततो नलम्।
दृष्ट्वा दिग्वाससं भूमौ स्थितं दीनमधोमुखम्॥१५॥

When rising up (to the sky) the birds of the earth seeing Nala sorrowful and seated on the car with his person nude and countenance down towards the ground, addressed these words to him.

वयमक्षाः सुदुर्बुद्धे तव वासो जिहीर्षवः।
आगता न हि नः प्रीतिः सवाससि गते त्वयि॥१६॥

'O greatly foolish one! we are even those dice. We had come hither desirous of robbing your cloth. For surely we feel no pleasure, even if you depart wearing your cloth.'

तान् समीपगतानक्षानात्मानं च विवाससम्।
पुण्यश्लोकस्तदा राजन् दमयन्तीमथाब्रवीत्॥१७॥

येषां प्रकोपादैश्वर्यात् प्रच्युतोऽहमनिन्दिते।
प्राणयात्रां न विन्देयं दुःखितः क्षुधयान्वितः॥१८॥

येषां कृते न सत्कारमकुर्वन् मयि नैषधाः।
इमे ते शकुना भूत्वा वासो भीरु हरन्ति मे॥१९॥

O king! then Nala of holy fame beholding the dice depart and himself naked, thus spoke of Damayanti. O unblameable lady! they, in consequence of whose wrath I have been deprived of my (royal) fortune and being

distressed and oppressed with hunger I cannot procure my livelihood, they through whose (malign) influence the citizens of Naishadha paid me no regard, O timid one! those very dice have assumed the form of birds and are even now flying away with my cloth.

वैषम्यं परमं प्राप्तो दुःखितो गतचेतनः।

भर्ता तेऽहं निबोधेदं वचनं हितमात्मनः॥२०॥

I, your husband, have met with a great catastrophe. I am afflicted with sorrow and am devoid of my consciousness. Listen to my words, which (when acted upon) shall conduce to your good.

एते गच्छन्ति बहवः पन्थानो दक्षिणापथम्।

अवन्तीमृक्षवन्तं च समतिक्रम्य पर्वतम्॥२१॥

These various roads before you, passing by the (city of) Avanti and crossing the Rikshavat mountain lead to the Deccan.

एष विन्ध्यो महाशैलः पयोष्णी च समुद्रगा।

आश्रमाश्च महर्षीणां बहुमूलफलान्विताः॥२२॥

एष पन्था विदर्भाणामसौ गच्छति कोसलान्।

अतः परं च देशोऽयं दक्षिणे दक्षिणापथः॥२३॥

Yonder is the mighty range of mountains known under the name of Vindhya; there is the river Payashini flowing toward the sea and you lie the hermitages of the illustrious sages replete with many kinds of fruits and roots. This road leads to Vidharbha, the other one proceeds towards the country of the Kosalas; beyond them in the southern direction lies the Deccan.

बृहदश्व उवाच

एतद् वाक्यं नलो राजा दमयन्तीं समाहितः।

उवाचासकृदार्तो हि भैमीमुद्दिश्य भारता॥२४॥

Brihdashva said:

O descendant of Bharata's race! addressing the daughter of Bhima, king Nala sorely afflicted with grief, carefully spoke these words to Damayanti, over and over again.

ततः सा बाष्पकलया वाचा दुःखेन कर्षिता।

उवाच दमयन्ती तं नैषधं करुणं वचः॥२५॥

Thereupon distressed with sorrow and in a voice choked with the vapour of grief, Damayanti spoke to Nala these piteous words.

उद्वेजते मे हृदयं सीदन्यङ्गानि सर्वशः।

तव पार्थिव संकल्पं चिन्तयन्त्याः पुनः पुनः॥२६॥

हतराज्यं हतद्रव्यं विवस्त्रं क्षुच्छमान्वितम्।

कथमुत्पुज्य गच्छेयमहं त्वां निर्जने वने॥२७॥

Damayanti said :

O ruler of the earth! on continuous thinking of your intention, my heart trembles and all my limbs are sinking. How can I depart leaving you in this lonely forest, deprived of your kingdom despoiled of your wealth, yourself not covered even with a single piece of cloth and afflicted with hunger and toil?

श्रान्तस्य ते क्षुधार्तस्य चिन्तयानस्य तत् सुखम्।

वने घोरे महाराज नाशयिष्याम्यहं क्लमम्॥२८॥

O illustrious sovereign! when fatigued with toil and oppressed with hunger in the midst of this dreary wilderness, you shall remember your former happiness, then shall I solace you in your troubles.

न च भार्यासमं किंचिद् विद्यते भिषजां मतम्।

औषधं सर्वदुःखेषु सत्यमेतद् ब्रवीमि ते॥२९॥

'In all descriptions of misery there is no medicine similar to a wife, this is the opinion of all the physicians, I tell the forsooth.

नल उवाच

एवमेतद् यथाऽऽत्य त्वं दमयन्ति सुमध्यमे।

नास्ति भार्यासमं मित्रं नरस्यार्तस्य भेषजम्॥३०॥

Nala said :

O you of delicate loins! O Damayanti, what you have said, is indeed true; to a man aggrieved there is no friend equal to a wife that serves as a remedy.

न चाहं त्यक्त कामस्त्वां किमलं भीरु शङ्कसे।

त्यजेयमहमात्मानं न चैव त्वामनिन्दिते॥३१॥

O timid one! why are you afraid? I do not intend to forsake you; O faultless one, I can part with myself, but not with you.

दमयन्त्युवाच

यदि मां त्वं महाराज न विहातुमिहेच्छसि।

तत् किमर्थं विदर्भाणां पन्थाः समुपदिश्यते॥३२॥

Damayanti said :

O great monarch! if you seek not to desert me, why then do you instruct, (point out to)

me, about the road that leads to the dominion of the Vidharbhas?

अवैमि चाहं नृपते न तु मां त्यक्तुमर्हसि।

चेतसा त्वपकृष्टेन मां त्यजेशा महीपते॥३३॥

O protector of your subjects! I know also that you cannot leave me. But, O ruler of the earth! you may renounce me, as your mind (reason) is spoiled (distracted) by Kali.

पन्थानं हि ममाभीक्ष्णमाख्यासि च नरोत्तम।

अतो निमित्तं शोकं मे वर्धयस्यमरोपमा॥३४॥

O foremost of men! you are repeatedly instructing me about the road. O divine one! it is in this way that you are adding to my sorrow.

यदि चायमभिप्रायस्तव ज्ञातीन् व्रजेदिति।

सहितावेव गच्छावो विदर्भान् यदि मन्यसे॥३५॥

If it be your wish that I should go back to my kinsmen, then if it list you, we both together shall repair to the kingdom of Vidharbha.

विदर्भराजस्तत्र त्वां पूजयिष्यति मानद।

तेन त्वं पूजितो राजन् सुखं वत्स्यसि नो गृहे॥३६॥

O bestower of honor! there, the king of the Vidharbhas shall worship you. Thus held in great respect by him, you shall live in happiness in our residence.

CHAPTER 62

(NALOPAKHAYANA PARVA)-Continued

The desertion of Damayanti by Nala

नल उवाच

यथा राज्यं तव पितुस्तथा मम न संशयः।

न तु तत्र गमिष्यामि विपमस्थः कथंचन॥१॥

Nala said :

No doubt, your father's kingdom is the same as mine own. But thither by any means I will not go, being in embarrassed circumstances.

कथं समृद्धो गत्वाहं तव हर्षविवर्धनः।

परिच्युतो गमिष्यामि तव शोकविवर्धनः॥२॥

There was a time when repairing there in all my prosperity, I enhanced your delight. Shorn of it (prosperity) how can I now repair there to add to your sorrow?

बृहदश्व उवाच

इति ब्रुवन् नलो राजा दमयन्तीं पुनः पुनः।

सान्त्वयामास कल्याणीं वाससोऽर्धेन संवृताम्॥३॥

तावेकवस्त्रसंवीतावटमानावितस्ततः।

क्षुत्पिपासापरिश्रान्तौ सभां कांचिदुपेयतुः॥४॥

Brihadhsava said :

Thus repeatedly speaking unto Damayanti, used to all happiness, king Nala tried to console her, now clad only in half of her cloth. Both of them wrapped in a single piece of cloth, when wandering this way and that, arrived at an inn, worn out with hunger and thirst.

तां सभामुपसम्प्राप्य तदा स निषधाधिपः।

वैदर्भ्या सहितो राजा निषसाद महीतले॥५॥

Then on reaching that inn, the ruler of the Nishadhas seated himself on the surface of the earth with the daughter of the king of Vidharbha.

स वै विवस्त्रो विकटो मलिनः पांसुगुण्ठितः।

दमयन्त्या सह श्रान्तः सुष्वापधरणीतले॥६॥

Destitute of his garments, unsightly, with his person unclean, covered with dust, he laid himself down with Damayanti on the surface of the earth in fatigue.

दमयन्त्यपि कल्याणी निद्रयापहता ततः।

सहसा दुःखमासाद्य सुकुमारी तपस्विनी॥७॥

Then ever used to happiness, the comely and innocent Damayanti, too, suddenly visited with misfortune, became unconscious in sleep.

सुप्तायां दमयन्त्यां तु नलो राजा विशाम्यते।

शोकोन्मथितचित्तात्मा न स्म शेते तथा पुरा॥८॥

O lord of your subjects! when Damayanti fell asleep, king Nala, owing to his heart and mind being agitated with grief, could not sleep as before (in his days of happiness).

स तद् राज्यापहरणं सुहृत्त्यागं च सर्वशः।

वने च तं परिध्वंसं प्रेक्ष्य चिन्तामुपेयिवान्॥९॥

He, musing over the loss of his kingdom, his abandonment by his friends, the disaster he met with in the forest and over his other misfortunes, began to reflect (in the following manner).

किं नु मे स्यादिदं कृत्वा किं नु मे स्यादकुर्वतः।

किं नु मे मरणं श्रेयः परित्यागो जनस्य वा॥१०॥

"What will accrue from my doing this? And what from my not doing this? Which is preferable to me now, my death or the desertion of my wife?

मामियं ह्यनुरक्तैव दुःखमाप्नोति मत्कृते।

मद्विहीना त्वियं गच्छेत् कदाचित् स्वजनं प्रति॥११॥

She is (fondly) attached unto myself. For this reason she suffer these afflictions for me. But (when) forsaken by me, she may possibly repair to her relatives.

मयि निःसंशयं दुःखमियं प्राप्स्यत्यनुव्रता।

उत्सर्गे संशयः स्यात् तु विन्देतापि सुखं क्वचित्॥

Devoted as she is to me, she is sure to suffer distress if she accompanies me; but it is doubtful, whether she would suffer them or not, were I to forsake her. Perchance, she may sometime attain to happiness."

स विनिश्चित्य बहुधा विचार्य च पुनः पुनः।

उत्सर्गं मन्यते श्रेयो दमयन्त्या नराधिप॥१३॥

O Monarch! thus repeatedly cogitating over this subject and reflecting again and again about it, he (at last) decided the desertion of Damayanti to be the best course open to him.

न चैषा तेजसा शक्या कैश्चिद्वर्षयितुं पथि।

यशस्विनी महाभागा मङ्गलकृतं पतिव्रता॥१४॥

'For her spiritedness, nobody will be able to insult, on the way, this high-souled, chaste and illustrious lady who is (fondly) devoted to me.'

एवं तस्य तदा बुद्धिर्दमयन्त्यां न्यवर्तत।

कलिना दुष्टभावेन दमयन्त्या विसर्जने॥१५॥

Thus through the instrumentality of the wicked Kali, his mind then ceased to dwell on Damayanti and he settled his purpose of abandoning her.

सोऽवस्त्रताममात्मनश्च तस्याश्चाप्येकवस्त्रताम्।

चिन्तयित्वाध्यगाद् राजा वस्त्रार्थस्यावकर्तनम्॥१६॥

Thinking of his own want of garment and of Damayanti's being clad in a single piece of cloth, the King intended to pair off half of her cloth.

कथं वासो विकर्तेयं न च वृध्येत मे प्रिया।

विचिन्त्यैवं नलो राजा सभां पर्यचरत्तदा॥१७॥

'How shall I cut off her cloth, so that my beloved may not awake.' Thus thinking, king Nala then began to wander about that inn.

परिधावन्नथ नल इतश्चेतश्च भारता।

आससाद सभोद्देशे विकोशं खड्गमुत्तमम्॥१८॥

O descendant of Bharata's race! walking with hasty steps up and down, Nala obtained, near the inn, an excellent unsheathed sword.

तेनार्धं वाससंछित्त्वा निवस्य च परंतपः।

सुप्तामुत्सृज्य वैदर्भी प्राद्रवद् गतचेतनाम्॥१९॥

That chastiser of his enemies, having with this sword cut off one half of her cloth, wore it. And then leaving the daughter of the Vidharbha king asleep and unconscious, he hurriedly went away.

ततो निवृत्तहृदयः पुनरागम्य तां सभाम्।

दमयन्तीं तदा दृष्ट्वा रुरोद निषधाधिपः॥२०॥

But then his heart being attracted towards Damayanti, the ruler of the Nishadhas, came back to that inn; and finding her in that condition he began to lament:

यां न वायुर्न चादित्यः पुरा पश्यति मे प्रियाम्।

सेयमद्य सभामध्ये शेते भूमावनाथवत्॥२१॥

'My dear-loved wife, whom even the winds or the sun could not see before, is even now lying asleep like one helpless on the ground of this inn.

इयं वस्त्रावकर्तेन संवीता चारुहासिनी।

उन्मत्तेव वरारोहा कथं बुद्ध्वा भविष्यति॥२२॥

How will this sweet smiling and slender-waisted Damayanti live, when awaking, she shall find herself clothed, like one mad, in half a piece of cloth?

कथमेका सती भैमी मया विरहिता शुभा।

चरिष्यति वने घोरे मृगव्यालनिषेविते॥२३॥

How will this blessed daughter of Bhima, the chaste Damayanti, roam, without me and all alone, in this dreary wilderness, inhabited by beasts and serpents.

आदित्या वसवो रुद्रा अश्विनौ समरुहणौ।

रक्षन्तु त्वां महाभागेधर्मेणासि समावृता॥२४॥

O noble-hearted one! may the Adityas, the Vasus, the Rudras, the twin Asvinis together with the wind-gods, protect you! Or you are protected by your own virtue!

एवमुक्त्वा प्रियां भार्या रूपेणाप्रतिमां भुवि।

कलिनापहतज्ञानो नलः प्रातिष्ठदुद्यतः॥२५॥

Thus speaking unto his dear-loved wife matchless on earth in beauty, king Nala, deprived of his senses by Kali, endeavoured to go away.

गत्वा गत्वा नलो राजा पुनरेति सभां मुहुः।

आकृष्यमाणः कलिना सौहृदेनावकृष्यते॥२६॥

The royal Nala departing again and again, returned again and again to the inn, once dragged away by Kali and again drawn back by his love (to his wife).

द्विवेव हृदयं तस्य दुःखितस्याभवत् तदा।

दोलेव मुहुरायति याति चैव सभां प्रति॥२७॥

It seemed as if the heart of the distressed king was divided in twain, who like a rocking cradle repeatedly went away from and came back into the inn.

अवकृष्टस्तु कलिना मोहितः प्राद्वन्नलः।

सुप्तामुत्सृज्य तां भार्या विलप्य करुणं बहु॥२८॥

Befooled and deprived of his reason by Kali, Nala ran away deserting his sleeping wife and lamenting profusely and plaintively for her.

नष्टात्मा कलिना स्पृष्टस्तत् तद् विगणयन् नृपः।

जगामैकां वने शून्ये भार्यामुत्सृज्य दुःखितः॥२९॥

Losing his senses through the influence of Kali and ruminating over a variety of thoughts, the king went away with his heart full of sorrow, forsaking his wife, alone, in that solitary wilderness.

CHAPTER 63

(NALOPAKHAYANA PARVA)-Continued

The curse of Damayanti on the hunter

बृहदश्व उवाच

अपक्रान्ते नले राजन् दमयन्ती गतक्लमा।

अबुध्यत वरारोहा संत्रस्ता विजने वने॥१॥

अपश्यमाना भर्तारं शोकदुःखसमन्विता।

प्राक्रोशदुच्चैः संत्रस्ता महाराजेति नैषधम्॥२॥

Brihadashva said :

O king, after Nala, had gone away, the slender-waisted Damayanti, getting over her fatigue, awoke in terror in that solitary wilderness. Terrified at not finding her husband and oppressed with grief and troubles, she called aloud for Naishadha, saying: 'O Maharaja.

हा नाथ हा महाराज हा स्वामिन् किं जहासि माम्
हा हतास्मि विनष्टास्मि भीतास्मि विजने वने॥३॥

O master! O mighty sovereign! O husband! why have you forsaken me? Alas! I am done for, I am lost, I am (greatly) terrified in this lonely forest.

ननु नाम महाराजधर्मज्ञः सत्यवागसि।

कथमुक्त्वा तथा सत्यं सुप्तामुत्सृज्य कानने॥४॥

O mighty monarch! you are virtuous and truthful. How then, promising not to do so you have forsaken me asleep, in the woods?

कथमुत्सृज्य गन्तासि दक्षां भार्यामनुव्रताम्।

विशेषतोऽनपकृते परेणापकृते सति॥५॥

Why have you gone away forsaking your able and devoted, wife, specially when she had done you no harm, but you have been wronged by others?

शक्यसे तां गिरः सम्यक् कर्तुं मयि नरेश्वर।

यास्तेषां लोकपालानां संनिधौ कथिताः पुरा॥६॥

O lord of your people! you ought faithfully to fulfill those words of yours in respect of me, that you had uttered in days gone by, before the guardian deities of the worlds.

नाकाले विहितो मृत्युर्मर्त्यानां पुरुषर्षभ।

तत्र कान्ता त्वयोत्सृष्टा मुहूर्तमपि जीवति॥७॥

O best of men! because mortals are not ordained to die before their appointed time, therefore, it is, that your beloved wife live even a moment after your abandonment of her.

पर्याप्तः परिहासोऽयमेतावान् पुरुषर्षभ।

भीताहमतिदुर्धर्ष दर्शयात्मानमीश्वर॥८॥

O foremost of men! enough of this joke, let us have no more of it. O invincible one! I am awfully frightened. O lord! show yourself.

दृश्यसे दृश्यसे राजत्रेप दृष्टोऽसि नैषध।

आवार्य गुल्मैरात्मानं किं मां न प्रतिभाषसे॥१॥

You are discovered O king! you are discovered! O ruler of the Nishadhas I have seen you! concealing yourself behind the corpses, why do you not answer me?

नृशंसं बत राजेन्द्र यन्मामेवंगतामिह।

विलपन्ती समागम्य नाश्रासयसि पार्थिव॥१०॥

Alas, O king of kings! it is very cruel of you. For seeing me in this and so bewailing, you do not, O king, come near to console me.

न शोचाम्यहमात्मानं न चान्यदपि किञ्चन।

कथं नु भवितास्येक इति त्वां नृप शोचिमि॥११॥

I lament not for myself, nor for any thing else. But, O king, I only grieve thinking, how you will live alone.

कथं नु राजंस्तृषितः क्षुधितः श्रमकर्षितः।

सायाह्ने वृक्षमूलेषु मामपश्यन् भविष्यसि॥१२॥

O king! when, in the evening you will sit thirsty, hungry and worn out with toils under the trees, how will you live without seeing me (by your side)?

ततः सा तीव्रशोकार्ता प्रदीप्तेव च मन्युना।

इतश्चेतश्च रुदती पर्यधावत दुःखिता॥१३॥

Then oppressed with poignant grief and burning with anger, the miserable Damayanti began to run hither and thither bewailing.

मुहुरुत्पतते बाला मुहुः पतति विह्वला।

मुहुरालीयते भीता मुहुः क्रोशति रोदिति॥१४॥

At times the youthful princess would stand up suddenly. At other times she would sink down bewildered. Now she would conceal herself alarmed and the next moment, she would cry and wail aloud.

अतीव शोकसंतप्ता मुहुर्निःश्वस्य विह्वला।

उवाच भैमी निःश्वस्य रुदत्यथ पतिव्रता॥१५॥

Then the chaste daughter of Bhima, bewildered and afflicted with heavy grief and sighing again and again, spoke weeping:

यस्याभिशापाद् दुःखार्तो दुःखं विन्दति नैषधः।

तस्य भूतस्य नो दुःखाद् दुःखमप्यधिकं भवेत्॥१६॥

'May that being suffer grief greater than ours, through whose curse the afflicted king of the Nishadhas bear this woe!'

अपापचेतसं पापो य एवं कृतवान् नलम्।

तस्माद् दुःखतरं प्राप्य जीवत्वसुखजीविकाम्॥१७॥

May that sinful wretch, who has reduced Nala of pious heart into this plight, live a more miserable life than his (Nala's) own, fraught with such greater woes.'

एवं तु विलपन्ती सा राज्ञो भार्या महात्मनः।

अन्वेपमाणा भर्तारं वने श्रापदसेविते॥१८॥

उन्मत्तवद् भीमसुता विलपन्ती इतस्ततः।

हा हा राजत्रिति मुहुरितश्चेतश्चधावति॥१९॥

Thus bewailing, the consort of that high-souled monarch began to search her dear lord in that forest, infested with wild beasts. Thus continuously lamenting, the daughter of Bhima ran hither and thither like an insane person, crying aloud, 'alas alas O king.'

तां क्रन्दमानामत्यर्थं कुररीमिव वाशतीम्।

करुणं बहु शोचन्तीं विलपन्तीं मुहुर्मुहुः॥२०॥

सहसाभ्यागतां भैमीमभ्याशपरिवर्तिनीम्।

जग्राहजगरो ग्राहो महाकायः क्षुधान्वितः॥२१॥

As she was crying aloud and bitterly lamenting like a female osprey, grieving profusely in piteous words and bewailing again and again, a huge and hungry serpent suddenly seized the daughter of Bhima, who came and rolled near it.

सा ग्रस्यमाना ग्राहेण शोकेन च परिप्लुता।

नात्मानं शोचति तथा यथा शोचति नैषधम्॥२२॥

Being devoured by the monster and swelling with sorrow, she grieved not so much for herself, as for the king of the Nishadhas.

हा 'यथा मामिह वने ग्रस्यामानामनाथवत्।

ग्राहेणानेन विजने किमर्थं नानुधावसि॥२३॥

'O lord! why do you not run after me, seeing that I am swallowed by this huge serpent like one helpless, in this desolate wilderness?

कथं भविष्यसि पुनर्मामनुस्मृत्य नैषध।

कथं भवाङ्गगामाद्य मामुत्सृज्य वने प्रभो॥२४॥

O king of the Nishadhas! how will you live, when you shall remember me (when I am

gone)? O master! how have you gone away today forsaking me in the woods?

पापान्मुक्तः पुनर्लब्ध्वा बुद्धिं चेतोधनानि च।

श्रान्तस्य ते क्षुधार्तस्य परिग्लानस्य नैषध।

कः श्रमं राजशार्दूल नाशयिष्यति तेऽनघ॥२५॥

How will you live without me, when liberated from your curse, you will regain your mind, senses and wealth? O lord of the Nishadhas! O sinless one! O foremost of kings! who will remove your fatigue when you will be worn out with toil, oppressed with hunger and depressed with grief?

ततः कश्चिन्मृगव्याधो विचरन् गहने वने।

आक्रन्दमानां संश्रुत्य जवेनाभिससार ह॥२६॥

Then a hunter who was roaming in the deep forest, hearing the sound of her loud wailing's speedily came near her.

तां तु दृष्ट्वा तथा ग्रस्तामुरोणायतेक्षणाम्।

त्वरमाणो मृगव्याधः समभिक्रम्य वेगतः॥२७॥

मुखतः पाटयामास शस्त्रेण निशितेन च।

निर्विचेष्टं भुजङ्गं तं विशस्य मृगजीवनः॥२८॥

मोक्षयित्वा स तां व्याधः प्रक्षाल्य सलिलेन ह।

समाश्रास्य कृताहारामथ पप्रच्छ भारत॥२९॥

The hunter, who live upon the proceeds of hunting, seeing that large-eyed one swallowed up by a serpent, came up with haste and speed and dispatching that inert snake with a sharp-edged weapon, tore it open from its mouth. Then O Bharata! the hunter freeing her from the coils of the serpent and washing her with water and consoling her, asked her when she had taken some food.

कस्य त्वं मृगशावाक्षि कथं चाभ्यागता वनम्।

कथं चेदं महत् कृच्छ्रं प्राप्तवत्यसि भाविनी॥३०॥

'O you having eyes like those of a young gazelle! whose are you! Why also have you entered into this forest? O handsome one! how have you fallen in this great predicament?'

दमयन्ती तथा तेन पृच्छ्यमाना विशाम्यते।

सर्वमेतद् यथावृत्तमाचक्षेऽस्य भारत॥३१॥

O lord of your people! O descendant of Bharata's race! thus questioned by him,

Damayanti, related unto him precisely, all that had occurred.

तामर्धवस्त्रसंवीतां पीनश्रोणिपोधराम्।

सुकुमारानवद्याङ्गी पूर्णचन्द्रनिभाननाम्॥३२॥

अरालपक्ष्मनयनां तथा मधुरभाषिणीम्।

लक्षयित्वा मृगव्याधः कामस्य वशमीयिवान्॥३३॥

The huntsman, seeing her, covered with half a piece of a cloth, with heaving breasts and shapely lips, with delicate and faultless limbs, with countenance resembling the full moon, with eyes furnished with graceful eye-lashes and with words very pleasing, was made the slave of the god of love.

तामेवं श्लक्ष्णया वाचा लुब्धको मृदुपूर्वया।

सान्त्वयामास कामार्तस्तदबुध्यत भाविनी॥३४॥

Inflamed with lust, the hunter comforted her mildly and in smooth words. But the graceful Damayanti soon saw through his purposes.

दमयन्त्यपि तं दुष्टमुपलभ्य पतिव्रता।

तीव्रोषसमाविष्टा प्रजज्वालेव मन्युना॥३५॥

The chaste Damayanti then understanding the intentions of this evil-minded one, possessed with fierce rage, seemed to blaze forth in anger.

स तु पापमतिः क्षुद्रः प्रधर्षयितुमातुरः।

दुर्धर्षं तर्कयामासा दीप्तामग्निशिखामिव॥३६॥

That evil minded one, having waxed irascible and fired with desire, endeavoured to insult her (by force) who was unconquerable even as a flame of blazing fire.

दमयन्ती तु दुःखार्ता पतिराज्यविनाकृता।

अतीतवाक्पथे काले शशपैर्न रुषान्विता॥३७॥

Then Damayanti afflicted with sorrow and deprived of her husband and kingdom, bursting with rage, cursed the huntsman when he had passed the limit of being checked by words.

यद्यहं नैषधादन्यं मनसापि न चिन्तये।

तथायं पततां क्षुद्रो परासुर्मृगजीवनः॥३८॥

'If even in my mind I have never thought of any other person than the king of the Nishadhas, then let this puny one living by hunting, fall down devoid of life.

उक्तमात्रे तु वचने तथा स मृगजीवनः।

व्यसुः पपात मेदिन्यामग्निदग्ध इव द्रुमः॥३९॥

No sooner did she utter these words, than that one subsisting on chase, fell down dead on the ground, even as a tree consumed by fire.

CHAPTER 64

(NALOPAKHAYANA PARVA)-Continued

In Damayanti's meeting with the caravan

बृहदश्व उवाच

सा निहत्य मृगव्याधं प्रतस्थे कमलेक्षणा।

वनं प्रतिभयं शून्यं झिल्लिकागणनादितम्॥१॥

Brihadashva said :

Thus having slain the huntsman she, of eyes resembling lotus leaves, entered deeper and deeper into that desolate and dreadful forest, echoing with the jingling of crickets.

सिंहद्वीपिरुक्त्वाघ्रमहिषर्क्षगणैर्युतम्।

नानापक्षिगणाकीर्णं म्लेच्छतस्करसेवितम्॥२॥

That forest full of lions, leopards, Rurus tigers, buffaloes, bear and deer; swarming with various kinds of birds; inhabited by robbers and low hybrid tribes.

शालवेणुधवाश्रयतिन्दुकेद्भदकिंशुकैः।

अर्जुनारिष्टसंछन्नं स्यन्दनैश्च सशाल्मलैः॥३॥

जम्ब्वाग्रलोद्यदिरसालवेत्रसमाकुलम्।

पद्मकामलकलक्षकदम्बोदुम्बरावृतम्॥४॥

बदरीबिल्वसंछन्नं न्यग्रोधैश्च समाकुलम्।

प्रियालतालखर्जूरहरीतकबिभीतकैः॥५॥

Containing Salas bamboos, Dhabas, Asavathas. Tindukas Ingudas Kinsukas, Arjunas, Aristhas Sundanas together with Salmalas; abounding in Tumbus, mango trees, Lodras the catechu, the cane and Salas; overgrown with , Padmakas, Amlakas, Plakhas, Kadamvas, Udumvaras; covered with Badaris, Vilvas and banians, Piyalas, palms, date-trees, Haritakis and Vivitakas.

नानाधातुशतैर्नद्धान् विविधानपि चाचलान्।

निकुञ्जान् परिसंयुष्टान् दरीश्राद्भुतदर्शनाः॥६॥

She (Damayanti) saw, many mountains containing mines of different kinds of metals;

groves singing with the notes of birds; many valleys of beautiful sight.

नदीः सरांसि वापीश्च विविधाश्च मृगद्विजान्।

सा बहून् भीमरूपांश्च पिशाचोरगराक्षसान्॥७॥

पल्वलानि तडागानि गिरिकूटानि सर्वशः।

सरितो निर्झराश्चैव ददर्शाद्भुतदर्शनान्॥८॥

Many rivers, lakes, expanses of water and various kinds of birds and beasts; large number of serpents, Rakshasas and goblins of frightful figures; and pools, tanks, mountain-peaks on all sides; and streams and cataracts of picturesque appearance.

यूथशो ददृशे चात्र विदर्भाधिपनन्दिनी।

महिषांश्च वराहांश्च ऋक्षांश्च वनपन्नगान्॥९॥

तेजसा यशसा लक्ष्म्या स्थित्या च परया युता।

वैदर्भी विचरत्येका नलमन्वेष्टती तदा॥१०॥

There the daughter of the king of the Vidharbhas, saw, herd after herd, of buffaloes, boars and bears and numberless wild snakes. Possessed of energy, glory, beauty and high dignity, the princess of the Vidharbhas then began to roam alone in that wilderness, in quest of Nala.

नाबिभ्यत् सा नृपसुता भैमी तत्राथ कस्यचित्।

दारुणामटवीं प्राप्य भर्तृव्यसनपीडिता॥११॥

Afflicted at her husband's calamity and having entered into that fearful forest, that princess, the daughter of Bhima, was not afraid of anything.

विदर्भतनया राजन् विललाप सुदुःखिता।

भर्तृशोकपरीताङ्गी शिलातलमथाश्रिता॥१२॥

O King! the royal daughter of the king of the Vidharbhas, seating herself down on the surface of a stone, greatly aggrieved and with her limbs trembling with sorrow for her husband, thus lamented.

दमयन्त्युवाच

व्यूढोरस्क महाबाहो नैषधानां जनाधिप।

क्व नु राजन् गतोऽस्यद्य विसृज्यविजने वने॥१३॥

अश्रमेधादिभिर्वीर क्रतुभिर्भूरिदक्षिणैः।

कथमिष्ट्वा नरव्याघ्र मयि मिथ्या प्रवर्तसे॥१४॥

Damayanti said

"O you of expanded breast! O you of long arms! O protector of the Nishadha people! O king! whither have you gone today forsaking me in this desolate wilderness? O hero! O foremost of men! it does not behove you, who have performed the horse-sacrifice and various other sacrifices accompanied by profuse Dakshinas, to play false with myself.

यत् त्वयोक्तं नश्चेष्ट तत् समक्षं महाद्युते।

स्मर्तुमर्हसि कल्याण वचनं पार्थिवर्षभ॥१५॥

O foremost of men! O auspicious one! O you of blazing lustre! O excellent of kings! you ought to remember the words you did utter in my presence.

यच्चोक्तं विहगैर्हंसैः समीपे तव भूभिष।

मत्समक्षं यदुक्तं च तदवेक्षितुमर्हसि॥१६॥

O ruler of earth! you ought also to remember what the sky-ranging swans said before you and also what they declared before me.

चत्वार एकतो वेदाः साङ्गोपाङ्गाः सविस्तराः।

स्वधीता मनुजव्याघ्र सत्यमेकं किलैकतः॥१७॥

O foremost of men! surely the performance of one single promise on one side, weighs equal with the study of the four Vedas in all their extent and the Angas and Upangas taken together, on the other.

तस्मादर्हसि शत्रुघ्न सत्यं कर्तुं नरेश्वर।

उक्तवानसि यद् वीर मत्सकाशे पुरा वचः॥१८॥

Therefore, O slayer of your adversaries! O lord of men! O brave one! you ought to fulfill your promise, that you did make before, in my presence.

हा वीर नल नामाहं नष्टा किल तवानघ।

अस्यामटव्यां घोरान्यां किं मां न प्रतिभाषसे॥१९॥

Alas O hero! O Nala! verily am I done for in this wood, although I belong to you. O sinless one! wherefore do you not answer me lost in this dreary forest?

कर्षयत्येष मां रौद्रे व्यात्तास्यो दारुणाकृतिः।

अरण्यराट् क्षुधाविष्टः किं मां न ब्रातुमर्हसि॥२०॥

This fearful sylvan sovereign, of expanded jaws and frightful figure and oppressed with hunger, is distressing me. Do it not befit you to save me?

न मे त्वदन्या काचिद्धि प्रियास्तीत्यब्रवीः सदा।

तामृतां कुरु कल्याण पुरोक्तां भारतीं नृपा॥२१॥

You did always use to say, 'Except yourself, there is none dear unto me' O auspicious one! O king! prove the truth of that assertion you did make previously.

उन्मत्तां विलपन्तीं मां भार्यामिष्टां नराधिप।

ईप्सितामीप्सितोऽसि त्वं किं मां न प्रतिभाषसे॥२२॥

O ruler of men! wherefore do you not answer me, your dear wife, raft of reason and bewailing you, although you love her and are loved in return?

कृशां दीनां विवर्णां च मलिनां वसुधाधिप।

वस्त्रार्थप्रावृतामेकां विलपन्तीमनाथवत॥२३॥

यूथघ्नष्टामिवैकां मां हरिणीं पृथुलोचन।

न मानयसि मामार्य रुदन्तीमरिकर्शन॥२४॥

O monarch! O respected one, O repressor of your enemies! wherefore do you not behold me, O large-eyed one, lean, emaciated, distressed, discolored desolate, bewailing like one helpless, weeping, covered with one piece of cloth and resembling a lovely does strayed out of the herd.

महाराज महारण्ये अहमेकाकिनी सती।

दमयन्त्यभिभाषे त्वां किं मां न प्रतिभाषसे॥२५॥

O mighty monarch! in this vast wilderness I, your best-loved Damayanti, now forlorn and forsaken, am calling out your name; why do you not answer me?

कुलशीलोपसम्पन्न चारुसर्वाङ्गशोभन।

नाद्य त्वां प्रतिपश्यामि गिरावस्मिन् नरोत्तम॥२६॥

O foremost of men! I do not find you, this day, on this mountain, who are possessed of a noble lineage and (an excellent) character and shapely limbs enhancing your personal beauty.

वने चास्मिन् महाघोरे सिंहव्याघ्रनिषेविते।

शयानमुपविष्टं वा स्थितं वा निषधाधिप॥२७॥

प्रस्थितं वा नश्चेष्ट मम शोकविवर्धन।

कं नु पृच्छामि दुःखार्ता त्वदर्थे शोककर्शिता॥२८॥

O ruler of the Nishadhas! O foremost of men! O you who are adding to my grief in this fearful wilderness infested by lions and tigers,

of whom shall I, woeful and distressed with grief on your account, enquire whether you are sitting or lying down or staying or gone?

कच्चिद् दृष्टस्त्वयारण्ये संगत्येह नलो नृपः।

को नु मे वाथ प्रष्टव्यो वनेऽस्मिन् प्रस्थितं नलम्॥२९॥

Whom shall I ask, 'Have you seen king Nala ranging in these woods? Of whom shall I enquire about the royal Nala lost in this wilderness?

अभिरूपं महात्मानं परव्यूहविनाशनम्।

यमन्वेषसि राजानं नलं पद्मनिषेक्षणम्॥३०॥

अयं स इति कस्याद्य श्रोष्यामि मधुरां गिरम्।

From whose lips shall I this day hear these honeyed words viz. 'That graceful and high-souled king Nala of eyes resembling lotus leaves, the slayer of hostile troops, in quest of whom you are wandering in this forest, is staying even here.'

अरण्यराडयं श्रीमांश्चतुर्दंष्ट्रो महाहनुः॥३१॥

शार्दूलोऽभिमुखोऽभ्येति व्रजाम्येनमशङ्किता।

भवान् मृगाणामधिपस्त्वमस्मिन् कानने प्रभुः॥३२॥

Yonder come the handsome sovereign of the forests, the tiger having four teeth and protruding jaws. Even unto him shall I repair fearlessly. 'You are the lord of beasts. You are the king of this forest.

विदर्भराजतनयां दमयन्तीति विद्धि माम्।

निषधाधिपतेर्भार्या नलस्यामित्रघातिनः॥३३॥

Damayanti said :

Know me for Damayanti, the daughter of the king of the Vidharbhas and the wife of Nala the king of the Nishadhas and the slayer of his foes.

पतिमन्वेषतीमेकां कृपणां शोककशिताम्।

आश्रयासय मृगेन्द्रेह यदि दृष्टस्त्वया नलः॥३४॥

O lord of animals! console me-who am, alone seeking my husband, distressed and woe-stricken-with the news of Nala if you have at all seen him.

अथवा त्वं वनपते नलं यदि न शंससि।

मां खादय मृगश्रेष्ठ दुःखादस्माद् विमोचय॥३५॥

O lord of this forest! on the other hand, if you know nothing of Nala, then, O foremost of

animals, devour me up and thereby relieve me from this misery.'

श्रुत्वारण्ये विलपितं न मामाश्रयासयत्ययम्।

यात्येतां स्वादुसलिलामापगां सागरंगमाम्॥३६॥

Hearing me bewailing in this wilderness, this forest king himself, is wending towards the rivulet containing tasteful water that is rolling towards the sea.

इमं शिलोच्चयं पुण्यं शृङ्गैर्बहुभिरुच्छ्रितैः।

विराजद्भिरिवानेकैर्नैकवर्णैर्मनोरमैः॥३७॥

I shall now for the tidings of the kings, ask yonder king of mountains, adorned with various beautiful and many hued peaks reaching the skies.

नानाधातुसमाकीर्णं विविधोपलभूषितम्।

अस्यारण्यस्य महतः केतुभूतमिवोत्थितम्॥३८॥

Containing heaps of sacred rocks; replete with many kinds of metals; decked with diverse pieces of stones; flowing like a streamer over this wide wilderness.

सिंहशार्दूलमातङ्गचराहर्क्षमृगायुतम्।

पतत्रिभिर्बहुविधैः समन्तादनुनादितम्॥३९॥

Haunted by lions, tigers, elephants, boars, bears and deers; ringing on all sides with the notes of various kinds of birds.

किंशुकाशोकबकुलपुन्नागैरुपशोभितम्।

कर्णिकारधवप्लक्षैः सुपुष्पैरुपशोभितम्॥४०॥

The mountain graced with Kinsukas, Asokas, Bakulas and Tannagas; beautified with, Karnikaras Dhabas and Plakshas bearing blossoms.

सरिद्धिः सविहङ्गाभिः शिखरैश्च समाकुलम्।

गिरिराजमिमं तावत् पृच्छामि नृपतिं प्रति॥४१॥

The mountain abounding in rivers infested by water fowls; and decorated with crested summits. Now I ask about king Nala from the king of mountain.

भगवन्नचलश्रेष्ठ दिव्यदर्शन विश्रुत्।

शरण्य बहुकल्याण नमस्तेऽस्तु महीधर॥४२॥

Damayanti said :

O mighty and foremost of mountains! O you of picturesque appearance! O highly famous

hill! O you shelter (of the distressed)! O highly blessed hill! O you pillar of the Earth! I salute you.

प्रणमाम्यभिगम्याहं राजपुत्रीं निबोध माम्।

राज्ञः स्तुषां राजभार्या दमयन्तीति विश्रुताम्॥४३॥

Approaching I bow down unto you. Know me for a kings' daughter, a king's daughter-in-law, a king's wife and for Damayanti by name.

राजा विदर्भाधिपतिः पिता मम महारथः।

भीमो नाम क्षितिपतिश्चातुर्वर्ण्यस्य रक्षिता॥४४॥

The royal Bhima, the ruler of the Vidharbhas, the great warrior, the lord of the Earth and the protector of the four different orders, is my sire.

राजसूयाश्वमेधानां क्रतूनां दक्षिणावताम्।

आहर्ता पार्थिवश्रेष्ठः पृथुचार्वञ्चितेक्षणः॥४५॥

ब्रह्मण्यः साधुवृत्तश्च सत्यवागनसूयकः।

शीलवान् वीर्यसम्पन्नः पृथुश्रीर्धर्मविच्छुचिः॥४६॥

सम्यग् गोप्ता विदर्भाणां निर्जितारिगणः प्रभुः।

तस्य मां विद्धि तनयां भगवंस्त्वामुपस्थिताम्॥४७॥

That foremost of the descendants of Prithu, performed the Rajasuya sacrifice and the horse-sacrifice accompanied by profuse Dakshinas. Possessing large and beautiful eyes graced with arching brows, well-versed in the Vedas, of pious nature, true-speaking, free from jealousy, of good character, endued with prowess, of immense prosperity, acquainted with all morality and pure, that lord defeating all his adversaries completely protect the people of Vidharbha. O mighty one! know me to be his daughter thus approaching you.

निषधेषु महाराजः श्वशुरो मे नरोत्तमः।

गृहीतनामा विख्यातो वीरसेन इति स्म ह॥४८॥

My father-in-law, the foremost of men, was the illustrious sovereign ruling over the Nishadhas. He was known under the name of Virasena and was of high renown.

तस्य राज्ञः सुतो वीरः श्रीमान् सत्यपराक्रमः।

क्रमप्राप्तं पितुः स्वं यो राज्यं समनुशास्ति ह॥४९॥

नलो नामारिहा श्यामः पुण्यश्लोक इति श्रुतः।

ब्रह्मण्यो वेदविद् वाम्नी पुण्यकृत् सोमपोऽग्निमान्॥

यष्टा दाता च योद्धा च सम्यक् चैव प्रशासिता।

तस्य मामबलां श्रेष्ठां विद्धि भार्यामिहागताम्॥५१॥

त्यक्तश्रियं भर्तृहीनामनाथां व्यसनान्विताम्।

अन्वेषमाणां भर्तारं त्वं मां पर्वतसत्तम॥५२॥

The son of this king, a mighty warrior, possessed of prosperity and of infallible prowess, who govern well the kingdom that he had inherited from his father, is known under the name of Nala of holy fame, of complexion like molten gold. He is respectful towards Brahmanas, versed in the Vedas, eloquent and performer of meritorious deeds; he is used to the drinking of Soma and the worship of Fire; he celebrates sacrifices, is immensely charitable and heroic and a just chastiser (of sinful) men. Know me for his principal consort now helpless and come unto you. O excellent of mountains! devoid of prosperity, deprived of the company of my husband, helpless and distressed with affliction, in quest of my lord I have approached you.

समुल्लिखद्भिरेतैर्हि त्वया शृङ्गशतैर्नृपः।

कच्चिद् दृष्टोऽचलश्रेष्ठ वनेऽस्मिन् दारुणेनलः॥५३॥

O foremost of mountains! by means of your hundred peaks reaching the skies, have you seen anywhere in this dreary wilderness the royal Nala?

गजेन्द्रविक्रमोधीमान् दीर्घबाहुरमर्षणः।

विक्रान्तः सत्त्ववान् वीरो भर्ता मम महायशः॥५४॥

निषधानामधिपतिः कच्चिद् दृष्टस्त्वया नलः।

विपलतीं किमेकां मां पर्वतश्रेष्ठ विह्वलाम्॥५५॥

Have you anywhere seen the heroic and unconquerable Nala, my husband, the ruler of the Nishadhas, with the gait of an elephant of great intelligence, having long arms, of illustrious renown, endued with prowess and possessed of energy? O best of mountains! seeing me desolate and lamenting and fainting (with grief) wherefore do you not console me by speaking to me as your own afflicted daughter.

गिरानाश्रासयस्यद्य स्वां सुतामिव दुःखिताम्।

वीर विक्रान्तधर्मज्ञ सत्यसंध महीपते॥५६॥

O hero! O you of great prowess! O you versed in righteousness! O voracious one! O lord of the earth! if you are present in this forest then, O king! show yourself unto me?

यद्यस्यस्मिन् वने राजन् दर्शयात्मानमात्मना।

कदा सुस्निग्धगम्भीरां जीमूतस्वनसंनिभाम्॥५७॥

श्रोष्यामि नैषधस्याहं वाचं ताममृतोपमाम्।

वैदर्भीत्येव विस्पष्टां शुभां राज्ञो महात्मनः॥५८॥

आम्नायसारिणीमृद्धां मम शोकविनाशिनीम्।

भीतामाश्रासयत मां नृपतेधर्मवत्सल॥५९॥

When shall I again hear the words of the royal and high-souled Nala, sweet and sonorous and resembling the rumbling of clouds and delicious like nectar and calling me the "princess of the Vidharbhas" with distinct and holy accents and spoken according to the precepts of the Vedas and eloquent and soothing all my grief. O king! O righteous one, it behoove you to comfort me, who am greatly terror-stricken."

इति सा तं गिरिश्रेष्ठमुक्त्वा पार्थिवनन्दिनी।

दमयन्ती ततो भूयो जगाम दिशमुत्तराम्॥६०॥

Having spoken in the above manner to the foremost of mountains, the princess Damayanti again roamed towards the northern quarters.

सा गत्वा त्रीनहोरात्रान् ददर्श परमाङ्गना।

तापसारण्यमतुलं दिव्यकाननशोभितम्॥६१॥

वसिष्ठभृग्वत्रिसमैस्तापसैरुपशोभितम्।

नियतैः संयताहारैर्दमशौचसमन्वितैः॥६२॥

अभक्षैर्वायुभक्षैश्च पत्राहारैस्तथैव च।

जितेन्द्रियैर्महाभागैः स्वर्गमार्गदिदृक्षुभिः॥६३॥

वल्कलाजिनसंवीतैर्मुनिभिः संयतेन्द्रियैः।

तापसाध्युषितं रम्यं ददर्शाश्रममण्डलम्॥६४॥

नानामृगगणैर्जुष्टं शाखाभृगगणायुतम्।

तापसैः समुपेतं च सा दृष्ट्वैव समाश्रयत्॥६५॥

That supremely beautiful damsel, after having wandered for three whole days and nights, saw an incomparable woody retreat of ascetics, furnished with beautiful gardens, inhabited by anchorites, like Vasishtha, Bhṛigu and Atri, self-governed and abstemious, performing the ten prescribed purifactory rites;

some living on water, some on air and some on (fallen) leaves, with passions under thorough control, of eminent parts, seeking the way to Heaven, wearing barks of trees and skins of deer and with senses held in check. She saw that charming hermitage inhabited by the ascetics and abounding in various species of animals and swarming with monkeys and graced by the presence of hermits and she was comforted (with the sight).

सुभूः सुकेशी सुश्रोणी सुकुचा सुद्विजानना।

वर्चस्विनी सुप्रतिष्ठा स्वसितायतलोचना॥६६॥

सा विवेशाश्रमपदं वीरसेनसुतप्रिया।

योषिद्रुलं महाभागा दमयन्ती तपस्विनी॥६७॥

That dear-loved spouse of the son of Virasena; that best of damsels, the pitiable Damayanti of eminent parts, of black and large eyes, of beaming splendour and pure fame, having long tresses, a dainty waist, heaving breasts, graceful eye-brows and a face adorned with pearly teeth, then entered into that asylum of ascetics.

साभिवाद्य तपोवृद्धान् विनयावनता स्थिता।

स्वागतं त इति प्रोक्ता तैः सर्वैस्तापसोत्तमैः॥६८॥

She, saluting those sages grown old in the practice of austerities, stood in an attitude of humility. In that forest she was offered 'welcome' by those ascetics.

पूजां चास्या यथान्यायं कृत्वा तत्र तपोधनाः।

आस्यतामित्यथोचुस्ते ब्रूहि किं करवामहे॥६९॥

Then those ascetics, offering due adoration unto her, said, 'Sit yourself down and speak what shall we do for you?'

तानुवाच वरारोहा कच्चिद् भगवतामिह।

तपःस्वन्निषुधर्मेषु मृगपक्षिषु चानघाः॥७०॥

कुशलं वो महाभागाः स्वधर्माचरणेषु च।

तैरुक्ता कुशलं भद्रे सर्वत्रेति यशस्विनि॥७१॥

That damsel of delicate loins replied unto them saying, 'O sinless ones! O you of eminent parts! is everything progressing well regarding your rigid austerities, (sacrificial). First, your righteousness, the religious rites of your own sect and the birds and beasts of this hermitage?' And they answered her saying, 'O

illustrious lady! O blessed one! prosperity attend us in every respect.

बृहि सर्वानवद्याङ्गि का त्वं किं च चिकीर्षसि।

दृष्ट्वैव ते परं रूपं द्युतिं च परमामिह॥७२॥

विस्मयो नः समुत्पन्नः समाश्रसिहि मा शुचः।

अस्यारण्यस्य देवी त्वमुताहोऽस्य महीभृतः॥७३॥

O you of faultless limbs! tell us who are you and what do you seek? We are amazed seeing your great beauty and your extreme splendour. Be consoled and do not grieve. O faultless one! O blessed one! say whether you are the presiding deity of this forest or of this mountain or of this rivulet? Speak the truth!"

अस्याश्च नद्याः कल्याणि वद सत्यमनिन्दिते।

साव्रवीत् तानृपीन् नाहमरण्यस्यास्य देवता॥७४॥

न चाप्यस्य गिरेर्विप्रा नैव नद्याश्च देवता।

मानुषीं मां विजानीत यूयं सर्वे तपोधनाः॥७५॥

She said unto the sages, "O twice-born ones! neither am I the deity of this forest, nor the goddess of this mountain, nor of this river. Know me for a daughter of human beings, O you sages of ascetic wealth! I am relating my history in detail, do you listen attentively to me.

विस्तरेणाभिधास्यामि तमे शृणुत सर्वशः।

विदर्भेषु महीपालो भीमो नाम महीपतिः॥७६॥

The ruler of the earth, Bhima by name, is the sovereign of the Vidharbhas, O foremost of twice-born ones! know me for his daughter.

तस्य मां तनयां सर्वे जानीत द्विजसत्तमाः।

निष्ठाधिपतिर्धोमान् नलो नाम महायशः॥७७॥

The heroic, the ever-victorious (in battle), the learned lord of the Nishadhas, Nala by name, of illustrious fame, great intelligence and the ruler of men, is my husband.

वीरः संचामजिद् विद्वान् मम भर्ता विशाम्यतिः।

देवताभ्यर्चनपरो द्विजातिजनवत्सलः॥७८॥

गोप्ता निषधवंशस्य महातेजा महाबलः।

सत्यवान्धर्मवित् प्राज्ञः सत्यसंधोऽरिमर्दनः॥७९॥

ब्रह्मण्यो दैवतरपरः श्रीमान् परपुंरंजयः।

नलो नाम नृपश्रेष्ठो देवराजसमद्युतिः॥८०॥

मम भर्ता विशालाक्षः पूर्णेन्दुवदनोऽरिहा।

आहर्ता क्रतुमुख्यानां वेदवेदाङ्गपारगः॥८१॥

That foremost of kings named Nala, of splendour like unto that of the lord of the celestials, of large eyes and of face resembling the full moon, the destroyer of his foes, the worshipper of the gods, devoted to the Vedas, of great prosperity, the captor of his enemies' towns, the repressor of his foes, that veracious and wise being, acquainted with all religions, of truthful promise, of eminent energy and great prowess, the protector of the race of the Nishadhas, occupied in the adoration of the celestials, kind towards the regenerate ones is my husband. He is the celebrator of principal sacrifices and is versed in the Vedas and their branches and the slayer of his adversaries in battle. He resemble in lustre the sun and the moon.

सपत्नानां मृधे हन्ता रविसोमसमप्रभः।

स कैश्चिन्निकृतिप्रज्ञैरनार्यैरकृतात्मभिः॥८२॥

आहूय पृथिवीपालः सत्यधर्मपरायणः।

देवने कुशलैर्जिह्वैर्हृतं राज्यं वसूनि च॥८३॥

This king devoted to truthfulness and ruler of the earth, was one day challenged to play a game at dice, by some mean-minded, vile and deceitful men of uncultivated soul and skillful in gambling. He was defeated and lost his wealth and kingdom.

तस्य मामवगच्छध्वं भार्या राजर्षभस्य वै।

दमयन्तीति विख्यातां भर्तुर्दर्शनलालसाम्॥८४॥

Know me to be the consort of that foremost of kings, famous under the name of Damayanti and anxious to enjoy a sight of my missing husband.

सा वनानि गिरींश्चैव सरांसि सरितस्तथा।

पल्वलानि च सर्वाणि तथारण्यानि सर्वशः॥८५॥

अन्वेषमाणा भर्तारं नलं रणविशारदम्।

महात्मानं कृतास्त्रं च विचरामीह दुःखिता॥८६॥

I am wandering through the length and breadth of this wood, over mountains, among rivers, lakes, tanks and expanses of water and forests, with a sorrowful heart, in quest of my

lord Nala, versed in the tactics of war, skilled in the use of weapons and of high soul.

कच्चिद् भगवतां रम्यं तपोवनमिदं नृपः।

भवेत् प्राप्तो नलो नाम निषधानां जनाधिपः॥८७॥

यत्कृतेऽहमिदं ब्रह्मन् प्रपन्ना भृशदारुणम्।

वनं प्रतिभयं घोरं शार्दूलमृगसेवितम्॥८८॥

Has the royal Nala, the ruler of the Nishadha people, for whom, O Brahmanas! afflicted, I am roaming in this dreadful and deep wilderness, full of terrible things and infested by tigers and other beasts of prey-visited this charming hermitage of your almighty selves!

यदि कैश्चिदहोरात्रैर्न द्रक्ष्यामि नलं नृपम्।

आत्मानं श्रेयसा योक्ष्ये देहस्यास्य विमोचनात्॥८९॥

If within a few days and nights I do not see king Nala, I will secure my own welfare by renouncing this body.

को नु मे जीवितेनार्थस्तपृते पुरुषर्षभम्।

कथं भविष्याम्यद्याहं भर्तृशोकाभिपीडिता॥९०॥

What is the use of my life, separated as I have been, from that foremost of men? How shall I live today, afflicted with sorrow for my husband?"

तथा विलपतीमेकामरण्ये भीमनन्दिनीम्।

दमयन्तीमथोचुस्ते तापसाः सत्यदर्शिनः॥९१॥

Those truth-seeing ascetics then said unto the forlorn Damayanti, the daughter of Bhima, who had been bewailing for her lord in the forest.

उदर्कस्तव कल्याणि कल्याणो भविता शुभे।

वयं पश्याम तापसा क्षिप्रं द्रक्ष्यसि नैषधम्॥९२॥

"O auspicious and blessed one! you shall attain to happiness in future. We see by our power of asceticism, that ere long you shall see Naishadha.

निषधानामधिपतिं नलं रिपुनिपातिनम्।

भैमिधर्मभृतां श्रेष्ठं द्रक्ष्यसे विगतज्वरम्॥९३॥

विमुक्तं सर्वपापेभ्यः सर्वरत्नसमन्वितम्।

तदेव नगरं श्रेष्ठं प्रशासतमरिदमम्॥९४॥

द्विषतां भयकर्तारं सुहृदां शोकनाशनम्।

पतिं द्रक्ष्यसि कल्याणि कल्याणाभिजनं नृपम्॥९५॥

O daughter of king Bhima! you shall meet Nala, the Ruler of the Naishadhas, the slayer of his foes and the foremost of those who protect righteousness, with his fever of misery subsided. O blessed one! you shall see your royal husband purged of all sins, adorned with diverse kings' of gems, ruling the self-same excellent of towns, the subduer of his foes, the terror of his enemies, the destroyer of the grief of his friends and crowned with all blessings."

एवमुक्त्वा नलस्येष्टां महिषीं पार्थिवात्मजाम्।

अन्तर्हितास्तापसास्ते साग्निहोत्राश्चमास्तथा॥९६॥

Having thus spoken to that daughter of a king, the dear-loved queen of Nala, the ascetics, with their sacrificial fires and with the asylum itself, disappeared from sight.

सा दृष्ट्वा महदश्चर्यं विस्मिता ह्यभवत् तदा।

दमयन्त्यनवद्याङ्गी वीरसेननृपसुषा॥९७॥

Seeing this wondrous phenomenon, Damayanti of faultless shape and limbs and the daughter-in-law of king Virasena became greatly amazed.

किं नु स्वप्नो मया दृष्टः कोऽयं विधिरिहाभवत्।

क्व नु ते तापसाः सर्वे क्व तदश्रममण्डलम्॥९८॥

Did I dream a dream! what an event have occurred even now? Where are all those ascetics and where is that asylum (gone).

क्व सा पुण्यजला रम्या नदी द्विजनिषेविता।

क्व नु ते ह नगा हृद्याः फलपुष्पोपशोभिताः॥९९॥

Where is that enchanting rivulet of holy waters, inhabited by water-fowls of various species? Where again are those delightful trees adorned with flowers and fruits?

ध्यात्वा चिरं भीमसुता दमयन्ती शुचिस्मिता।

भर्तृशोकपरा दीना विवर्णवदनाभवत्॥१००॥

Thus thinking for a while, Damayanti of pure smiles, the daughter of Bhima, indulging in grief for her husband and miserable, grew pale-faced.

सा गत्वाथापरां भूमिं बाष्पसंदिग्धया गिरा।

विललापान्शुपूर्णाक्षी दृष्ट्वाशोकतरुं ततः॥१०१॥

Thereafter wandering to another part of the forest and beholding there an Ashoka tree, she began to lament, her voice choked with the vapour of grief and her eyes overflowing with tears.

उपगम्य तरुश्रेष्ठमशोकं पुष्पितं वने।

पल्लवापीडितं हृद्यं विहङ्गैरनुनादितम्॥१०२॥

She in that forest approached that foremost of trees, the Ashoka, bedecked with flowers, charming, loaded with thick foliage and echoing all round with the notes of birds.

अहो वतायमगमः श्रीमानस्मिन् वनान्तरे।

आपीडैर्बहुभिर्भाति श्रीमान् पर्वतराडिव॥१०३॥

Oh! this charming tree in the heart of this wilderness ornamented with fruits and flowers, is shining like a glorious king of mountains.

विशोकां कुरु मां क्षिप्रमशोक प्रियदर्शन।

वीतशोकभयाबाधं कच्चित् त्वं दृष्टवान् नृपम्॥१०४॥

"O Ashoka (this tree is fabled to discard the grief of those, who have a view of it)! do you speedily relieve me from my grief, O you of graceful appearance! Have you anywhere in this forest seen king Nala, freed from all grief and fear and unobstructed by any hindrance?

नलं नामारिदमनं दमयन्त्याः प्रियं पतिम्।

निषधानामधिपतिं दृष्टवानसि मे प्रियम्॥१०५॥

एकवस्त्रार्थसंवीतं सुकुमारतनुत्वचम्।

व्यसनेनार्दितं वीरमरण्यमिदमागतम्॥१०६॥

Have you seen the dear-loved husband of Damayanti, my best beloved one, by name Nala, the king of the Nishadhas, the subduer of his foes, wearing half a piece of cloth, of delicate body and skin and that warrior who, crushed under calamity, has repaired into this forest?

यथा विशोका गच्छेयमशोकनग तत् कुरु।

सत्यनामा भवाशोक अशोकः शोकनाशनः॥१०७॥

O Ashoka tree! so manage that I may go away from you relieved from all grief. O Ashoka! vindicate your denomination of Ashoka, which mean the destroyer of grief?"

एवं साशोकवृक्षं तमार्ता वै परिगम्य ह।

जगाम दारुणतरं देशं भैमी वराङ्गना॥१०८॥

That excellent of damsels the afflicted daughter of Bhima, then three-times going round the Ashoka tree, entered a more dreary part of the wilderness.

सा ददर्श नगान् नैकान् नैकाश्च सरितस्तथा।

नैकाश्च पर्वतान् रम्यान् नैकाश्च मृगपक्षिणः॥१०९॥

She beheld many trees and many streams, many charming mountains and various kinds of birds and beasts.

कन्दराश्च नितम्बाश्च नदीश्चाद्भुतदर्शनाः।

ददर्श तान् भीमसुता पतिमन्वेष्टी तदा॥११०॥

That daughter of Bhima saw, when roaming in quest of her husband, many caverns and ridges and rivulets of amazing sight.

गत्वा प्रकृष्टमध्वानं दमयन्ती शुचिस्मिता।

ददर्शार्थ महासार्थं हस्त्यश्वरथसंकुलम्॥१११॥

उत्तरन्तं नदीं रम्यां प्रसन्नसलिलां शुभाम्।

सुशीततोयां विस्तीर्णां हृदिनीं वेतसैर्वृताम्॥११२॥

प्रोदुष्युषां क्रौञ्चकुरैश्च क्रवाकोपकूजिताम्।

कूर्मचाहङ्गषाकीर्णां विपुलद्वीपशोभिताम्॥११३॥

After Damayanti of pure smiles had proceeded a long way, she saw a large caravan of trades together with their horses cars and elephants landing on the banks of a broad, lovely, charming and delightful river, containing cool and clear water, covered with cane-bushes, resounding with cries of cranes and ospreys and ringing with the notes of the Chacrabaka and abounding in tortoises, alligators and fishes and adorned with a large number of small islands.

सा दृष्ट्वैव महासार्थं नलपत्नी यशस्विनी।

उपसर्ष्य वरारोहा जनमध्यं विवेश ह॥११४॥

उन्मत्तरूपा शोकार्ता तथा वस्त्रार्थसंवृता।

कृशा विवर्णा मलिना पांसुध्वस्तशिरोरुहा॥११५॥

As soon as the illustrious and delicate-waisted spouse of Nala, roving like an insane person, afflicted with grief, wearing half a piece of cloth, lean, discoloured and pale and with hair soiled with dust saw this great caravan, she approached it and entered into the midst of its people.

तां दृष्ट्वा तत्र मनुजाः केचिद् भीताः प्रदुदुवुः।

केचिच्चिन्तापरा जग्मुः केचित् तत्र विचुकुशुः॥११६॥

Seeing her in their midst, some people of the caravan began to fly in fear, some became greatly anxious and some began to cry aloud.

प्रहसन्ति स्म तां केचिदभ्यसूयन्ति चापरे।

अकुर्वन्त दयां केचित् पप्रच्छुश्चापि भारता॥११७॥

Some laughed at her, some began to hate her. Some showed kindness towards her and some, O Bharata, questioned her in the following manner.

कासि कस्यासि कल्याणि किं वा मृगवसे वने।

त्वां दृष्ट्वा व्यथिताः स्मेह कच्चित् त्वमसि मानुषी।

‘O blessed one! who are you and whom do you belong to? What seek you in this forest? Seeing you among us we are greatly anxious! Are you human?’

वद सत्यं वनस्यास्य पर्वतस्याथवा दिशः।

देवता त्वं हि कल्याणि त्वां वयं शरणं गताः॥११९॥

O blessed one! speak the truth, as to whether you are the deity presiding over this forest or the goddess of this mountain or of the cardinal quarters? We seek your shelter.

यक्षी वा राक्षसी वा त्वमुताहोऽसि वराङ्गना।

सर्वथा कुरु नः स्वस्ति रक्ष वास्माननिन्दिते॥१२०॥

यथायं सर्वथा सार्थः क्षेपी शीघ्रमितो व्रजेत्।

तथा विधत्स्व कल्याणि यथा श्रेयो हि नो भवेत्॥

Be you a female Yaksha or a female Rakshasa or a heavenly damsel, do good unto us and O blameless one! protect us completely. O blessed one! do you so ordain that, ere long, this caravan may start from this place attended with prosperity in every direction, as also that poor personal property may be secured.

तथोक्ता तेन सार्थेन दमयन्ती नृपात्मजा।

प्रत्युवाच ततः साध्वी भर्तृव्यसनपीडिता॥१२२॥

Thus spoken to by the men of the caravan, the princess Damayanti, devoted to her husband and greatly oppressed with sorrow replied to them thus.

सार्थवाहं च सार्थं च जना ये चात्र केचन।

युवस्थविरबालाश्च सार्थस्य च पुरोगमाः॥१२३॥

मानुषीं मां विजानीत मनुजाधिपतेः सुताम्।

नृपसुषां राजभार्या भर्तृदर्शनलालसाम्॥१२४॥

“O leader of the caravan, You traders, You men that belong to this caravan! You youths, you guides of this caravan! Know me for a female human being, a daughter of a royal parent, a daughter-in-law of a sovereign, spouse of a king and as one eager to have a sight of her husband.

विदर्भराण्यम पिता भर्ता राजा च नैषधः।

नलो नाम महाभागस्तं मृग्याम्यपराजितम्॥१२५॥

The sovereign of Vidharbhas is my father, the illustrious Ruler of the Nishadhas is my husband, known under the name of Nala. Even now I am wandering in quest of that unconquerable one.

यदि जानीत नृपतिं क्षिप्रं शंसत मे प्रियम्।

नलं पुरुषशार्दूलममित्रगणसूदनम्॥१२६॥

Tell me without delay if you have seen my beloved husband, king Nala, the foremost of men and the slayer of his enemies.”

तामुवाचानवद्याङ्गीं सार्थस्य महतः प्रभुः।

सार्थवाहः शुचिर्नाम शृणु कल्याणि मद्वचः॥१२७॥

Thereupon the lord of that great caravan, the leader of it, by name Suchi, said unto that damsel of faultless limbs. “O blessed one! listen to my words.”

अहं सार्थस्य नेता वै सार्थवाहः शुचिस्मिते।

मनुष्यं नलनामानं न पश्यामि यशस्विनि॥१२८॥

O you of pure smiles, I am a merchant and the guide of this caravan. O renowned lady, I have not seen any man bearing the name of Nala.

कुञ्जरद्वीपमहिषशार्दूलक्ष्मृगानपि।

पश्याम्यस्मिन् वने कृत्स्ने ह्यमनुष्यनिषेविते॥१२९॥

In this extensive wilderness, uninhabited by men, I see only elephants, leopards and buffaloes, as also tigers birds and other animals.

ऋते त्वां मानुषीं मर्त्यं न पश्यामि महावने।

तथा नो यक्षराड्य मणिभद्रः प्रसीदतु॥१३०॥

Save and except yourself I do not find any mortal in this terrible forest. So, may Manibhadra, the king of the Yakshas, be propitious on us this day!

साध्वीद् वणिजः सर्वान् सार्थवाहं च तं ततः।

क्व नु यास्यति सार्थोऽयमेतदाख्यातुमर्हसि॥१३१॥

Thereupon she asked the merchants and the leader of the caravan, 'You ought to tell me wither the caravan is going.'

सार्थवाह उवाच

सार्थोऽयं चेदिराजस्य सुबाहोः सत्यदर्शिनः।

क्षिप्रं जनपदं गन्ता लाभाय मनुजात्मजे॥१३२॥

The leader of the Caravan said :

O daughter of the foremost of men! for purposes of profit this caravan is going in haste to the territory of Subahu the truth-seeing king of the Chedis.

CHAPTER 65

(NALOPAKHYANA PARVA)-Continued

Damayanti's living in the house of the King of the Chedis

बृहदश्व उवाच

सा तच्छ्रुत्वानवद्याङ्गी सार्थवाहवचस्तदा।

जगाम सह तेनैव सार्थेन पतिलालसा॥१॥

Brihadashva said :

Thereupon that beauteous lady, hearing the words of the leader of the caravan, went away with the company of travellers, hoping to find out her lord.

अथ काले बहुतिथे वने महति दारुणे।

तडागं सर्वतोभद्रं पद्मसौगन्धिकं महत्॥२॥

ददृशुर्वणिजो रम्यं प्रभूतयवसेचनम्।

बहुपुष्पफलोपेतं नानापक्षिनिषेवितम्॥३॥

निर्मलस्वादुसलिलं मनोहारि सुशीतलम्।

सुपरिश्रान्तवाहास्ते निवेशाय मनो दधुः॥४॥

Thus many days passed over, when the merchants saw in the midst of that fearful and extensive forest a very large lake, which was all-beautiful, pregnant with lotuses, most delight-some, containing abundant grasses and fuels and also various sorts of delicious fruits

and flowers (on its banks) and inhabited by several kinds of birds; and also finding the water of the lake to be pure and tasteful, most charming and cool, these tired travellers made up their mind up stop there.

सम्मते सार्थवाहस्य विविशुर्वनमुत्तमम्।

उवास सार्थः सुमहान् वेलामासाद्य पश्चिमाम्॥५॥

The caravan dispersed itself into the forest at the behest of its leader. But when the day (i.e., the sun) slanted down the west, that great company took its quarters there.

अथार्धरात्रसमये निःशब्दस्तिमिते तदा।

सुप्ते सार्थे परिश्रान्ते हस्तियूथमुपागमत्॥६॥

पानीपार्थं गिरिनदीं मदप्रस्रवणाविलाम्।

अथापश्यत् सार्थं तं सार्थजान् सुबहून् गजान्॥७॥

Then, at midnight, when everything was hushed and silence prevailed, the travellers fell into sleep, while there came a multitude of elephants. And while going to the mountain stream to drink its water, soiled by their own exudations, they saw the merchants as well as a good number of other elephants possessed by them.

ते तान् चाम्यगजान् दृष्ट्वा सर्वे वनगजास्तदा।

समाद्रवन्त वेगेन जिघांसन्तो मदोत्कटाः॥८॥

Beholding those domesticated elephants, the wild ones, maddened at the fury, rushed towards them with the object of killing them, while the juice was exuding from their temples.

तेषामापततां वेगः करिणां दुःसहोऽभवत्।

नगाचादिव शीर्णानां शृङ्गाणां पततां क्षितौ॥९॥

The violence of the forward rush of these elephants became intolerable, even as the fall of the peaks, broken from the mountain tops, directed towards the ground.

स्पन्दतामपि नागानां मार्गा नष्टा वनोद्धवाः।

मार्गं संस्रज्य संसुप्तं पद्मिन्याः सार्थमुत्तमम्॥१०॥

The course of the rushing elephants through the paths of the woods was hindered, as the good caravan was sleeping, obstructing the way to the lake filled with lotuses.

ते तं ममर्दुः सहसा चेष्टमानं महीतले।

हाहाकारं प्रमुञ्चन्तः सार्थिकाः शरणार्थिनः॥११॥

वनगुल्मांश्चधावन्तो निद्रान्था बहवोऽभवन्।

केचिद् दनैः करैः केचित् केचित् पद्भ्यां हता गजैः॥

The elephants, all on a sudden, crushed the caravan, which was sleeping in the ground. Then the merchants, uttering the cries of Ah! and Alas! sought for protection. Blinded by sleep, they all rushed towards the bushes and the forest (for protection). But some of them were killed by the tusks of those elephants and some by trunks, as also some were killed by their legs.

निहतोष्ट्राश्चबहुलाः पदातिजनसंकुलाः।

भयादाधावमानाश्च परस्परहतास्तदा॥१३॥

घोरान् नादान विमुञ्चन्तो निपेतुर्धरणीतले।

वृक्षेष्वारुह्य संरब्धाः पतिता विषमेषु चा॥१४॥

Thus a large number of camels and horses was killed; as also the countless men, who were on their legs, killed one another, as they were all rushing in terror. Several of the merchants, who were crying loudly, fell down on the surface of the earth; several others climbed on trees; and some again fell down on uneven ground.

एवं प्रकारैर्बहुभिर्देविनाक्रम्य हस्तिभिः।

राजन् विनिहतं सर्वं समृद्धं सार्धमण्डलम्॥१५॥

O king! thus accidentally attacked by a large number of elephants, the good merchants underwent a great loss.

आरावः सुमहांश्चासीत् त्रैलोक्यभयकारकः।

एषोऽग्निरुत्थितः कष्टस्त्रायध्वंधावताधुना॥१६॥

रत्नराशिर्विशिर्णोऽयं गृहणीध्वं कीं प्रधावत।

Then there arose a great uproar, terrifying the three worlds; and also there broke out a fire. "O! save us from this trouble. Do you now fly away? These heaps of gems are scattered on all sides. Take them. Why do you fly?

सामान्यमेतद् द्रविणं न मिथ्यावचनं मम॥१७॥

These riches are nothing. My words are not untrue.

एवमेवाभिभाषन्तो विद्रवन्ति भयात् तदा।

पुनरेवाभिधास्यामि चिन्तयध्वं सुकातराः॥१८॥

You terror-stricken ones! think upon the words that I tell you again. Exclaiming in the way as above, they all ran about in fright.

तस्मिंस्तथा वर्तमाने दारुणे जनसंक्षये।

दमयन्ती च बुबुधे भयसंत्रस्तमानसा॥१९॥

While that terrible slaughter prevailed, Damayanti rose up with a mind agitated by terror and anxiety.

अपश्यद् वैशसं तत्र सर्वलोकभयंकरम्।

अदृष्टपूर्वं तद् दृष्ट्वा बाला पद्मनिभेक्षणा॥२०॥

संसक्तवदनाश्चासा उत्तस्थौ भयविह्वला।

ये तु तत्र विनिर्मुक्ताः सार्थात् केचिदविक्षताः॥२१॥

तेऽब्रुवन् सहिताः सर्वे कस्येदं कर्मणः फलम्।

नूनं न पूजितोऽस्माभिर्मणिभद्रो महायशाः॥२२॥

तथा यक्षाधिपः श्रीमान् न वै वैश्रवणः प्रभुः।

न पूजा विघ्नकर्तृणामथवा प्रथमं कृता॥२३॥

शकुनानां फलं वाथ विपरीतमिदं द्रुवम्।

गृहा न विपरीतास्तु किमन्यदिदमागतम्॥२४॥

There the maiden, possessing eyes like the lotus-leaves, saw the effects of that unforeseen accident. viz., the slaughter, which meant to frighten all the worlds. On her awakening, she became insensible with fear; and also with an affected countenance, she became out of breath. Those of the caravan, who escaped from the slaughter unhurt, all assembled together and talked on the action of which that (the slaughter) was the result. 'Surely we have not worshipped that well-reputed Maharudra or that auspicious and magnanimous king of the Yakshas, Vaisravana. Or it might be that we have not worshipped the deities that cause distresses. Or perhaps we have not paid them the first offerings. 'Or this unnatural circumstance is the sure result of the birds (we beheld). Our presiding stars are not unfavourable; what else there is, from which this calamity has ensued?'

अपरे त्वब्रुवन् दीना ज्ञातिद्रव्यविनाकृताः।

यासावद्यं महासार्थं नारी ह्यन्मत्तदर्शना॥२५॥

प्रविष्टा विकृताकारा कृत्वा रूपममानुषम्।

तथेयं विहिता पूर्वं माया परमदारुणा॥२६॥

Other again, distressed and deprived of wealth and friends as they were, said, 'That mad-like woman of unnatural look came

among this mighty company of merchants, assuming an inhuman appearance. It is by her that this terrible illusion had been prearranged.

राक्षसी वायुवं यक्षी पिशाची वा भयंकरी।

तस्याः सर्वमिदं पापं नात्र कार्या विचारणा॥२७॥

पश्यामो यदि तां पापां सार्थघ्नीं नैकदुःखदाम्।

लोष्टभिः पोंसुभिश्चैव तृणैः काष्ठैश्च मुष्टिभिः॥२८॥

This woman must surely be a Rakshasi or a Yakshi or a dreadful Pishachni. All this evil has been wrought by her, regarding which there should be no scruples. 'Should I again find out that vicious woman, who is the slayer of merchants, giving innumerable sufferings to them, I must kill her by either (throwing) stones or dust or grass or wood or by strokes of the hand.'

अवश्यमेव हन्यामः सार्थस्य किल कृत्यकाम्।

दमयन्ती तु तच्छ्रुत्वा वाक्यं तेषां सुदारुणम्॥२९॥

हीता भीता च संविग्ना प्राद्रवद् यत्र काननम्।

आशङ्कमाना तत्पापमात्मानं पर्यदेवयत्॥३०॥

Damayanti, hearing their words, was afflicted with fright and shame; and she on suspicion of their evil designs fled into the forest, greatly terrified. She also upbraided herself, saying -

अहो ममोपरि विधेः संरम्भो दारुणो महान्।

नानुवज्जाति कुशलं कस्येदं कर्मणः फलम्॥३१॥

'Oh! the god's anger is violent and great upon me; and hence it is that peace never follows me. Of what deed (or misdeed) is this the result?

न स्मराम्यशुभं किञ्चित् कृतं कस्यचिदण्वपि।

कर्मणा मनसा वाचा कस्येदं कर्मणः फलम्॥३२॥

I do not remember that I have ever done any harm to any body, either by actions or thought or by speeches. Of what deed (or misdeed) is this, therefore, the result?

नूनं जन्मान्तरकृतं पापमापतितं महत्।

अपश्चिमामिमां कष्टामापदं प्राप्तवत्यहम्॥३३॥

I have met with these sufferings, which are the results of that great calamity that has befallen me. Certainly all these are owing to

my perpetrating a cruel deed during my past existence.

भर्तृराज्यापहरणं स्वजनाच्च पराजयः।

भर्त्रा सह वियोगश्च तनयाभ्यां च विच्युतिः॥३४॥

निर्नाथता वने वासो बहुव्यालनिषेवितो।

अथापरेद्युः सम्प्राप्ते हतशिष्टा जनास्तदा॥३५॥

देशात् तस्माद् विनिष्क्रम्य शोचन्ते वैशसं कृतम्।

भ्रातरं पितरं पुत्रं सखायं च नराधिप॥३६॥

The consequence of that calamity are the loss of kingdom by my husband; his defeat (at dice) by his relatives; my separation from my husband, son and my daughter; and also this my unprotected condition; and my exile in these woods abounding in all classes of beasts of prey.' O king! thereupon the next day the rest of the merchants, who survived the slaughter, departed from the country, lamenting for the loss of their brothers, fathers, sons and relatives.

अशोचत् तत्र वैदर्भी किं नु मे दुष्कृतं कृतम्।

योऽपि मे निर्जनेऽरण्ये सम्प्राप्तोऽयं जनार्णवः॥३७॥

स हतो हस्तियूथेन मन्दभाग्यान्ममैव तत्।

प्राप्तव्यं सुचिरं दुःखं नूनमद्यापि वै मया॥३८॥

The daughter of the king of the Vidharbhas again lamented, saying, 'What a misdeed I had committed in the past! As the result of my misfortune, the crowd of men, whose company I have found in this solitary wood, was all destroyed by elephants. As it seems, surely I shall have to suffer certain distresses for a pretty long period.

नाप्राप्तकालो प्रियते श्रुतं वृद्धानुशासनम्।

या नाहमद्य मृदिता हस्तियूथेन दुःखिता॥३९॥

I have heard from old men that none dies before his time. Had this not been true, my afflicted self would surely have been crushed to death this day by the herd of elephants.

न ह्यदैवकृतं किञ्चिन्नराणामिह विद्यते।

न च मे बालभावेऽपरि किञ्चित् पापकृतं कृतम्॥४०॥

कर्मणा मनसा वाचा यदिदं दुःखमागतम्।

Indeed, there exists nothing of men that does not fall within the category of destiny. I had committed no crime even in my childhood,

either in action, thought or speech, for which reason this great calamity might befall me.

मन्ये स्वयंवरकृते लोकपालाः समागताः॥४१॥

प्रत्याख्याता मया तत्र नलस्यार्थाय देवताः।

नूनं तेषां प्रभावेण वियोगं प्राप्तवत्यहम्॥४२॥

एवमादीनि दुःखार्ता सा विलप्य वराङ्गना।

प्रलापानि तदा तानि दमयन्ती पतिव्रता॥४३॥

On the occasion of the Svayamvara, the assembled divine guardians of the worlds were neglected by me, for the sake of king Nala; and surely I think, it is through their potent interference, that I have been suffering from this separation.' That fair complexioned Damayanti, devoted to her husband, uttering these words of grief, became greatly afflicted with sorrows and looked pale.

हतशेषैः सह तदा ब्राह्मणैर्वेदपारगैः।

अगच्छद् राजशार्दूल चन्द्रलेखेव शारदी॥४४॥

गच्छन्ती साचिराद् बाला पुरमासादयन्महत्।

सायाह्ने चेदिराजस्य सुबाहोः सत्यदर्शिनः॥४५॥

O foremost of kings! even as the autumnal moon herself, she then went away with the Brahmanas, conversant with the texts of the Vedas, who survived that terrible slaughter. In the course of her going with haste, the maiden arrived in the evening at the great city of truthful Subahu, the king of the Chedis.

अथ वस्त्रार्थसंवीता प्रविवेश पुरोत्तमम्।

तां विह्वलां कृशां दीनां मुक्तकेशीममार्जिताम्॥४६॥

उन्मत्तामिव गच्छन्तीं ददृशुः पुरवासिनः।

प्रविशन्तीं तु तां दृष्ट्वा चेदिराजपुरीं तदा॥४७॥

अनुजग्मुस्तत्र बाला चामिपुत्राः कुतूहलात्।

सा तैः परिवृतागच्छत् समीपं राजवेश्मनः॥४८॥

When she entered that good city, half dressed, the citizens saw her terror-stricken, very weak and helpless, of loosened hairs, unbathed and faring even as a mad woman. Through curiosity the boys of the city pursued her, while they saw her enter into the city of the king of the Chedis. Then the damsel, thus surrounded by the boys, came to the front of the palace.

तां प्रासादगतापश्यद् राजमाता जनैर्वृताम्।

धात्रीमुवाच गच्छैनमानयेह ममान्तिकम्॥४९॥

From the palace the Queen-mother beheld her surrounded by a large number of persons; and asked her nurse to go and bring her before her Highness.

जनेन विलिख्यते बाला दुःखिता शरणार्थिनी।

तादृग् रूपं च पश्यामि विद्योतयति मे गृहम्॥५०॥

The Queen-mother also saw her, vexed by the people, helpless, overpowered by sorrows and seeking for protection; but the splendour of her beauty was such that it illumined the whole palace.

उन्मत्तवेषा कल्याणी श्रीरिवायतलोचना।

सा जनं वारयित्वा तं प्रासादतलमुत्तमम्॥५१॥

आरोप्य विस्मिता राजन् दमयन्तीमपृच्छत्।

एवमप्यसुखाविष्टा बिभर्षि परमं वपुः॥५२॥

That beautiful and large-eyed lady, even as Sri herself, looked like a mad woman. Then, O king, the nurse ordering the crowd to disperse, took her into the palace and, struck with amazement, inquired of Damayanti, saying: 'How do you, oppressed with sorrow, bear a graceful form.

भासि विद्युदिवाप्रेषु शंस मे कासि कस्य वा।

न हि ते मानुषं रूपं भूषणैरपि वर्जितम्॥५३॥

Do you blaze like lightning in the midst of clouds? O! tell me who are you and to whom do you belong? Surely your beauty is not human, although you are not decked in ornaments.

असहाया नरेभ्यश्च नोद्विजस्यमप्रभे।

तच्छ्रुत्वा वचनं तस्या भैमी वचनमब्रवीत्॥५४॥

O you effulgent one like unto the celestials! although you are helpless, yet you are unmoved by these (outraging) persons?' Hearing these words of the nurse, the daughter of king Bhima spoke the (following) words to her,

मानुषीं मां विजानीहि भर्तारं समनुव्रताम्।

सैरन्ध्रीजातिसम्पन्नं भुजिष्यां कामवासिनीम्॥५५॥

फलमूलाशनामेकां यत्रसायंप्रतिश्रयाम्।

असंख्येयगुणो भर्ता मां च नित्यमनुव्रतः॥५६॥

'Know that I am a woman, devoted to my husband; and a female-servant, belonging to a high caste. Know also that I stay wherever I like and subsist on fruits and roots. I am lonely; and I stop when evening draws nigh. My lord possesses innumerable virtues; and he was ever devoted to me.

भक्तामहपि तं वीरं छायेवानुगता पथि।
तस्य दैवात् प्रसङ्गेऽभूदतिमात्रं सुदेवने॥५७॥
द्यूते स निर्जितश्चैव वनमेक उपेयिवान्।
तमेकवसनं वीरमुन्मत्तमिव विह्वलम्॥५८॥
आश्वासयन्ती भर्तारमहमप्यगमं वनम्।
स कदाचिद् वने वीरः कस्मिंश्चित् कारणान्तरे॥५९॥

I was also attached to that heroic one, following him in his course even as a shadow. It so happened that once he was engaged in the play at dice, at which he was defeated; and in consequence thereof he came alone into the wood. Beholding my heroic husband, wearing a single piece of cloth, maniac-like and afflicted with grief, I also followed him into the forest with a view to console him. Once on a time, that warlike one, for some reason go to in forest.

क्षुत्परीतस्तु विमनास्तदप्येकं व्यसर्जयत्।
तमेकवसना नग्नमुन्मत्तवदचेतसम्॥६०॥
अनुव्रजन्ती बहुला न स्वपामि निशास्तदा।
ततो बहुतिथे काले सुप्तामुत्सृज्य मां क्वचित्॥६१॥
वाससोऽर्थं परिच्छिद्य त्यक्तवान् मामनागसम्।
तं मार्माणा भर्तारं दह्यमाना दिवानिशम्॥६२॥

He oppressed with hunger, lost, in the woods, that single piece of cloth out of carelessness. Following him, naked, maniac-like and devoid of all his senses as he was, I, with a single piece of cloth on, could not sleep for several nights. Thus many days passed away when I fell asleep. He then tore off one-half of my garment and forsook me there, although I had not done to him any harm. Hence it is that I fare about seeking my husband and burn day and night in distress.

साहं कमलगर्भाभिमपश्यन्ती हृदि प्रियम्।
न विन्दाम्यमरप्रख्यं प्रियं प्राणेश्वरं प्रभुम्॥६३॥

Thus afflicted, I am unable to find out my lord, who is the darling of my heart and whose splendour is like the filaments of the lotuses. I do not see my lord, who is the delight of my heart, my own presiding god, most beloved of me and who again is like the celestials in appearance.'

तामश्रुपरिपूर्णाक्षीं विलपन्तीं तथा बहु।
राजमाताब्रवीदार्ता भैमीमार्तस्वरां स्वयम्॥६४॥
वसस्व मयि कल्याणि प्रीतिर्मे परमा त्वयि।
यूगयिष्यन्ति ते भद्रे भर्तारं पुरुषा मम॥६५॥

The Queen-mother herself addressed the daughter of Bhima, whose eyes were full of tears, bewailing in the above manner and whose voice was choked up in sorrow. O blessed lady! O gentle one! stay here with me. I am much pleased with you. Mymen will seek your husband in the woods.

अपि वा स्वयमागच्छेत् परिधावन्नितस्ततः।
इहैव वसती भद्रे भर्तारमुपलप्स्यसे॥६६॥

It may so happen that he shall come here of himself in course of his roving about in the forest. O gentle one! do you live here now; and you shall get your husband back.'

राजमातुर्वचः श्रुत्वा दमयन्ती वचोऽब्रवीत्।
समयेनोत्सहे वस्तुं त्वयि वीरप्रजायिनि॥६७॥
उच्छिष्टं नैव भुञ्जीयां न कुर्यां पादधावनम्।
न चाहं पुरुषानन्यान् प्रभाषेयं कथंचन॥६८॥

Hearing these words of the Queen-mother, Damayanti spoke to her; 'O mother of heroes! I dare reside with you, provided that I shall not have to eat the remnants of a dish, nor I shall have ever to speak with other men.

प्रार्थयेद् यदि मां कश्चिद् दण्ड्यस्ते स पुमान् भवेत्।
वध्यश्च तेऽसकृन्मन्द इति मे व्रतमाहितम्॥६९॥

If any body shall solicit me (to be his wife), that person must be punished by you. Or should he solicit me repeatedly, that criminal person shall be punished with death. This is the vow that I have prearranged.

भर्तुरन्वेषणार्थं तु पश्येयं ब्राह्मणानहम्।
यद्येवमिह वत्स्यामि त्वत्सकाशे न संशयः॥७०॥

'I will find out those Brahmanas, who will search for my husband. Should you arrange all this, I shall no doubt live with you.'

अतोऽन्यथा न मे वासो वर्तते हृदये क्वचित्।

तां प्रहृष्टेन मनसा राजमातेदमब्रवीत्॥७१॥

If it is otherwise, to live does not find place in my heart.' The Queen-mother said to her:

सर्वमेतत् करिष्यामि दिष्ट्या ते व्रतमीदृशम्।

एवमुक्त्वा ततो भैमीं राजमाता विशाम्पते॥७२॥

उवाचेदं दुहितरं सुनन्दां नाम भारता।

सैरन्ध्रीमभिजानीष्व सुनन्दे देवरूपिणीम्॥७३॥

'I will do all this. Very good is this your vow.' O monarch! the daughter of king Bhima was thus addressed by the Queen-mother. O Bharata! she called her daughter Sunanda and spoke to her this: 'O Sunanda! know well that this maiden is a goddess, even as your Shairindhri (a high class maid-servant).

वयसा तुल्यतां प्राप्ता सखी तव भवत्वियम्।

एतया सह मोदस्व निरुद्विग्नमनाः सदा॥७४॥

As she is of the same age with yourself, do you take the lady as your companion and also play with her always without any apprehension in the mind.'

ततः परमसंहृष्टा सुनन्दा गृहमागमत्।

दमयन्तीमुपादाय सखीभिः परिवारिता॥७५॥

Thereupon Sunanda, having received Damayanti with the greatest delight, conducted her into her own apartments, attended by all her companions.

स तत्र पूज्यमाना वै दमयन्ती व्यनन्दत।

सर्वकामैः सुविहितैर्निरुद्वेगावसत् तदा॥७६॥

Damayanti was highly gratified with the respectful behaviour of her companion; and she lived there for some time, because all her desires were excellently satisfied.

CHAPTER 66

(NALOPAKHYANA PARVA)-Continued

The discourse between king Nala and Karkotaka

बृहदश्व उवाच

उत्सृज्य दमयन्तीं तु नलो राजा विशाम्पते।

ददर्श दावं दहन्तं महान्तं गहने बने॥१॥

Brihadashava said :

O king! king Nala, having forsaken Damayanti, beheld a great fire breaking out in that dreadful forest.

तत्र शुश्राव शब्दं वै मध्ये भूतस्य कस्यचित्।

अभिधाव नलेत्युच्चैः पुण्यश्लाकेति चासकृत्॥२॥

मा भैरिति नलश्चोक्त्वा मध्यमग्नेः प्रविश्य तम्।

ददर्श नागराजानं शयानं कुण्डलीकृतम्॥३॥

There in the midst of that great fire he heard the voice of some living object, which cried over and over again unto the righteous Nala, Saying-Come hither. Nala answered him, saying-do not fear. Thus saying, he entered into the conflagration and saw there the king of the snakes lying in coils.

स नागः प्राञ्जलिर्भूत्वा वेपमानो नलं तदा।

उवाच मां विद्धि राजन् नागं कर्कोटकं नृपा॥४॥

मया प्रलब्धो ब्रह्मर्षिर्नारदः सुमहातपाः।

तेन मन्युपरीतेन शक्तोऽस्मि मनुजाधिप॥५॥

तिष्ठ त्वं स्थावर इव यावदेव नलः क्वचित्।

इतो नेता हि तत्र त्वं शापान्नोक्ष्यसि मत्कृतात्॥६॥

Thereupon the Naga (the king of the snakes), with folded hands and trembling with fear, addressed Nala. 'O king! know me that I am Naga (snake), Karkotaka by name. O lord of men! the great sage, Narada, observing rigid austerity, was once deceived by me; and who, again, filled with rage, cursed me, saying: Remain here like some immovable thing, until king Nala leads you hence. And, indeed, wherever shall he take you, there shall you be released from my curse.'

तस्य शापान्न शक्तोऽस्मि पदाद् विचलितुं पदम्

उपदेक्ष्यामि ते श्रेयस्नातुमर्हति मां भवान्॥७॥

It is owing to his curse that I am unable to move even a step-father. It behoves you, therefore, to release me; and then I will instruct you as regards your welfare.

सखा च ते भविष्यामि मत्समो नास्ति पन्नगः।

लघुश्च ते भविष्यामि शीघ्रमादाय गच्छ माम्॥८॥

I have not a peer among the snakes; I will be your companion. I am very light. So do you carry me in your hands and speedily go.

एवमुक्त्वा स नागेन्द्रो बभूवाहुष्ठमात्रकः।

तं गृहीत्वा नलः प्रायाद् देशं दावविवर्जितम्॥९॥

Having thus addressed the king, the prince of the snakes assumed the size of the thumb. King Nala, having thus taken him up, repaired to a country, free from the conflagration.

आकाशदेशमासाद्य विमुक्तं कृष्णवर्त्मना।

उत्तप्लुक्त्वा तं नागः पुनः कर्कोटकोऽब्रवीत्॥१०॥

Having approached an open ground, free from the fire, Nala was desirous of leaving him, whereupon the Naga (king of the snakes) again said to him:

पदानि गणयन् गच्छ स्वानि नैषध कानिचित्।

तत्र तेऽहं महाबाहो श्रेयोधास्यामि यत् परम्॥११॥

“O king of the Nishadhas! do you proceed counting your own steps. O mighty-armed warrior! I will render great good to you.”

ततः संख्यातुमारब्धमदशद् दशमे पदे।

तस्य दष्टस्य तद् रूपं क्षिप्रमन्तर्हीयत॥१२॥

Thereupon the king commenced counting his own steps; and at the-tenth step he was bit. Having thus bitten him, the snake soon assumed a speedy change, viz., his original form.

स दृष्ट्वा विस्मितस्तथावात्मानं विकृतं नलः।

स्वरूपधारिणं नागं ददर्श स महीपतिः॥१३॥

Beholding the change of form, Nala became struck with astonishment. The ruler of the earth also beheld the snake to assume his real form.

ततः कर्कोटको नागः सान्त्वयन् नलमब्रवीत्।

मया तेऽन्तर्हितं रूपं न त्वां विदुर्जना इति॥१४॥

Thereupon the snake, Karkotaka, consoling him, spoke to Nala: “I have wrought this

change of your beauty for the reason that the people will not recognise you.”

यत्कृते चासि निकृतो दुःखेन महता नल।

विवेण स मदीयेन त्वयि दुःखं निवत्स्यति॥१५॥

As I have done this, O Nala, the person, by whom have you been cast into great distress, will dwell within yourself, oppressed by my venom.”

विवेण संवृतैर्गात्रैर्यावत् त्वां न विमोक्ष्यति।

तावत् त्वयि महाराज दुःखं वै स निवत्स्यति॥१६॥

O foremost of the kings! as long as the person will not leave you, he shall have to miserably reside in yourself with the whole body filled with my poison.

अनागा येन निकृतस्त्वमनर्हो जनाधिप।

क्रोधादसूययित्वा तं रक्षा मे भवतः कृता॥१७॥

O king of men! from the person by whom, out of anger or hate, have you been cast into distress, I have saved you.

न ते भयं नरव्याघ्र दंष्ट्रिभ्यः शत्रुतोऽपि वा।

ब्रह्मविद्भ्यश्च भविता मत्प्रसादान्नराधिप॥१८॥

O best of kings! O ruler of men! (hitherto fore) you shall have no fear either from the animals with fangs or from your enemies or the Brahmanas conversant with the texts of the Vedas; for I am most graceful to you.

राजन् विषनिमित्ता च न ते पीडा भविष्यति।

संग्रमेषु च राजेन्द्र शश्वज्जयमवाप्स्यसि॥१९॥

O king! you shall feel no uneasiness owing to my venom. O best of kings! you shall ever gain victory in battles.

गच्छ राजन्नितः सूतो बाहुकोऽहमिति ब्रुवन्।

समीपमृतुपर्णस्य स हि चैवाक्षनैपुणः॥२०॥

अयोध्यां नगरीं रम्यामद्य वै निषधेश्वर।

स तेऽक्षहृदयं दाता राजाश्वहृदयेन वै॥२१॥

O monarch! O the prince of the Nishadhas! do you go from here this day to the city of Ayodhya before Rituparna, who is most skilled in the game at dice, calling yourself that you are the charioteer, Bahuka by name. That king will exchange his skill at dice for your knowledge in the management of horses.

इक्ष्वाकुकुलजः श्रीमान् मित्रं चैव भविष्यति।

भविष्यसि यदाक्षज्ञः श्रेयसा योक्ष्यसे तदा॥२२॥

That prosperous one, descended from the line of Ikshvaku, will be your friend. Then shall you obtain skillfulness at dice and meet your prosperity.

सममेव्यसि दारैस्त्वं मा स्म शोके मनः कृथाः।

राज्येन तनयाभ्यां च सत्यमेतद् ब्रवीमि ते॥२३॥

I tell you the truth that you shall find your wife, son and daughter and also obtain your kingdom back and so be not filled with grief.

स्वं रूपं च यदा द्रष्टुमिच्छेथास्त्वं नराधिप।

संस्मर्तव्यस्तदा तेऽहं वासश्चेदं निवासयेः॥२४॥

O king of men! when shall you desire to witness your own form, call me back to your mind; and put on these pieces of cloth.

अनेन वाससाच्छन्नः स्वं रूपं प्रतिपत्स्यसे।

इत्युक्त्वा प्रददौ तस्मै दिव्यं वासोयुगं तदा॥२५॥

Wearing these pieces of cloth, you shall recover your proper form. Having said this, the king of the snakes then gave to him (Nala) two pieces of cloth of superior worth."

एवं नलं च संदिश्य वासो दत्त्वा च कौरव।

नागराजस्ततो राजंस्तत्रैवान्तरधीयत॥२६॥

O descendant of Kuru! O king! having thus advised Nala and given to him the celestials garment, the monarch of the snakes disappeared then and there.

CHAPTER 67

(NALOPAKHYANA PARVA)-Continued

Nala's lamentations

बृहदश्र उवाच

तस्मिन्नन्तर्हिते नागे प्रययौ नैषधो नलः।

ऋतुपर्णस्य नगरं प्राविशद् दशमेऽहनि॥१॥

Brihadashva said :

After the disappearance of the Naga, Nala, the prince of the Nishadhas, repaired to the city of Rituparna on the tenth day.

स राजानमुपातिष्ठद् बाहुकोऽहमिति ब्रुवन्।

अश्वानां वाहने युक्तः पृथिव्यां नास्ति मत्समः॥२॥

He approached the king with these words: "I am Bahuka, skilled in the management of horses. I have not a peer in this earth.

अर्थकृच्छ्रेषु चैवाहं प्रष्टव्यो नैपुणेषु च।

अन्नसंस्कारमपि च जानाम्यन्यैर्विशेषतः॥३॥

I may be referred to on the matters of pecuniary difficulty, as well as on those of skill. I know the art of cooking, in which I am unsurpassed by others.

यानि शिल्पानि लोकेऽस्मिन् यच्चैवान्यत् सुदुष्करम्

सर्वं यतिष्ये तत् कर्तुमृतुपर्ण भरस्व माम्॥४॥

O Rituparna, I will take care to bring under operation all the arts, that rest in the world and also other matters difficult of accomplishment. Therefore, do you maintain me."

ऋतुपर्ण उवाच

वस बाहुक भद्रं ते सर्वमेतत् करिष्यसि।

शीघ्रयाने सदा बुद्धिर्धियते मे विशेषतः॥५॥

Rituparna said :

O Bahuka! stay with me! All hail unto you! Shall you perform all this. Always my mind particularly turns to this, viz., to be driven very fast.

स त्वमातिष्ठ योगं तं येन शीघ्रा हया मम।

भवेयुश्चाध्यक्षोऽसि वेतनं ते शतं शतम्॥६॥

Do you adopt some such means that my horses may become very fast. Be then the superintendent of my stables, on a salary of ten thousand coins.

त्वामुपस्थास्यतश्चैव नित्यं वार्ष्णेयजीवलौ।

एताभ्यां रंस्यसे सार्धं वस वै मयि बाहुक॥७॥

Varshneya and Jivala shall always be guided by you; and in whose company shall you pass your days in joy. O Bahuka! do you, therefore, stay with me.

बृहदश्र उवाच

एवमुक्तो नलस्तेन न्यवसत् तत्र पूजितः।

ऋतुपर्णस्य नगरे सहवार्ष्णेयजीवलः॥८॥

Brihadashva said :

Having been thus addressed, Nala, thus received, lived there in the city of Rituparna in company with Varshneya and Jivala.

स वै तत्रावसद् राजा वैदर्भीमनुचिन्तयन्।

सायं सायं सदा चेम् श्लोकमेकं जगाद ह॥१॥

That king continued to live there in anxiety for the daughter of the king of the Vidharbhas; and every evening he repeated a verse which runs thus:

क्व नु सा क्षुत्पिपासार्ता श्रान्ता शेते तपस्विनी।

स्मरन्ती तस्य मन्दस्य कं वा साद्योपतिष्ठति॥१०॥

Where does lie that glorious one, oppressed with hunger and thirst and fatigued with toil; and always meditating upon that miserable one, to whom does she now attach herself?"

एवं ब्रुवन्तं राजानं निशायां जीवलोऽब्रवीत्।

कामेनां शोचसे नित्यं श्रोतुमिच्छामि बाहुक॥११॥

Jivala asked the king, while he was muttering the above verse in the night, saying: 'O Bahuka! I desire to learn about the person, for whom do you mourn every day.

आयुष्मन् कस्य वा नारी यामेवमनुशोचसि।

तमुवाच नलो राजा मन्दप्रज्ञस्य कस्यचित्॥१२॥

आसीद् बहुमता नारी तस्याद्वहतरं वचः।

स वै केनचिदर्थेन तया मन्दो व्ययुज्यत॥१३॥

O you blessed with longevity! whose is that lady, for whom do you lament every day?" Thus spoken, king Nala answered him, saying, 'There was a wretch, who had lost all his senses. He had a spouse known to many. He was false in his promises (to her). For a certain cause he was separated from her.

विप्रयुक्तः स मन्दात्मा भ्रमत्यसुखपीडितः।

दह्यमानः स शोकेन दिवारात्रमतन्द्रितः॥१४॥

Being thus separated (from her), that wicked person roved about. He was repressed with sorrow; and burning with grief, he never slept either by day or night.

निशाकाले स्मरन्तस्याः श्लोकमेकं स्म गायति।

स विभ्रमन् महीं सर्वां क्वचिदासाद्य किंचन॥१५॥

वसत्यनर्हस्तद् दुःखं भूय एवानुसंस्मरन्।

Remembering her during the night, he sings the above verse. Then having wandered over the whole world and at last coming to a place where he, undeserving of the calamity that has

overtaken him, resides always remembering his wife.

सा तु तं पुरुषं नारी कृच्छ्रेऽप्यनुगता वने॥१६॥

त्यक्ता तेनाल्पपुण्येन दुष्करं यदि जीवति।

एका बालानभिज्ञा च मार्गाणामतथोचिता॥१७॥

Having fallen into distress, the person was followed by his wife into the forest. Forsaken by that man of little virtue, the lady, afflicted with sorrow, hardly lives. That solitary girl, having no knowledge of the forest paths, saves her life with difficulty.

क्षुत्पिपासापरीताङ्गी दुष्करं यदि जीवति।

श्रापदाचरिते नित्यं वने महति दारुणे॥१८॥

त्यक्ता तेनाल्पभाग्येन मन्दप्रज्ञेन मारिषा।

इत्येवं नैषधो राजा दमयन्तीमनुस्मरन्।

अज्ञातवासं न्यवसद् राज्ञस्तस्य निवेशने॥१९॥

As she, fatigued with hunger and thirst, is quite unfit to wander about in that dreadful and dense forest, always haunted by fierce animals. O friend! having left her (in that dreadful forest, the stupid king of the Nishadhas of little fortune thus remembered Damayanti, while he was living an unknown life in the house of that king.'

CHAPTER 68

(NALOPAKHAYANA PARVA)-Continued

The parley between Damayanti and Sudeva

बृहदश्व उवाच

हतराज्ये नले भीमः सभार्ये च वनं गते।

द्विजान् प्रस्थापयामास नलदर्शनकाङ्क्षया॥१॥

Brihadashva said :

When Nala, deprived of his kingdom, turned himself to a servant with his wife, then king Bhima sent away Brahmanas, with the object of seeing Nala.

संदिदेश च तान् भीमो वसु दत्त्वा च पुष्कलम्।

मृगयध्वं नलं चैव दमयन्तीं च मे सुताम्॥२॥

Bhima, having given immense wealth to the Brahmanas, asked them to go in quest of Nala and his daughter, Damayanti.

अस्मिन् कर्मणि सम्पन्ने विज्ञाते निषयाधिपे।
गवां सहस्रं दास्यामि यो वस्तावानयिष्यति॥३॥
अग्रहारांश्च दास्यामि ग्रामं नगरसम्पितम्।
न चेच्छव्याविहानेतुं दमयन्ती नलोऽपि वा॥४॥
ज्ञातमात्रेऽपि दास्यामि गवां दशशतं धनम्।

"To him, who will perform this deed, viz., learning the place where at the king of the Nishadhas does live now or bringing him hither with his wife, will I give a thousand kine, fields and a village like a city. Should he fail to bring hither Nala as well as Damayanti, his very knowledge of them would be rewarded by my giving him wealth in the shape of a ten thousand kine."

इत्युक्तास्ते ययुर्हृष्टा ब्राह्मणाः सर्वतो दिशम्॥५॥
पुरराष्ट्राणि चिन्वन्तो नैषधं सह भार्यया।
नैव क्वापि प्रपश्यन्ति नलं वा भीमपुत्रिकाम्॥६॥
ततश्चेदिपुरीं रम्यां सुदेवो नाम वै द्विजः।
विचिन्वानोऽथ वैदर्भीमपश्यद् राजवेश्मनि॥७॥

Having been thus addressed, the Brahmanasa went out in all directions, searching for Nala and Damayanti in the various cities and provinces. But they could not see Nala or the daughter of Bhima anywhere. While at last a Brahmana, Sudeva by name, was searching in the city of the king of the Chedis, he saw the daughter of the king of the Vidarbhas, Damayanti.

पुण्याहवाचने राज्ञः सुनन्दासहितां स्थिताम्।
मन्दं प्रख्यायमानेन रूपेणाप्रतिमेन ताम्॥८॥
न्निबद्धां धूमजालेन प्रभामिव विभावसोः।
तां समीक्ष्य विशालाक्षीमधिकं मलिनां कृशाम्।
तर्कयामास भैमीति कारणैरुपपादयन्॥९॥

She seated with Sunanda, in the house of that monarch, who at the time was repeating his prayers. She was faintly seen, on account of the great luminosity of her extraordinary beauty. Even as her splendour was like the blazing of a fire enveloped by smokes. Thus beholding that lady, with large eyes, colorless and weak, he, after arguing from various

reasons, decided her to be the daughter of Bhima.

सुदेव उवाच

यथेवं मे पुरा दृष्टा तथारूपेयमङ्गना।
कृतार्थोऽस्म्यद्य दृष्टेमां लोककान्तामिव श्रियम्॥१०॥

Sudeva said :

As I saw the lady beforehand, she seems to be the self-same in appearance at present. This day I think myself blessed by the very sight of her, who is like Sree herself, delighting all the worlds.

पूर्णचन्द्रनिभां श्यामां चारुवृत्तपयोधराम्।

कुर्वन्तीं प्रभया देवीं सर्वा वितिमिरा दिशः॥११॥

Also, the lady is like the full moon in splendour. She looks ever youthful, possessing a handsome breast; and dispelling darkness from all the directions by virtue of her effulgence.

चारुपद्मविशालाक्षीं मन्मथस्य रतीमिव।

इष्टां समस्तलोकस्य पूर्णचन्द्रप्रभामिव॥१२॥

She again looks even as Kama's Rati herself, having eyes as large as the handsome lotus-leaves. She is the delight of all the worlds like the rays of the full moon.

विदर्भसरसस्तस्माद् दैवदोषादिवोद्धताम्।

मलपङ्कानुलिप्ताङ्गी मृणालीमिव चोद्धताम्॥१३॥

पौर्णमासीमिव निशां राहुग्रस्तनिशाकराम्।

पतिशोकाकुलां दीनां शुष्कस्रोतां नदीमिव॥१४॥

Separated on account of her adverse fortune from that Vidarbha lake, she looks like the transplanted lotus-stalk, besmeared with mire. Or also, she looks like the night of the full moon, when that nocturnal god is swallowed up by Rahu. Repressed by sorrow for her, husband, she looks slender like the river with all its current dried up.

विध्वस्तपर्णकमलां वित्रासितविहंगमाम्।

हस्तिहस्तपरामृष्टां व्याकुलामिव पद्मिनीम्॥१५॥

She looks (in her present condition) like a ravaged lake, with the leaves of its lotuses crushed by the trunks of elephants and with its birds all flying away from fear.

सुकुमारीं सुजाताङ्गी रत्नगर्भगृहोचिताम्।

दह्यमानामिवार्केण पृणालीमिव चोद्धताम्॥१६॥

Possessed of slender constitution and handsome limbs and fit to dwell in a jewelled palace, she looks like a transplanted lotus-stalk burnt by the rays of the sun.

रूपौदार्यगुणोपेतां मण्डनार्हामण्डिताम्।

चन्द्रलेखामिव नवां व्योम्नि नीलाश्रसंवृताम्॥१७॥

Endued with beauty and liberality and undecked in ornaments, although befitting them, she looks like the crescent of the moon, newly appearing in heaven and enveloped with the dark clouds.

कामभोगैः प्रियैर्हीनां हीनां बन्धुजनेन च।

देहं संधारयन्ती हि भर्तृदर्शनकाङ्क्षया॥१८॥

Deprived of all the delightful objects of enjoyments and separated from friends and relatives, she lives a miserable life, cherishing the hope of beholding her husband again.

भर्ता नाम परं नार्या भूषणं भूषणैर्विना।

एषा हि रहिता तेन शोभमाना न शोभते॥१९॥

The best ornament of a woman, who is without the ornaments, is (the accompaniment of) her husband. Destitute so such an ornament (as the husband), she does not shine, although she is beautiful.

दुष्करं कुस्तेऽत्यन्तं हीनो यदनया नलः।

धारयत्यात्मनो देहं न शोकेनापि सीदति॥२०॥

Nala performs a very arduous task by holding his life without his dear wife and also without succumbing to sorrow.

इमामसितकेशान्तां शतपत्रायतेक्षणाम्।

सुखार्हा दुःखितां दृष्ट्वा ममापि व्यथते मनः॥२१॥

My heart aches to behold that maiden, possessing black hairs and eyes as large as the lotus leaves and afflicted with sorrow, although she is most deserving of prosperity.

कदा नु खलु दुःखस्य पारं यास्यति वै शुभा।

भर्तुः समागमात् साध्वी रोहिणी शशिनो यथा॥२२॥

When, after sometime, the auspicious lady will surely have bridged over this ocean of woe, then she, devoted to her husband as ever,

will, in company with her lord, look like Rohini in company with the Moon.

अस्या नूनं पुनर्लाभात्रैपथः प्रीतिमेष्यति।

राजा राज्यपरिभ्रष्टः पुनर्लब्ध्वा च मेदिनीम्॥२३॥

Certainly the king of the Nishadhas will obtain great delight by regaining his wife, even as the monarch, deprived of his kingdom, does by recovering his lost territories.

तुल्यशीलवययुक्तां तुल्याभिजनसंवृताम्।

नैषधोऽर्हति वैदर्भी तं चेयमसितेक्षणा॥२४॥

The king of the Nishadhas deserves the daughter of Vidharbha, who is like Nala in disposition, age and birth; as also the daughter of Vidharbha with black eyes is quite becoming to him.

युक्तं तस्याप्रमेयस्य वीर्यसत्त्ववतो मया।

समाश्रासयितुं भार्या पतिदर्शनलालसाम्॥२५॥

It is my duty to console the wife of that immensely powerful one who is gifted with prowess and goodness, as she is most anxious for beholding her lord.

अहमाश्रासयाम्येनां पूर्णचन्द्रनिभाननाम्।

अदृष्टपूर्वा दुःखस्य दुःखार्ताध्यानतत्पराम्॥२६॥

I will (rather must) comfort the lady the splendour of whose face is like that of the full moon; and who is oppressed with such an woe that she had never experienced before; and also who is ever in fervid devotion for her husband.

बृहदश्र उवाच

एवं विमृश्य विविधैः कारणैर्लक्षणैश्च ताम्।

उपागम्य ततो भैमीं सुदेवो ब्राह्मणोऽब्रवीत्॥२७॥

अहं सुदेवो वैदर्भि भ्रातुस्ते दयितः सखा।

भीमस्य वचनाद् राजस्त्वामन्वेष्टुमिहागतः॥२८॥

Brihadashva said :

Thereupon the Brahmana, Sudeva by name, having recognised the daughter of Bhima by observing the various circumstances and signs of hers, advanced to her and addressed her thus, O the daughter of Vidharbha! I am Sudeva, the intimate friend of your brother. Enjoined by king Bhima, I have come here searching for yourself.

कुशली ते पिता राज्ञि जननी भ्रातरश्च ते।

आयुष्मन्तौ कुशलिनी तत्रस्थौ दारकौ च तौ॥२९॥

O princess! your father is at peace, as also your mother and brothers. Those, your son and daughter, are enjoying length of days and living in peace.

त्वत्कृते बन्धुवर्गाश्च गतसत्त्वा इवासते।

अन्वेष्टारो ब्राह्मणाश्च भ्रमन्ति शतशो महीम्॥३०॥

Your friends and relatives, though living, are like the dead on your account; and hundreds of Brahmanas are wandering about over the whole world in quest of you.

वृहदश्व उवाच

अभिज्ञाय सुदेवं तं दमयन्ती युधिष्ठिर।

पर्यपृच्छत तान् सर्वान् क्रमेण सुहृदः स्वकान्॥३१॥

Brihadashva said :

O Yudhishthira! Damayanti came to recognize Sudeva; and then asked him about all her friends and relatives in succession.

रुरोद च भृशं राजन् वैदर्भी शोककर्षिता।

दृष्ट्वा सुदेवं सहसा भ्रातुरिष्टं द्विजोत्तमम्॥३२॥

O king! crushed with misery as she was, the daughter of the king of the Vidharbhas began to lament most bitterly at the unexpected sight of that best of the Brahmanas, Sudeva, who is the friend of her brother.

रुदतीं तामथो दृष्ट्वा सुनन्दा शोककर्षिता।

सुदेवेन सहैकान्ते कथयन्तीं च भारत॥३३॥

जनित्र्यै कथयामास सैरन्ध्री रोदितीति च।

ब्राह्मणेन सहागम्य तां वेद यदि मन्यसे॥३४॥

Thereupon, O Bharata! Sunanda, sceing her (Damayanti) conversing in private with a Brahmana and weeping most bitterly, was hard pressed with sorrow and informed her mother, saying: 'Sairindhri is most bitterly lamenting. Know this, if should you like.'

अथ चेदिष्टेर्माता राज्ञश्चान्तःपुरात् तदा।

जगाम यत्र सा बाला ब्राह्मणेन सहाभवत्॥३५॥

Thereafter the mother of the king of the Nishadhas, having left the inner apartments of the palace, repaired to the place where that lady (Damayanti) was waiting with the Brahmana.

ततः सुदेवमानाय्य राजमाता विशाम्यते।

पप्रच्छ भार्या कस्येयं सुता वा कस्य भाविनी॥३६॥

कथं च नष्टा ज्ञातिभ्यो भर्तुर्वा वामलोचना।

त्वया च विदिता विप्र कथमेवगता सती॥३७॥

O the ruler of the earth! the Queen-mother summoned Sudeva before her and asked him, saying, 'whose wife is this lady? and whose daughter? and how this damsel, possessing handsome eyes has been separated from her husband as well as her relatives? O Brahmana! how have you come to know her, falling in this great distress?

एतदिच्छाम्यहं श्रोतुं त्वत्तः सर्वमशेषतः।

तत्त्वेन हि ममाचक्ष्व पृच्छन्त्या देवरूपिणीम्॥३८॥

I desire to hear from you all about her in detail. Do you surely relate to me, as I am asking of that lady of celestials splendour."

एवमुक्तस्तया राजन् सुदेवो द्विजसत्तमः।

सुखोपविष्ट आचष्ट दमयन्त्या यथातथम्॥३९॥

O monarch! Sudeva, the foremost of the Brahmanas, thus addressed by the Queen-mother, sat at his ease and began to relate the true account of Damayanti.

CHAPTER 69

(NALOPAKHAYANA PARVA)-Continued

Searching for Nala

सुदेव उवाच

विदर्भराजोद्यर्मात्मा भीमो नाम महाद्युतिः।

सुतेयं तस्य कल्याणी दमयन्तीति विश्रुता॥१॥

Sudeva said :

There is a virtuous and illustrious king of the Vidharbhas, named Bhima, whose daughter is this blessed lady, known by the name of Damayanti.

राजा तु नैषधो नाम वीरसेनसुतो नलः।

भार्येयं तस्य कल्याणी पुण्यश्लोकस्यधीमतः॥२॥

Also there is the king of the Nishadhas, named Nala, who is the son of Virasena. This blessed damsel is the daughter of that virtuous and intelligent monarch.

स ह्यनेन जितो भ्रात्रा हतराज्यो महीपतिः।

दमयन्त्या गतः सार्धं न प्राज्ञायतं कस्यचित्॥१३॥

That ruler of the earth was defeated at dice by his brother; and, thereby deprived of his kingdom, went away with Damayanti without the knowledge of any body.

ते वयं दमयन्त्यर्थे चरामः पृथिवीमिमाम्।

सेयमासादिताः बाला तव पुत्रनिवेशने॥१४॥

We (the Brahmanas) are roving over the whole world for the sake of Damayanti, which lady is at last discovered in the palace of your son.

अस्या रूपेण सदृशी मानुषी न हि विद्यते।

अस्या ह्येष भ्रवोर्मध्ये सहजः पिप्लुरुत्तमः॥१५॥

श्यामायाः पद्मसंकाशो लक्षितोऽन्तर्हितो मया।

मलेन संवृतो ह्यस्याश्छन्नोऽभ्रेणेव चन्द्रमाः॥१६॥

There exists no woman like her in beauty. This maiden of unchanging youth has a beautiful mark, from her birth, resembling a lotus. This freckle was seen by me; but now it has disappeared, owing to its being soiled with dust, even as the moon seems to vanish when covered over with clouds.

चिह्नभूतो विभूत्यर्थमयं धात्रा विनिर्मितः।

प्रतिपत्कलुषस्येन्दोर्लेखा नातिविराजते॥१७॥

न चास्य नश्यते रूपं वपुर्लसमाचितम्।

असंस्कृतमभिव्यक्तं भाति काञ्चनसंनिभम्॥१८॥

अनेन वपुषा बाला पिप्लुनानेन सूचिता।

लक्षितेयं मया देवी निभृतोऽग्निरिवोष्मणा॥१९॥

That mark of prosperity and wealth, made and given to her by God, is now faintly seen, even as the crescent of the new moon does faintly shine, in the evening of the first day. Although her body is soiled with dust, yet her beauty has not suffered. And again her person, though not washed, is conspicuous and shines like gold. This celestial lady was ascertained by me by my identifying her form as well as that mark (between the eye-brows), even as fire though hid (in ashes) is ascertained by its heat.

तच्छ्रुत्वा वचनं तस्य सुदेवस्य विशाम्पते।

सुनन्दा शोथयामास पिप्लुप्रच्छादनं मलम्॥२०॥

O monarch! Sunanda, having heard the words of Sudeva, cleaned the dust that soiled

the freckle (between the eye-brows of Damayanti).

स मलेनापकृष्टेन पिप्लुस्तस्या व्यरोचत।

दमयन्त्या यथा व्यभ्रे नभसीव निशाकरः॥२१॥

The mole of Damayanti, having been cleared of the bad dust, became conspicuous like the moon, which appears in the sky when the clouds are dispersed.

पिप्लुं दृष्ट्वा सुनन्दा च राजमाता च भारता।

रुदत्यौ तां परिष्वज्य मुहूर्तमिव तस्थतुः॥२२॥

O Bharata! seeing that mark, Sunanda as well as the mother of the king, wept; and, embracing her, stood there for some time.

उत्सृज्य बाष्पं शनकै राजमातेदमब्रवीत्।

भगिन्या दुहिता मेऽसि पिप्लुनानेन सूचिता॥२३॥

Shedding tears and in a low voice, the Queen-mother said, 'Know by this your mole, you are the daughter of my sister.

अहं च तव माता च राजस्तस्य महात्मनः।

सुते दशार्णाधिपतेः सुदामश्चारुदशनि॥२४॥

O handsome looking one! myself and your mother are the daughters of that illustrious king, Sudaman, who is the ruler of the Dasharnas.

भीमस्य राज्ञः सा दत्ता वीरबाहोरहं पुनः।

त्वं तु जाता मया दृष्टा दशार्णेषु पितुर्गृहि॥२५॥

She was given to king Bhima and myself was given to Virabahu. I saw you were born at our father's palace in the country of the Dasharnas.

यथैव ते पितुर्गेहं तथैव मम भामिनि।

यथैव च ममैश्वर्यं दमयन्ति तथा तव॥२६॥

O beautiful lady! as is your father's house, so is mine, to you. O Damayanti! my wealth is to you, even as your own.

तां प्रहृष्टेन मनसा दमयन्ती विशाम्पते।

प्रणम्य मातुर्भगिनीमिदं वचनमब्रवीत्॥२७॥

O monarch! thereupon Damayanti, having bowed down unto her with a delightful heart, addressed her mother's sister, saying:-

अज्ञायमानापि सती सुखमस्म्युषिता त्वयि।

सर्वकामैः सुविहिता रक्ष्यमाणा सदा त्वया॥२८॥

"Although I stayed here unrecognised, still I lived with your happily and supplied with all the objects of my desire and ever protected by you.

सुखात् सुखतरो वासो भविष्यति न संशयः।

चिरविप्रोषितां मातर्मानुज्ञातुमर्हसि॥१९॥

Undoubtedly I shall have a happier abode than this. Therefore, O mother, grant permission unto me, who am ever living in exile.

दारकौ च हि मे नीतौ वसतस्तत्र बालकौ।

पित्रा विहीनौ शोकार्त्तौ मया चैव कथं नु तौ॥२०॥

My children, the son and daughter, were led to my father's palace, where they are living now, hard pressed with sorrow on account of their separation from their father and mother.

यदि चापि प्रियं किञ्चिन्मयि कर्तुमिहेच्छसि।

विदर्भान् यातुमिच्छामि शीघ्रं मे यानमादिश॥२१॥

बाढमित्येव तामुक्त्वा हृष्टा मातृष्वसा नृपा।

गुप्तां बलेन महता पुत्रस्यानुमते ततः॥२२॥

प्रास्थापयद् राजमाता श्रीमतीं नरवाहिना।

यानेन भरतश्रेष्ठ स्वन्नपानपरिच्छदाम्॥२३॥

Should you wish to do me some good order at once a vehicle; for I am desirous to go to the country of the Vidharbhas." Thereupon, O monarch, saying, "So be it," the sister of Damayanti's mother, the queen-mother highly satisfied and with the permission of her son, sent away Damayanti in a beautiful vehicle conveyed by men and guarded by a strong force, as also the lady, O the foremost of the descendants of Bharata, was provided with tasteful food and drink and valuable dresses.

ततः सा न चिरादेवं विदर्भानगमत् पुनः।

तां तु बन्धुजनः सर्वः प्रहृष्टः समपूजयत्॥२४॥

Then the lady immediately went away to the country of the Vidharbhas, where all her friends and relatives, satisfied with her arrival, offered praises to her.

सर्वान् कुशलिनो दृष्ट्वा बाणवान् दारकौ च तौ

मातरं पितरं चोभौ सर्वं चैव सखीजनम्॥२५॥

देवताः पूजयामास ब्राह्मणांश्च यशस्विनी।

परेण विधिना देवी दमयन्ती विशाम्यते॥२६॥

O king, beholding that her relatives, her son and daughter, father and mother and all her companions were at peace, the goddess-like and all-glorious Damayanti worshipped the gods and the Brahmanas in the best way.

अतर्पयत् सुदेवं च गोसहस्रेण पार्थिवः।

प्रीतो दृष्ट्वैव तनयां ग्रामेण द्रविणेन च॥२७॥

The king, beholding his daughter, became gratified and presented to Sudeva a thousand kine, immense fortune and a village.

सा व्युष्टा रजनीं तत्र पितुर्वेश्मनि भाविनी।

विश्रान्ता मातरं राजत्रिदं वचनमब्रवीत्॥२८॥

O monarch! the handsome lady having spent there the whole night at her father's palace and taken perfect rest, addressed her mother thus:

दमयन्त्युवाच

मां चेदिच्छसि जीवन्तीं मातः सत्यं ब्रवीमि ते।

नलस्य नरवीरस्य यतस्वानयने पुनः॥२९॥

Damayanti said :

O mother! should you desire me to live, I tell the truth, take care to bring here that hero among men, viz., Nala.

दमयन्त्या तथोक्ता तु सा देवी भृशदुःखिता।

बाष्पेणापिहिता राज्ञी नेत्तरं किञ्चिदब्रवीत्॥३०॥

Thus addressed by Damayanti, the goddess-like queen became greatly afflicted with grief and was suffused with tears and spoke nothing to her in reply.

तदवस्थां तु तां दृष्ट्वा सर्वमन्तःपुरं तदा।

हाहाभूतमतीवासीद् भृशं च प्ररुद ह॥३१॥

Thereupon all the inmates of the king's harem uttered the exclamations of 'Oh!' and 'Alas!' at this dangerous situation of Damayanti and also wept most bitterly.

ततो भीमं महाराजं भार्या वचनमब्रवीत्।

दमयन्ती तव सुता भर्तारमनुशोचति॥३२॥

Then the queen spoke to the illustrious king, Bhima, thus: 'Your daughter, Damayanti, is lamenting, for her husband.

अपकृष्य च लज्जां सा स्वयमुक्तवती नृप।

प्रयतन्तां तव प्रेक्षाः पुण्यलोकस्य मार्गणे॥३३॥

O monarch! unblushed with shame, Damayanti herself said that my men should try to find out the whereabouts of that virtuous king (Nala).

तया प्रदेक्षितो राजा ब्राह्मणान् वशवर्तिनः।

प्रास्थापयद् दिशः सर्वा यत्तद्ध्वं नलमार्गणे॥३४॥

Thus urged by the queen, the king sent out the dependant Brahmanas in all directions; and enjoined them to strive to find out the whereabouts of king Nala.

ततो विदर्भाधिपतेर्नियोगाद् ब्राह्मणास्तदा।

दमयन्तीमथो सृत्वा प्रस्थिताः स्मेत्यथाबुवन्॥३५॥

Thereupon, at the injunction of the king of the Vidharbhas, all the Brahmanas approached Damayanti and told her that they were going away (for searching Nala).

अथ तानब्रवीद् भैमी सर्वराष्ट्रेष्विदं वचः।

बुवध्वं जनसंसत्सु तत्र तत्र पुनः पुनः॥३६॥

Then the daughter of Bhima asked them to repeat, in all countries and before all crowds of men, these words.

क्व नु त्वं कितवच्छित्त्वा वस्त्रार्धं प्रस्थितो मम।

उत्सृज्य विपिने सुप्तामनुक्तां प्रियां प्रिय॥३७॥

'O gambler, O beloved one, did you tear off a half of my cloth and flee away forsaking your dear and devoted wife sleeping in the forest?

सा वै यथा त्वया दृष्टा तथाऽऽस्ते त्वत्प्रतीक्षिणा

दह्यमाना भृशं बाला वस्त्रार्धेनाभिसंवृता॥३८॥

'Indeed, in obedience to your command that lady, covered in half a piece of cloth and greatly burning with woe, is ever expecting you.

तस्या रुदत्याः सततं तेन शोकेन पार्थिव।

प्रसादं कुरु वै वीर प्रतिवाक्यं ददस्व च॥३९॥

'O monarch, O mighty one, do you answer; and do you show favour to her, who is ever weeping on account of that woe.'

एवमन्यच्च वक्तव्यं कृपां कुर्याद् यथा मयि।

वायुनाधूयमानो हि वनं दहति पावकः॥४०॥

Do you cry, saying this and the like, viz., fire (here compared with grief of Damayanti),

led by the wind (compared with time), consumes the forest (compared with the body of Damayanti); and then the lord will pity me.

भर्तव्या रक्षणीया च पत्नी पत्या हि सर्वदा।

तन्नष्टमुभयं कस्माद्धर्मज्ञस्य सतस्तव॥४१॥

Further do you cry, saying: 'The wife is always to be maintained and protected by the husband. You are righteous and honest as well. Why, therefore, these virtues of yours are being neglected by you.

ख्यातः प्राज्ञः कुलीनश्च सानुक्रोशो भवान् सदा।

संवृत्तो निरनुक्रोशः शङ्के मद्भाग्यसंक्षयात्॥४२॥

You are well reputed, wise, respectable and always kind. But why now have you become unkind; and that is perhaps for the reason of my adverse fortune.

तत् कुरुष्व नरन्याय दयां मयि नरर्षभा।

आनुशंस्यं परोधर्मस्त्वत्त एव हि मे श्रुतः॥४३॥

O foremost of men, O the most excellent of persons, be you kind to me. For I have heard from you, that kindness is the chief virtue."

एवं ब्रुवाणान् यदि वः प्रतिब्रूयात् कथंचन।

स नरः सर्वथा ज्ञेयः कश्चासौ क्व नु वर्तते॥४४॥

If anybody answer you, as you would speak in this way, that man should be known by you in every way; and also it should be learnt what is he and where does he live.

यश्चैवं वचनं श्रुत्वा ब्रूयात् प्रतिवचो नरः।

तदादाय वचस्तस्य ममावेद्यं द्विजोत्तमाः॥४५॥

O excellent of the regenerate ones! do you convey to me the words of that man who, hearing these words of yours, will answer you.

यथा च वो न जानीयाद् ब्रुवतो मम शासनात्।

पुनरागमनं चैव तथा कार्यमतन्द्रितैः॥४६॥

Do you take care that no body should know that these words are uttered by you at my behest; neither do you do such to return to me.

यदि वासौ समृद्धः स्याद् यदि वाप्यधनो भवेत्।

यदि वाप्यसमर्थः स्याज्ज्ञेयमस्य चिकीर्षितम्॥४७॥

You should know whether the man is rich or poor or powerless; and know also his desires.

एवमुक्तास्त्वगच्छंस्ते ब्राह्मणाः सर्वतो दिशम्।

नलं मृगयितुं राजंस्तदा व्यसनिनं तथा॥४८॥

ते पुराणि सराष्ट्राणि ग्रामान् घोषांस्तथाऽऽश्रमान्।

अन्वेषन्तो नलं राजन् नाधिजग्मुर्द्विजातयः॥४९॥

O king, thus advised, the Brahmanas departed in all directions in order to search for Nala, who had fallen into such great calamity. O monarch, the regenerate ones wandered in the cities, kingdoms, villages, the dwellings of the cowherds and the retreats of the sages in search of king Nala.

तच्च वाक्यं तथा सर्वे तत्र तत्र विशाम्यते।

श्रावयांचक्रिरे विप्रा दमयन्त्या यथेरितम्॥५०॥

O ruler of the earth, all the Brahmanas repeated the words, wherever they wandered, which Damayanti had enjoined them to do.

CHAPTER 70

(NALOPAKHYANA PARVA)-Continued

The declaration of Damayanti's second
Svayamvara

बृहदश उवाच

अथ दीर्घस्य कालस्य पर्णादो नाम वै द्विजः।

प्रत्येत्य नगरं भैमीमिदं वचनमब्रवीत्॥१॥

Bṛihadashva said :

After a very long time, a Brahmana, Parnada by name, came back to the city of the king of the Vidharbhas and spoke to the daughter of king Bhima these words:

नैषधं मृगयानेन दमयन्ति मया नलम्।

अयोध्यां नगरीं गत्वा भ्रातृसुरिमुपस्थितः॥२॥

"O Damayanti, searching Nala, the king of the Nishadhas, at last I went to the city of the Ayodhya and presented myself to Vangasuri.

श्रावितश्च मया वाक्यं त्वदीयं स महाजने।

ऋतुपर्णो महाभागो यथोक्तं वरवर्णिनि॥३॥

तच्छ्रुत्वा नाब्रवीत् किंचिदृतुपर्णो नराधिपः।

न च पारिषदः कश्चिद् भाष्यमाणो मयासकृत्॥४॥

O fair-complexioned one, O best of women, I recited the very words of yours before that illustrious Rituparna. Hearing these words, which I had repeatedly uttered to them, neither

king Rituparna, nor any one of his courtiers, said anything in reply.

अनुज्ञातं तु मां राजा विजने कश्चिदब्रवीत्।

ऋतुपर्णस्य पुरुषो बाहुको नाम नामतः॥५॥

When I was dismissed by the king, some person in the service of Rituparna, Bahuka by name, told me in private.

सूतस्तस्य नरेन्द्रस्य विरूपो ह्रस्वबाहुकः।

शीघ्रयानेषु कुशलो मृष्टकर्ता च भोजने॥६॥

That Bahuka is the charioteer of that foremost of monarchs. He is also possessed of extraordinary appearance and short arms; and is skilled in driving with speed and also in cooking sweet food.

स विनिःश्वस्य बहुशो रुदित्वा च पुनः पुनः।

कुशलं चैव मां पृष्ट्वा पश्चादिदमभाषत॥७॥

Sighing heavily and frequently and weeping incessantly, he asked about my welfare; and then addressed me with these words:

वैषम्यमपि सम्प्राप्ता गोपायन्ति कुलस्त्रियः।

आत्मानमात्मना सत्यो जितः स्वर्गो न संशयः॥८॥

'Although fallen into great calamity, the chaste women guard themselves by their own efforts; and thus undoubtedly obtain heaven (heavenly blessings).

रहिता भर्तृभिश्चैव न कुप्यन्ति कदाचन।

प्राणांश्चारित्रकवचान्धारयन्ति वरस्त्रियः॥९॥

Again, chaste women, even if they be forsaken by their husbands, do never become angry (with them); rather they hold their lives shielded by virtuous behaviours.

विषमस्थेन मूढेन परिभ्रष्टसुखेन च।

यत् सा तेन परित्यक्ता तत्र न क्रोद्धमर्हति॥१०॥

She should not be angry, forsaken as she was by a person, who himself was foolish, overtaken by distress and also destitute of all happiness.

प्राणयात्रां परिप्रेप्सोः शकुनैर्हृतवाससः।

आधिभिर्दह्यमानस्य श्यामा न क्रोद्धमर्हति॥११॥

It behoves the lady of unchanging youth not to be angry with a person, who was deprived to his cloth by a bird while trying for sustenance

(in the forest); and also who was burning with woe.

सत्कृतासत्कृता वापि पतिं दृष्ट्वा तथागतम्।

भ्रष्टराज्यं श्रिया हीनं क्षुधितं व्यसनाप्लुतम्॥१२॥

Also, it behoves the lady, treated fairly or unfairly, not to be angry with her husband, seeing him in that miserable condition, in which he was deprived of both wealth and kingdom and oppressed with hunger and overwhelmed with distress.

तस्य तद् वचनं श्रुत्वा त्वरितोऽहमिहागतः।

श्रुत्वा प्रमाणं भवती राज्ञश्चैव निवेदय॥१३॥

Hearing these words of his, I instantly came here. Do you, therefore, inform the king all about these words, which you have heard."

एतच्छ्रुत्वाश्रुपूर्णाक्षी पर्णादस्य विशाम्पते।

दमयन्ती रहोऽभ्येत्य मातरं प्रत्यभाषत॥१४॥

O monarch, hearing these words of Parnada, Damayanti, with her eyes filled with tears, repaired to her mother and said to her these words,

अयमर्थो न संवेद्यो भीमे मातः कदाचन।

त्वत्संनिधौ नियोक्ष्येऽहं सुदेवं द्विजसत्तमम्॥१५॥

यथा न नृपतिर्भीमः प्रतिपद्येत मे मतम्।

तथा त्वया प्रकर्तव्यं मम चेत् प्रियमिच्छसि॥१६॥

"O mother, let not king Bhima, by any means, know my object. I like to employ that foremost of the Brahmanas, Sudeva, in your presence. Should you desire my welfare, do you act in such a manner that king Bhima will not come to know this purpose of mine.

यथा चाहं समानीता सुदेवेनाशु बाणवान्।

तेनैव मङ्गलेनाशु सुदेवो यातु मा चिरम्॥१७॥

समानेतुं नलं मातरयोध्यां नगरीमितः।

Let Sudeva go at once, with the performance of the same auspicious ceremonies, by the doing of which I was brought to my relatives instantly by him. O mother, let him go hence to the city of Ayodhya in order to bring Nala here."

विश्रान्तं तु ततः पश्चात् पर्णादं द्विजसत्तमम्॥१८॥

अर्चयामास वैदर्भीधनेनातीव भाविनी।

नले चेहागते तत्र भूयो दास्यामि ते वसु॥१९॥

Thereupon the beauteous lady, the daughter of the king of the Vidharbhas, worshipped, with the bestowal of immense riches, the foremost of the regenerate ones, who has now taken perfect rest. And she said to him, "O Brahmana, I will, again, give you much wealth at the arrival of Nala here.

त्वया हि मे बहु कृतं यदन्यो न करिष्यति।

यद् भर्त्राहं समेष्यामि शीघ्रमेव द्विजोत्तम॥२०॥

O foremost of the regenerate ones, indeed you have done much for me, which none else will do; and for this reason only that I will soon regain my husband."

स एवमुक्तोऽथाश्वास्य आशीर्वादैः सुमङ्गलैः।

गृहानुपययौ चापि कृतार्थः सुमहामनाः॥२१॥

Thus addressed by her, that high-souled Brahmana solaced Damayanti by the expression of auspicious benedictions; and then he returned home, thinking himself successful in his endeavours.

ततः सुदेवमाभाष्य दमयन्ती युधिष्ठिर।

अब्रवीत् संनिधौ मातुर्दुःखशोकसमन्विता॥२२॥

Thereupon, O Yudhishtira, Damayanti summoned Sudeva; and overwhelmed with grief and calamity, she addressed him in the presence of her mother thus,

गत्वा सुदेव नगरीमयोध्यावासिनं नृपम्।

ऋतुपर्णं वचो ब्रूहि सम्पत्त्रिव कामगः॥२३॥

"O Sudeva, like a bird which falls straight, do you at once depart to the city of Ayodhya and tell king Rituparna, Who dwells in it, these words:

आस्थास्यति पुनर्भूमी दमयन्ती स्वयंवरम्।

तत्र गच्छन्ति राजानो राजपुत्राश्च सर्वशः॥२४॥

'Damayanti, the daughter of king Bhima, will again hold the Svayamvara, to which all the kings and princes are rushing from all directions.

तथा च गणितः कालः श्रोभूते स भविष्यति।

यदि सम्भावनीयं ते गच्छ शीघ्रमरिदम्॥२५॥

Calculating the time, this will beheld tomorrow. So, if possible, O chastiser of foes, go at once.

सूर्योदये द्वितीयं सा भर्तारं वरयिष्यति।

न हि स ज्ञायते वीरो नलो जीवति वा न वा॥२६॥

At the next sun-rise she will accept a second husband; as it is not known whether heroic Nala is still living or otherwise.'

एवं तथा यथोक्तो वै गत्वा राजानमब्रवीत्।

ऋतुपर्णं महाराज सुदेवो ब्राह्मणस्तदा॥२७॥

O monarch, thus addressed by her, the Brahmana, Sudeva by name, started at once. He spoke to king Rituparna what he was ordered by her to do.

CHAPTER 71

(NALOPAKHYANA PARVA)-Continued

The departure of Rituparna for the Vidharbhas

बृहदश्र उवाच

श्रुत्वा वचः सुदेवस्य ऋतुपर्णो नराधिपः।

सान्वयञ्शलक्षणाया वाचा बाहुकं प्रत्यभाषत॥१॥

Brihadashva said :

Hearing these words of Sudeva, king Rituparna comforted Bahuka with sweet speeches and addressed him thus,

विदर्भान् यातुमिच्छामि दमयन्त्याः स्वयंवरम्।

एकाह्ना हयतत्त्वज्ञं मन्यसे यदि बाहुक॥२॥

"O Bahuka, O you who are well-versed in the knowledge of horses, if you are willing, I desire to go, in course of a day, to the country of the Vidharbhas, where will be held the Svayamvara of Damayanti."

एवमुक्तस्य कौन्तेय तेन राजा नलस्य ह।

व्यदीर्यत मनो दुःखात् प्रदध्यौ च महामनाः॥३॥

O descendant of Kunti, thus addressed by that king, Nala had his mind bursting with grief and that lofty-minded one also burned with sorrow.

दमयन्ती वदेदेतत् कुर्याद् दुःखेन मोहिता।

अस्मदर्शे भवेद् वायमुपायश्चिन्तितो महान्॥४॥

He thought "It may be that Damayanti, afflicted by sorrow, does this; or, perhaps, by doing this, she has conceived a great policy for my sake...

नृशंसं बत वैदर्भी भर्तृकामा तपस्विनी।

मया क्षुद्रेण निकृता कृपणा पापबुद्धिना॥५॥

स्त्रीस्वभावश्चलो लोके मम दोषश्च दारुणः।

स्यादेवमपि कुर्यात् सा विवासाद् गतसौहृदा॥६॥

That virtuous lady, the daughter of the king of the Vidharbhas, is willing to do this, is, indeed, very cruel; and that is for the reason of my deceiving her, who am an insignificant, sinful and senseless one. In this world, the nature of women is very subtle. My fault is also very great. She works out this end; for she no longer entertains any love for me, on account of my long separation from her.

मम शोकेन संविग्ना नैराश्यात् तनुमध्यमा।

नैवं सा कर्हिचित् कुर्यात् सापत्या च विशेषतः॥७॥

The lady, possessing slender waist, oppressed as she is by sorrow for me, will, as a matter of fact, not be able to do this; especially because she has got children (by me).

यदत्र सत्यं वासत्यं गत्वा वेत्स्यामि निश्चयम्।

ऋतुपर्णस्य वै काममात्मार्यं च करोम्यहम्॥८॥

I will go there and know for certain whether there is any truth in this; or the fact is unreal. I will surely fulfill the desire of Rituparna; for in doing this I will serve my own purpose."

इति निश्चित्य मनसा बाहुको दीनमानसः।

कृताञ्जलिरुवाचेदमृतुपर्णं जनाधिपम्॥९॥

प्रतिजानामि ते वाक्यं गमिष्यामि नराधिप।

एकाह्ना पुरुषव्याघ्रं विदर्भनगरीं नृप॥१०॥

Having thus settled his mind, Bahuka, whose mind was filled with sorrow, folded his hands and said these words to king Rituparna, "O best of kings, O foremost of men, O monarch, I am determined at your command to go to the city of Ayodhya in course of a single day."

ततः परीक्षामश्वानां चक्रे राजन् स बाहुकः।

अश्वशालामुपागम्य भाङ्गसुरिनृपाज्ञया॥११॥

O king, thereupon Bahuka went, at the behest of the royal son of Vangasura, to the stables; and there he examined the horses.

स त्वर्यमाणो बहुश ऋतुपर्णेन बाहुकः।

अश्वान्निज्ञासमानो वै विचार्य च पुनः पुनः।

अभ्यगच्छत् कृशानश्चान् समर्थानध्वनि क्षमान्॥१२॥

तेजोबलसमायुक्तान् कुलशीलसमन्वितान्।

वर्जितौल्लक्षणैर्हर्षैः पृथुप्रोथान् महाहनुन्॥१३॥

Bahuka, having been repeatedly asked by Rituparna, examined the horses and balanced in his mind over and over again. Then, at last, he selected such horses that were very lean but able; and also that are capable of bearing hardships of a long journey and endued with strength and energy; well bred and gentle and unmarked by inauspicious marks; possessed of broad nostrils and swelling cheeks.

शुद्धान् दशभिरावर्तैः सिन्धुजान् वातरंहसः।

दृष्ट्वा तानब्रवीद् राजा किञ्चित् कोपसमन्वितः॥१४॥

These horses were also faultless as regards 'the ten hairy curls' and born in (the country called) Sindhu and swift as the wind. The king, seeing these steeds, became a little angry and said,

किमिदं प्रार्थितं कर्तुं प्रलब्धव्या न ते वयम्।

कथमल्पवलप्राणा वक्ष्यन्तीमे हया मम।

महदध्वानमपि च गन्तव्यं कथमीदृशैः॥१५॥

"What do you want to do? You should not jest with me. How these weak and breathless steeds will carry us? How this long way we would travel with the help of these horses?"

बाहुक उवाच

एको ललाटे द्वौ मूर्ध्नि द्वौ द्वौ पार्श्वोपपार्श्वयोः।

द्वौ द्वौ वक्षसि विज्ञेयौ प्रयाणे चैक एव तु॥१६॥

एते हया गमिष्यन्ति विदर्भान् नात्र संशयः॥

.यानन्यान् मन्यसे राजन् ब्रूहि तान् योजयामि ते॥१७॥

Bahuka said :

These horses, respectively bearing one curl on the forehead, two on the temples, four on the sides, four on the breast and one on the back, will, without doubt, reach the country of the Vidharbhas. But, O monarch, should you like others, tell me and I will yoke them for you.

ऋतुपर्ण उवाच

त्वमेव हयतत्त्वज्ञः कुशलो ह्यसि बाहुक।

यान् मन्यसे समर्थास्त्वं क्षिप्रं तानेव योजय॥१८॥

Rituparna said :

O Bahuka, you are well conversant with the knowledge and guiding of horses. Soon yoke those that you think fit.

ततः सदश्वांश्चतुरु कुलशीलसमन्वितान्।

योजयामास कुशलो जवयुक्तान् रथे नलः॥१९॥

Thereupon clever and skillful Nala yoked to the car high-bred, gentle and swift steeds.

ततो युक्तं रथं राजा समारोहत् त्वरान्वितः।

अथ पर्यपतन् भूमौ जानुभिस्ते हयोत्तमाः॥२०॥

Then the monarch most speedily mounted the car, to which such horses had been yoked. But these best of horses fell down upon the ground on their knees.

ततो नरवरः श्रीमान् नलो राजा विशाम्पते।

सान्त्वयामास तानश्वांस्तेजोबलसमन्वितान्॥२१॥

O monarch, thereupon that most auspicious and best of men, king Nala, comforted the horse, that were endued with strength and energy.

रश्मिभिश्च समुद्यम्य नलो यातुमियेष सः।

सूतमारोप्य वार्ष्णेयं जवमास्थाय वै परम्॥२२॥

ते चोद्यमाना विधिवद् बाहुकेन हयोत्तमाः।

समुत्पेतुरथाकाशं रथिनं मोहयन्निव॥२३॥

Nala, then raising the steeds by the reins and making Varshneya, the charioteer, sit on the car, commanded great speed and set out. Thereafter those foremost of horses, having been conducted by Bahuka according to the rules, rose to the sky and confounded the occupant of the car.

तथा तु दृष्ट्वा तानश्चान् बहतो वातरंहसः।

अयोध्याधिपतिः श्रीमान् विस्मयं परमं ययौ॥२४॥

The blessed king of Ayodhya, having seen these horses carrying him with the speed of winds, was struck with great astonishment.

रथघोषं तु तं श्रुत्वा हयसंग्रहणं च तत्।

वार्ष्णेयश्चिन्तयामास बाहुकस्य हयज्ञताम्॥२५॥

किं नु स्यान्मातलिरयं देवराजस्य सारथिः।

तथा तल्लक्षणं वीरे बाहुके दृश्यते महत्॥२६॥

Varshneya, hearing the sound of the car (of its wheels) and witnessing the management of

the horses, was set to thinking on the knowledge of Bahuka in the science of steeds. He said, "Was he not Matali, the charioteer of the king of the gods? That auspicious mark is seen in heroic Bahuka.

शालिहोत्रोऽथ किं नु स्याद्बहूनां कुलतत्त्ववित्।

मानुषं समनुप्राप्तो वपुः परमशोभनम्॥२७॥

Is he not Salihotra, who is conversant with the knowledge of horses? Or Salihotra has taken this beautiful human form?"

उताहोस्विद् भवेद् राजा नलः परपुरंजयः।

सोऽयं नृपतिरायात इत्येवं समचिन्तयत्॥२८॥

He continued to think, "That he might be king Nala, the reducer of hostile cities, who has come here.

अथ चेह नलो विद्यां वेत्ति तामेव बाहुकः।

तुल्यं हि लक्ष्ये ज्ञानं बाहुकस्य नलस्य च॥२९॥

Or it might be that Bahuka knew the science with which Nala was conversant; for Nala's knowledge seemed to be identical with that of Bahuka.

अपि चेदं वयस्तुल्यं बाहुकस्य नलस्य च।

नायं नलो महावीर्यस्तद्धिद्यश्च भविष्यति॥३०॥

Again, both Nala and Bahuka seem to be of the same age. This person may not be identical with Nala of great energy; but he must be somebody of equal knowledge.

प्रच्छन्ना हि महात्मानश्चरन्ति पृथिवीमिमाम्।

दैवेन विधिना युक्ताः शास्त्रोक्तैश्च निरूपणैः॥३१॥

Sometimes, indeed, great men rove over this world in disguise either ordained by mishap or in obedience to the dictates of the Shastras.

भवेन्न मतिभेदो मे गात्रवैरूप्यतां प्रति।

प्रमाणात् परिहीनस्तु भवेदिति मतिर्ममा॥३२॥

There should be no change of my opinion on account of his ugly appearance; rather my opinion is that this one has under gone some change in the body.

वयःप्रमाणं तत्तुल्यं रूपेण तु विपर्ययः।

नलं सर्वगुणैर्युक्तं मन्ये बाहुकमन्ततः॥३३॥

This one is of the same age with him but there is some difference in the form. Again, he Bahuka gifted with all the accomplishments? Therefore I think he is Nala."

एवं विचार्य बहुशो वार्ष्णेयः पर्यचिन्तयत्।

हृदयेन महाराज पुण्यश्लोकस्य सारथिः॥३४॥

O the foremost of kings, having deliberated upon this over and over again, Varshneya, the charioteer of virtuous Nala, went on thinking in his mind.

ऋतुपर्णश्च राजेन्द्रो बाहुकस्य हयज्ञताम्।

चिन्तयन् मुमुदे राजा सहवार्ष्णेयसारथिः॥३५॥

Along with his charioteer, Varshneya, the excellent king Rituparna, highly delighted, was absorbed in the thought, regarding Bahuka's knowledge in the management of horses.

एकाग्रं च तथोत्साहं हयसंग्रहणं च तत्।

परं यत्नं च सम्प्रेक्ष्य परां मुदमवाप ह॥३६॥

Also he was greatly delighted to behold the attentiveness and zeal of Bahuka, as also his manner of holding the reins and his skill in it.

CHAPTER 72

(NALOPAKHAYANA PARVA)-Continued

Nala's delivery from Kali

बृहदश्व उवाच

स नदीः पर्वतांश्चैव वनानि च सरांसि च।

अचिरेणातिचक्राम खेचरः खे चरन्निव॥१॥

Brihadashva said :

As the bird course through the sky, so he (king Nala) speedily crossed the rivers, mountains, woods and lakes.

तथा प्रयाते तु रथे तदा भाङ्गासुरिर्नृपः।

उत्तरीयमधोऽपश्यद् भ्रष्टं परपुरंजयः॥२॥

While the car was thus coursing, the conqueror of hostile towns, the king Vangasura, saw his sheet drop down upon the ground.

ततः स त्वरमाणस्तु पटे निपतिते तदा।

ग्रहीष्यामीति तं राजा नलमाह महामनाः॥३॥

निगृहणीष्व महाबुद्धे हयानेतान् महाजवान्।

वार्ष्णेयो यावदेनं मे पटमानयतामिह॥४॥

When the garment had thus dropped down, then the lofty-minded king instantly expressed to Nala his desire to recover it. O you of profound intelligence, do you restrain these

horses of great swiftmess, until Varshneya bring me back my upper garment here.

नलस्तं प्रत्युवाचाथ दूरे भ्रष्टः पटस्तव।

योजनं समतिक्रान्तो नाहर्तुं शक्यते पुनः॥५॥

Thereupon, Nala said to him in reply, "Your garment had dropped down far away; that is, we had advanced about eight miles from that place. It is, therefore, impossible to recover it."

एवमुक्तो नलेनाथ तदा भाङ्गासुरिर्नृपः।

आससाद वने राजन् फलवन्तं बिभीतकम्॥६॥

O monarch, having been thus addressed by Nala, the royal son of Vangasura came near a tree, called Vibhitaka with fruits, in the wood.

तं दृष्ट्वा बाहुकं राजा त्वरमाणोऽभ्यभाषत।

ममापि सूत पश्य त्वं संख्याने परमं बलम्॥७॥

Beholding the tree, the king instantly said to Bahuka: "O charioteer, do you also see my great power of calculation.

सर्वः सर्वं न जानाति सर्वज्ञो नास्ति कश्चन।

नैकत्र परिनिष्ठास्ति ज्ञानस्य पुरुषे क्वचित्॥८॥

All men do not know all things; in fact, there is none, who is acquainted with all the branches of knowledge. In one person, the knowledge in its entirety, is not centered.

वृक्षेऽस्मिन् यानि पर्णानि फलान्यपि च बाहुक।

पतितान्यपि यान्यत्र तत्रैकमधिकं शतम्॥९॥

एकपत्राधिकं चात्र फलमेकं च बाहुक।

पञ्चकोट्योऽथ पत्राणां द्वयोरपि च शाखयोः॥१०॥

प्रचिनुगुह्यस्य शाखे द्वे याश्चाप्यन्याः प्रशाखिकाः।

आभ्यां फलसहस्रे द्वे पञ्चोऽनं शतमेव च॥११॥

O Bahuka, the leaves and fruits that have fallen from the tree (respectively) exceed the leaves and fruits, that are on the tree itself, by one hundred and one. O Bahuka, these two branches of the tree contain five millions of leaves. Examine the two branches and all their boughs and their fruits will number two thousand and ninety-five."

ततो रथमवस्थाप्य राजानं बाहुकोऽब्रवीत्।

परोक्षमिव मे राजन् कथ्यसे शत्रुकर्षण॥१२॥

प्रत्यक्षमेतत् कर्तास्मि शातयित्वा बिभीतकम्।

अथात्र गणिते राजन् विद्यते न परोक्षता॥१३॥

प्रत्यक्षं ते महाराज शातयिष्ये बिभीतकम्।

अहं हि नाभिजानामि भवेदेवं न वेति वा॥१४॥

Thereupon Bahuka stopped the car and addressed the king, "O monarch, O the chastiser of foes, you are saying to me what is beyond my power of perception. O king, I will make this matter perceptible (by my sense) by cutting down the tree Vibhitaka; and when I will really count, there nothing will remain to be supposed. O foremost of kings, I will hew down the tree Vibhitaka in your presence. I do not know whether what you say will really come to pass or not.

संख्यास्यामि फलान्यस्य पश्यतस्ते जनाधिप।

मुहूर्तमपि वार्ष्णेयो रश्मीन् यच्छतु वाजिनाम्॥१५॥

O ruler of men, I will number the fruits of the tree, while you will see it. Let Varshneya pull up the reins of the horses for a moment."

तमब्रवीद्वृषः सूतं नायं कालो विलम्बितुम्।

बाहुकस्त्वब्रवीदेनं परं यत्नं समास्थितः॥१६॥

प्रतीक्षस्व मुहूर्तं त्वमथवा त्वरते भवान्।

एष याति शिवः पन्था याहि वार्ष्णेयसारथिः॥१७॥

The monarch asked the charioteer not to lose any time. But Bahuka, with great humility, answered him, saying, "Do you wait for a moment; or, if you are in a hurry, go then with Varshneya, as your charioteer. The way goes smooth and straight."

अब्रवीदुपर्णस्तु सान्त्वयन् कुरुनन्दन।

त्वमेव यन्ता नान्योऽस्ति पृथिव्यामपि बाहुक॥१८॥

O descendant of the Kuru race, king Rituparna, having comforted Bahuka, addressed him, saying: "O Bahuka, there is none else in this world, who is like you, as a charioteer.

त्वत्कृते यातुमिच्छामि विदर्भान् हयकोविद।

शरणं त्वां प्रपन्नोऽस्मि न विघ्नं कर्तुमर्हसि॥१९॥

O you versed in the equestrian science, I desire to go to the country of the Vidharbhas with your assistance. May I obtain your protection. It is necessary for you not to cause any obstacle.

कामं च ते करिष्यामि यन्मां वक्ष्यसि बाहुक।

विदर्भान् यदि यात्वाद्य सूर्यं दर्शयितासि मे॥२०॥

O Bahuka, I shall fulfill your desire, (that is, whatever you will tell me) if you take me today to the country of the Vidharbhas and make me see the sun-rise."

अथाब्रवीद् बाहुकस्तं संख्याय मे बिभीतकम्।

ततो विदर्भान् यास्यामि कुरुष्वैवं वचो मम॥२१॥

Thereupon Bahuka answered him, saying: "Having counted the (leaves and fruits of) Vibhitaka tree. I shall go to the country of the Vidharbhas. Act up to my words."

अकाम इव तं राजा गणयस्वेत्युवाच ह।

एकदेशं च शाखायाः समादिष्टं मयानघ॥२२॥

गणयस्वाश्रितत्त्वज्ञं ततस्त्वं प्रीतिमावह।

सोऽवतीर्य रथात् तूर्णं शातयामास तं द्रुमम्॥२३॥

Surely the king most unwillingly said to him counl. (He also said), "O unblameable one, O you versed in the knowledge of horses, having counted (the leaves and fruits of) one portion of this branch, you will be satisfied of the truth of my affirmation." He (Nala) then dismounted from the car with all haste and cut down the tree.

ततः स विस्मयाविष्टो राजानमिदमब्रवीत्।

गणयित्वा यथोक्तानि तावन्त्येव फलानि तु॥२४॥

Then again he numbered all the fruits; and found out the truth of what the king had said; and, thus struck with astonishment, he addressed the monarch, saying,

अत्यद्भुतमिदं राजन् दृष्टवानस्मि ते बलम्।

श्रोतुमिच्छामि तां विद्यां ययैतज्जायते नृप॥२५॥

तमुवाच ततो राजा त्वरितो गमने नृप।

विद्वच्चक्षुहृदयज्ञं मां संख्याने च विशारदम्॥२६॥

"O king, this is most wonderful. I found your high proficiency (in calculation), O monarch, I desire to be informed of your art, by (virtue of) which you have known all this." Thereupon the prince, as he was most desirous to go speedily, said to him this "Do you know that I am conversant with the play at dice and versed in calculation as well."

बाहुकस्तमुवाचाथ देहि विद्यामिमां मम।

मत्तोऽपि चाश्वहृदयं गृहाण पुरुषर्षभा॥२७॥

Then Bahuka said to him "O foremost of men, do you impart this art to me and take from me my knowledge, regarding the management of horses."

ऋतुपर्णस्ततो राजा बाहुकं कार्यगौरवात्।

हयज्ञानस्य लोभाच्च तं तथेत्यब्रवीद् वचः॥२८॥

Thereupon king Rituparna, for the reason of the great importance of his business and also for his extreme desire to acquire the knowledge of horses, agreed to what Bahuka had said.

यथोक्तं त्वं गृहाणेदमक्षाणां हृदयं परम्।

निक्षेपो मेऽश्वहृदयं त्वयि तिष्ठतु बाहुक।

एवमुक्त्वा ददौ विद्यामृतुपर्णो नलाय वै॥२९॥

"As you have asked, do you take from me my great skill at dice. O Bahuka, let my knowledge of horses remain with you in trust. Thus saying, king Rituparna gave Nala his knowledge of the play at dice.

तस्याक्षहृदयज्ञस्य शरीरान्निःसृतः कलिः।

कर्कोटकविषं तीक्ष्णं मुखात् सततमुद्गमन्॥३०॥

कलेस्तस्य तदार्तस्य शापान्निः स विनिःसृतः।

स तेन कर्षिता राजा दीर्घकालमनात्मवान्॥३१॥

When he (Nala) thus acquired the knowledge of this art of playing at dice Kali came out of his body; while he continued to vomit from his mouth the most virulent poison of Karkotaka. Then that fire of curse (by Damayanti), by which Kali had greatly been afflicted, also came out of his body. In fact, the king, like one of unregenerate soul, had long remained repressed by him (Kali).

ततो विषविमुक्तात्मा स्वं रूपमकरोत् कलिः।

तं ऋतुमैच्छत् कुपितो निषधाधिपतिर्नलः॥३२॥

Thereupon Kali, with his soul freed from the poison, assumed his own form. Then Nala, the prince of the Nishadhas, became angry and was intent upon cursing him.

तमुवाच कलिर्भीतो वेपमानः कृताञ्जलिः।

कोपं संयच्छ नृपते कीर्तिं दास्यामि ते पराम्॥३३॥

Kali became frightened; and, trembling with fear, folded his hands; and said to him this: "O

king, restrain your anger and, in return, I will impart you great fame.

इन्द्रसेनस्य जननी कुपिता माशपत् पुरा।

यदा त्वया परित्यक्ता ततोऽहं भृशपीडितः॥३४॥

The mother of Indrasena cursed me in wrath long ago, that is, at the time when she had been left by you. From that time forward I have greatly been oppressed (by that curse).

अवसं त्वयि राजेन्द्र सुदुःखमपराजित।

विषेण नागराजस्य दह्यमानो दिवानिशम्॥३५॥

O foremost of kings, O unconquered one, burning day and night in the poison of the prince of the snakes, I most miserably resided within you.

शरणं त्वां प्रपन्नोऽस्मि शृणु चेदं वचो मम।

ये च त्वां मनुजा लोके कीर्तयिष्यन्त्यतन्द्रिताः।

मत्प्रसूतं भयं तेषां न कदाचिद् भविष्यति॥३६॥

भयार्तं शरणं यातं यदि मां त्वं न शप्स्यसे।

एवमुक्तो नलो राजा न्ययच्छत् कोपमात्मनः॥३७॥

I place myself under your protection. Do you listen to these my words. Should you not curse me, who am seeking your protection and greatly terrified by you, then the men of this world, attentively repeating your story, will never have any fear on my account." Having been thus said, king Nala suppressed his own wrath.

ततो भीतः कलिः क्षिप्रं प्रविवेश विभीतकम्।

कलिस्त्वन्यैस्तदादृश्यः कथयन् नैषधेन वै॥३८॥

Thereupon Kali became terrified and instantly entered into the three Vibhitaka. While Kali, thus conversing with the king of the Nishadhas, was invisible to others.

ततो गतज्वरो राजा नैषधः परवीरहा।

सम्प्रणष्टे कलौ राजा संख्यायास्य फलान्युत॥३९॥

मुदा परमया युक्तस्तेजसाथ परेण वै।

रथमारुह्य तेजस्वी प्रययौ जवनैर्हयैः॥४०॥

Thenceforth the king became freed from all afflictions; and, having numbered the fruits of the tree, he was filled with great joy and was endued with great energy. Then the mighty one mounted on the car; and, urging the swift steeds, proceeded onwards.

विभीतकश्चाप्रशस्तः संवृत्तः कलिसंश्रयात्।

हयोत्तमानुत्पततो द्विजानिव पुनः पुनः॥४१॥

नलः संचोदयामास प्रहृष्टेनान्तरात्मना।

विदर्भाभिमुखो राजा प्रययौ स महायशाः॥४२॥

Having been possessed by Kali, the Vibhitaka tree grew worthless. Highly satisfied at the very core of his heart, Nala urged the excellent horses which, like the birds, mounted again and again into the air. Thus the glorious monarch proceeded in the direction of the country of the Vidharbhas.

नले तु समतिक्रान्ते कलिरप्यगमद् गृहम्।

ततो गतज्वरो राजा नलोऽभूत् पृथिवीपतिः।

विमुक्तः कलिना राजन् रूपमात्रवियोजितः॥४३॥

When Nala went a long way off, Kali too returned home. Thus prince Nala, having been left by Kali, became delivered from all afflictions. But, O monarch; that ruler of the earth did not regain his native form.

CHAPTER 73

(NALOPAKHYANA PARVA)-Continued

Rituparna's entering the city of Bhima

बृहदश्व उवाच

ततो विदर्भान् सम्प्राप्तं सायाह्ने सत्यविक्रमम्।

ऋतुपर्णं जना राज्ञे भीमाय प्रत्यवेदयन्॥१॥

Brihadashva said :

Thereupon king Rituparna of undaunted courage had, in the evening, arrived at the city of the Vidharbhas. The people then brought to prince Bhima the intelligence of his arrival.

स भीमवचनाद् राजा कुण्डिनं प्राविशत् पुरम्॥

नादयन् रथघोषेण सर्वाः स विदिशो दिशः॥२॥

The king (of Ayodhya), at the request of Bhima, entered the city of Kundina, filling all the directions (the points of the horizon) with the rattle of his car.

ततस्तं रथनिर्घोषं नलाश्वास्तत्र शुश्रुवुः।

श्रुत्वा तु समहृष्यन्त पुरेव नलसंनिधौ॥३॥

Thereupon the horses of Nala, that were there, heard the rattle of his car; and, having heard it, they felt great pleasure, which they

had really done before in the presence of Nala himself.

दमयन्ती तु शुश्राव रथघोषं नलस्य तम्।

यथा मेघस्य नदतो गम्भीरं जलदागमे॥४॥

Damayanti also heard the rattle of Nala's car, which was like the sound of the deeply rumbling clouds during the rains.

परं विस्मयमापन्ना श्रुत्वा नादं महास्वनम्।

नलेन संगृहीतेषु पुरेव नलवाजिषु।

सदृशं रथनिर्घोषं मेने भैमी तथा हयाः॥५॥

She was struck with great astonishment to hear that sound. The daughter of king Bhima, the horses of Nala as well, supposed that chattering sound to be like one, which they heard in the days gone by, while Nala himself urged his own horses.

प्रासादस्थाश्च शिखिनः शालास्थाश्चैव वारणाः।

हयाश्च शुश्रुवुस्तस्य रथघोषं महीपतेः॥६॥

The peacocks of the palace, the elephants in the stables and also the horses, all heard the rattle of the car of that monarch (Rituparna).

तच्छ्रुत्वा रथनिर्घोषं वारणाः शिखिनस्तथा।

प्रणेदुरुन्मुखा राजन् मेघनाद इवोत्सुकाः॥७॥

O king, hearing the chattering sound of the car, the elephants as well as the peacocks, began to cry aloud with their faces in that direction; and they became very glad, even as they heard the rumbling of the clouds themselves.

दमयन्त्युवाच

यथासौ रथनिर्घोषः पूरयन्निव मेदिनीम्।

ममाह्लादयते चेतो नल एष महीपतिः॥८॥

Damayanti said :

As the rattle of this car fills the entire earth and highly delights my heart, it must be king Nala, who comes from that direction.

अद्य चन्द्राभवक्त्रं तं न पश्यामि नलं यदि।

असंख्येगुणं वीरं विनङ्क्ष्यामि न संशयः॥९॥

If I do not see Nala, that hero of innumerable virtues and whose face is like the moon, surely I will die.

यदि वै तस्य वीरस्य बाह्वोर्नाद्याहमन्तरम्।

प्रविशामि सुखस्पर्शं न भविष्याम्यसंशयम्॥१०॥

If I am not to enter within the arms of that hero and not to feel the pleasurable touch of his embrace, I will doubtlessly cease to exist.

यदि मां मेघनिर्घोषो नोपगच्छति नैषधः।

अद्य चापीकरप्रख्यं प्रवेक्ष्यामि हुताशनम्॥११॥

If the king of the Nishadhas do not come to me with his voice as deep as the rumbling of the cloud, today I will surely enter into the fire of golden brilliance.

यदि मां सिंहविक्रान्तो मत्तवारणविक्रमः।

नाभिगच्छति राजेन्द्रो विनङ्क्ष्यामि न संशयः॥१२॥

If that foremost of kings, of prowess like that of a lion and of courage like that of a furious elephant, do not come to me, there will be no doubt that I will die.

न स्मराम्यनृतं किञ्चिन् स्मराम्यपकारताम्।

न च पर्युषितं वाक्यं स्वैरेष्वपि कदाचन॥१३॥

I do not remember a little untruth in him; neither I remember any injury committed by him to others; nor he ever told a lie even in jest.

प्रभुः क्षमावान् वीरश्च दाता चाप्यधिको नृपैः।

रहोऽनीचानुवर्ती च क्लीबवन्मम नैषधः॥१४॥

My Naishadha is illustrious forgiving, warlike and liberal. He is superior to other monarchs; and he never behaves with low persons regarding private matters; and he is like an eunuch respecting other women than myself.

गुणांस्तस्य स्मरन्त्या मे तत्पराया दिवानिशम्।

हृदयं दीर्यत इदं शोकात् प्रियविनाकृतम्॥१५॥

Remembering his virtues day and night, my mind is always directed towards him; and my heart is about to burst in grief on account of the absence of that beloved one.

एवं विलपमाना सा नष्टसंज्ञेव भारता।

आरुरोह महद् वेश्म पुण्यश्लोकदिदृक्षया॥१६॥

O descendant of the Bharata race, thus lamenting, the lady, as if senseless, mounted the (terrace of the) large palace with the desire of seeing that righteous king.

ततो मध्यमकक्षायां ददर्श रथमास्थितम्।

ऋतुपर्णं महीपालं सहवार्ण्यबाहुकम्॥१७॥

From the central portion of the mansion she saw on the car king Rituparna, with Varshneya and Bahuka.

ततोऽवतीर्य वार्ष्णेयो बाहुकश्च रथोत्तमात्।

हयांस्तानवमुच्याथ स्थापयामास वै रथम्॥१८॥

Thereupon Varshneya, as well as Bahuka, alighted from that excellent car; and then loosened the steeds; and at last kept the car apart.

सोऽवतीर्य रथोपस्थादुत्तुपर्णो नराधिपः।

उपतस्थे महाराजं भीमं भीमपराक्रमम्॥१९॥

Having alighted from the car, king Rituparna appeared before that excellent monarch, Bhima, of terrible prowess.

तं भीमः प्रतिजग्राह पूजया परया ततः।

स तेन पूजितो राजा ऋतुपर्णो नराधिपः॥२०॥

Thereupon king Bhima received him with respectful offerings. Thus the best of the kings, Rituparna, was highly honoured by that monarch.

स तत्र कुण्डिने रम्ये वसमानो महीपतिः।

न च किञ्चित् तदापश्यत् प्रेक्षमाणो मुहुर्मुहुः।

स तु राजा समागम्य विदर्भपतिना तदा॥२१॥

अकस्मात् सहसा प्राप्तं स्त्रीमन्त्रं न स्म विन्दति।

किं कार्यं स्वागतं तेऽस्तु राजा पृष्टः स भारत॥२२॥

While residing in that beautiful city of Kundina, that ruler of the earth saw nothing (no signs of the Svayamvara) there, although he looked about all again and again. Then, at last, the lord of the Vidharbhas presented himself before that monarch and welcomed him. O descendant of the Bharata race, Bhima asked him on what business he was pleased to come there; for, in the absence of a proper occasion, an illustrious personage can not be had.

नाभिजज्ञे स नृपतिर्दुहित्र्यर्थे समागतम्।

ऋतुपर्णोऽपि राजा सधीमान् सत्यपराक्रमः॥२३॥

राजानं राजपुत्रं वा न स्म पश्यति कंचन।

नैव स्वयंवरकथां न च विप्रसमागमम्॥२४॥

ततो व्यगणयद् राजा मनसा कोसलाधिपः।

आगतोऽस्मीत्युवाचैनं भवन्तमभिवादकः॥२५॥

In fact Bhima did not know that he (Rituparna) had come to win the hands of his daughter. The intelligent king Rituparna, possessed of unbaffled power, beheld that there was neither a king nor a prince; nor he saw any gathering of Brahmanas; nor he heard any talk regarding the Svayamvara. Thereupon the ruler of Koshala meditated in his mind and after a while addressed him, saying, "I have come here to pay you homage?"

राजापि च स्मयन् भीमो मनसा समचिन्तयन्।

अधिकं योजनशतं तस्यागमनकारणम्॥२६॥

ग्रमान् बहूनतिक्रम्य नाध्यगच्छद् यथातथम्।

अल्पकार्यं विनिर्दिष्टं तस्यागमनकारणम्॥२७॥

Struck with amazement, king Bhima reflected on the cause of Rituparna's visit, who had travelled more than a hundred yojanas. Bhima supposed, "That simply to pay him respects was not the reason of his coming there, after having passed over so many monarchs and crossed over countless villages.

पश्चादुदके ज्ञास्यामि कारणं यद् भविष्यति।

नैतदेवं स नृपतिस्तं सत्कृत्य व्यसर्जयत्॥२८॥

He attributes his arrival to a very slight cause. Be what it may. I will find out the reason in the future time." Thus thinking, Bhima did not dismiss the monarch at once; rather he honoured him.

विश्राम्यतामित्युवाच क्लान्तोऽसीति पुनः पुनः।

स सत्कृतः प्रहृष्टात्मा प्रीतः प्रीतेन पार्थिवः॥२९॥

राजप्रेष्यैरनुगतो दिष्टं वेश्म समाविशत्।

ऋतुपर्णे गते राजन् वार्ष्णेयसहिते नृपे॥३०॥

बाहुको रथमादाय रथशालामुपागमत्।

स मोचयित्वा तानश्चानुपचर्य च शास्त्रतः॥३१॥

He also said to him again and again, "Do you take rest, as you are very weary." Thus regarded by the pleased monarch, the ruler of the earth (Rituparna) was highly satisfied at the mind; and, with the gladness of his heart, repaired to his appointed quarters, accompanied by the servants of the royal household. O king, after king Rituparna had gone away with Varshneya, Bahuka caught hold of the car and took it to the stables. He

then unyoked the horses and looked after them according to the rules.

स्वयं चैतान् समाम्नास्य रथोपस्थ उपविशत्।
दमयन्त्यपि शोकार्ता दृष्ट्वा भाङ्गासुरिं नृपम्॥३२॥
सुतपुत्रं च वार्ष्णेय बाहुकं च तथाविधम्।
चिन्तयामास वैदर्भी कस्यैव रथनिःस्वनः॥३३॥

Thereafter Bahuka comforted the horses and seated himself on a side of the car; while Damayanti, the daughter of the king of the Vidharbhas, afflicted with grief, saw prince Vangasura and Varshneya, the son of the charioteer, as also Bahuka in that posture; and she continued to meditate upon, "Of whose car was the rattle?

नलस्येव महानासीन्न च पश्यामि नैषधम्।
वार्ष्णेयिन भवेन्नूनं विद्या सैवोपशिक्षिता॥३४॥
तेनाद्य रथनिर्घोषो नलस्येव महानभूत्।
आहोस्विदुत्तुपर्णोऽपि यथा राजा नलस्तथा।
यथायं रथनिर्घोषो नैषधस्येव लक्ष्यते॥३५॥

This loud sound is like that of Nala's car. But I do not find that prince of the Nishadhas. It is surely then that this are (of driving) was learnt by Varshneya. It is for this reason that the clattering sound of the car has been as loud as that of Nala. Or it may be, that king Rituparna is equal to Nala (in driving). Hence this rattle appears to be like that of the king of the Nishadhas."

एवं सा तर्कयित्वा तु दमयन्ती विशाम्पत।
दूतीं प्रस्थापयामास नैषधान्वेषणे शुभा॥३६॥

O lord of the earth, thus meditating, blessed Damayanti sent a female messenger in search of the king of the Nishadhas.

CHAPTER 74

(NALOPAKHYANA PARVA)-Continued

The colloquy between Nala and Keshini

दमयन्त्युवाच

गच्छ केशिनि जानीहि क एष रथवाहकः।
उपविष्टो रथोपस्थे विकृतो ह्रस्वबाहुकः॥१॥

Damayanti said :

O Keshini, do you go; and know who that charioteer is, sitting down on a side of the car, most unsightly and with short arms.

अभ्येत्य कुशलं भद्रे मृदुपूर्वं समाहिता।
पृच्छेथाः पुरुषं ह्येनं यथातत्त्वमनिन्दिते॥२॥

O gentle one, O blameless one, approaching him and becoming careful, do you ask his welfare; and do you enquire all the particulars about this person.

अत्र मे महती शङ्का भवेदेष नलो नृपः।

यथा च मनसस्तुष्टिर्हृदयस्य च निर्वृतिः॥३॥

I am greatly afraid, lest this person be king Nala himself. For so great is the satisfaction of my mind, as also the easiness of my heart regarding this matter.

ब्रूयच्छैनं कथान्ते त्वं पर्णादिवचनं यथा।

प्रतिवाक्यं च सुश्रोणि बुद्धयेथास्त्वमनिन्दिते॥४॥

O one of beautiful waist, O unblameable one, after you have finished your enquiry, tell him the words of Parnada and understand his reply to them.

ततः समाहिता त्वा दूती बाहुकमब्रवीत्।

दमयन्त्यपि कल्याणी प्रासादस्था ह्यपैक्षता॥५॥

Brihadashva said :

Thereupon the female messenger carefully approached Bahuka and addressed him, while blessed Damayanti looked from her palace what would come to pass.

केशिन्युवाच

स्वागतं ते मनुष्येन्द्र कुशलं ते ब्रवीम्यहम्।

दमयन्त्या वचः साधु निबोध पुरुषर्षभा॥६॥

Keshini said :

O best of men, O excellent of persons, you are welcome! I wish you prosperity! Now listen to the words of Damayanti with attention.

कदा वै प्रस्थिता यूयं किमर्थमिह चागताः।

तत् त्वं ब्रूहि यथान्यायं वैदर्भी श्रोतुमिच्छति॥७॥

When did you start! What did you come here for? Tell me all the particulars; for the daughter of the king of the Vidharbhas wishes to hear all about these.

बाहुक उवाच

श्रुतः स्वयंवरो राज्ञा कोसलेन महात्मना।
द्वितीयो दमयन्त्या वै भविता श्र इति द्विजात्॥८॥

Bahuka said :

The high-souled monarch of Koshala had learnt from a Brahmana that there would be held a second Svayamvara of Damayanti.

श्रुत्वैतत् प्रस्थितो राजा शतयोजनयाधिभिः।

हयैर्वातजवैर्मुख्यैरहमस्य च सारथिः॥९॥

Hearing this, the monarch and myself as his charioteer, set out with excellent steeds, that are capable of travelling one hundred yojanas and that are as fleet as the wind itself.

केशिन्युवाच

अथ योऽसौ तृतीयो वः स कुतः कस्य वा पुनः।
त्वं च कस्य कथं चेदं त्वयि कर्म समाहितम्॥१०॥

Keshini said :

Whence is the third among you come? And, again, whose (son) is he? Whose (son) are you and how has this work been performed by you?

बाहुक उवाच

पुण्यश्लोकस्य वै सूतो वार्ष्णेय इति विश्रुतः।
स नले विदुते भद्रे भाङ्गासुरिमुपस्थितः॥११॥

Bahuka said :

Indeed, he is the charioteer of righteous Nala; and is known by the name of Varshneya. O blessed one, after Nala had been deprived of his kingdom, he came to the royal son of Vangasura.

अहमप्यश्वकुशलः सूतत्वे च प्रतिष्ठितः।

ऋतुपर्णेन सारथ्ये भोजने च वृतः स्वयम्॥१२॥

I am too, well versed in the management of horses; and hence I have been appointed as a charioteer. King Rituparna himself appointed me to be his charioteer as well as his cook.

केशिन्युवाच

अथ जानाति वार्ष्णेयः क्व नु राजा नलो गतः।
कथं च त्वयि वा तेन कथितं स्यात् तु बाहुक॥१३॥

Keshini said :

O Bahuka, Varshneya perhaps knows where has king Nala gone. He also may have told you about him.

बाहुक उवाच

इहैव पुत्रौ निक्षिप्य नलस्य शुभकर्मणः।
गतस्ततो यथाकामं नैष जानाति नैषधम्॥१४॥

Bahuka said :

Having brought here the children of Nala, of golden deeds, he (Varshneya) then repaired to wherever he wished. Indeed, he does not know where the king of the Nishadhas is.

न चान्यः पुरुषः कश्चिन्नलं वेत्ति यशस्विनि।

गूढश्चरति लोकेऽस्मिन् नष्टरूपे महीपतिः॥१५॥

O glorious one, no other person knows the whereabouts of king Nala; for a king (in distress) roves about in the world unawares and with an unsightly appearance.

आत्मैव तु नलं वेद या चास्य तदनन्तरा।

न हि वै स्वानि लिङ्गानि नलः शंसति कर्हिचित्॥१६॥

Nala's self only knows Nala; and she also knows him, who is his second self. Indeed, Nala never shows his own marks anywhere.

केशिन्युवाच

योऽसावयोध्यां प्रथमं गतोऽसौ ब्राह्मणस्तदा।
इमानि नारीवाक्यानि कथयानः पुनः पुनः॥१७॥

Keshini said :

The Brahmana, who had first gone to the city of Ayodhya, uttered again and again these expressions, suitable to the lips of a female:

क्व नु त्वं कितवच्छित्त्वा वस्त्रार्थं प्रस्थितो मम।

उत्सृज्य विपिने सुप्तामनुरक्तां प्रियां प्रिया॥१८॥

"O gambler, O dear one, where have you gone, tearing off half my garment and forsaking me, your devoted and beloved wife, asleep in the forest.

सा वै यथा समादिष्टा तथाऽऽस्ते त्वत्प्रतीक्षिणी

दहमाना दिवा रात्रौ वस्त्रार्थेनाभिसंवृता॥१९॥

Indeed, she herself, enjoined by you, remains there, expecting to receive you, clad only in half a piece of cloth and burning whole day and night in sorrow.

तस्या रुदन्त्याः सततं तेन दुःखेन पार्थिव।

प्रसादं कुरु मे वीर प्रतिवाक्यं वदस्व च॥२०॥

O monarch, O mighty one, as she is incessantly lamenting for that distress; so be you kind and give answer to her words.

तस्यास्तत् प्रियमाख्यानं प्रवदस्व महामते।

तदेव वाक्यं वैदर्भी श्रोतुमिच्छत्यनिन्दिता॥२१॥

O high-minded one, do you recite that story agreeable to her, which words that blameless daughter of Vidharbha wishes to hear."

एतच्छ्रुत्वा प्रतिवचस्तस्य दत्तं त्वया किल।

यत् पुरा तत् पुनस्त्वत्तो वैदर्भी श्रोतुमिच्छति॥२२॥

Hearing these words (as above), you formerly gave answer to the Brahmanas. As you did before, so do now; for the daughter of the king of the Vidharbhas wishes to hear them in detail.

बृहदश्व उवाच

एवमुक्तस्य केशिन्या नलस्य कुरुनन्दन।

हृदयं व्यथितं चासीदश्रुपूर्णे च लोचने॥२३॥

Brihadashva said :

O descendant of the Kuru race, hearing these words of Keshini, Nala's heart became afflicted with grief; and his eyes, too, were filled with tears.

स निगृह्यात्मनो दुःखं दह्यमानो महीपतिः।

वाष्पसंदिग्धया वाचा पुनरेवेदमब्रवीत्॥२४॥

Having suppressed his grief and burning with sorrow, the lord of the earth uttered again these words in a voice choked with tears.

बाहुक उवाच

वैषम्यमपि सम्प्राप्ता गोपायन्ति कुलस्त्रियः।

आत्मानमात्मना सत्यो जितः स्वर्गो न संशयः॥२५॥

Bahuka said :

Chaste women, falling in distress, protect themselves by their own efforts and thus doubtlessly obtain heaven.

रहिता भर्तृभिश्चापि न कुप्यन्ति कदाचन।

प्राणांश्चास्त्रिकवचान्धारयन्ति वरस्त्रियः॥२६॥

The women, that are the best, become never angry and hold their lives, protected by the armour of good character, even if they be left by their husbands.

विषमस्थेन मूढेन परिभ्रष्टसुखेन च।

यत् सा तेन परित्यक्ता तत्र न क्रोद्धुमर्हति॥२७॥

Because she has been abandoned by one, who himself has fallen in distress and who is foolish and deprived of all happiness. She, therefore, should not be angry.

प्राणयात्रां परिप्रेप्सोः शकुनैर्हृतवाससः।

आधिभिर्दह्यमानस्य श्यामा न क्रोद्धुमर्हति॥२८॥

The lady of unchanging youth should not be angry with one, who deprived of his cloth by the birds, while seeking his food in the forest, is ever burning in grief.

सत्कृतासत्कृता वापि पतिं दृष्ट्वा तथाविधम्।

राज्य भ्रष्टं श्रिया हीनं क्षुधितं व्यसनाप्लुतम्॥२९॥

Behaved well or badly, the lady should not be angry with her husband, when he is in that miserable condition (that he is deprived of his kingdom and happiness); and also he is overtaken by hunger and distress.

एवं ब्रुवाणस्तद् वाक्यं नलः परमदुर्मनाः।

न वाष्पमशक्त् सोढुं प्ररुरोद च भारता॥३०॥

O Bharata, while speaking these words, Nala, afflicted with calamity, could not check the flow of his tears and began to weep bitterly.

ततः सा केशिनी गत्वा दमयन्त्यै न्यवेदयत्।

तत् सर्वं कथितं चैव विकारं तस्य चैव तम्॥३१॥

Thereupon Keshini went away and informed everything to Damayanti regarding that discourse (between herself and Nala), as also the overtaking of his calamity.

CHAPTER 75

(NALOPAKHYANA PARVA)-Continued

Nala's beholding his Children

बृहदश्व उवाच

दमयन्ती तु तच्छ्रुत्वा भृशं शोकपरायणा।

शङ्कमाना नलं तं वै केशिनीमिदमब्रवीत्॥३१॥

Brihadashva said :

Having heard all these, Damayanti became afflicted with sorrow; and, suspecting that he must be Nala, addressed Keshini, saying,

गच्छ केशिनि भूयस्त्वं परीक्षां कुरु बाहुके।

अबुवाणा समीपस्था चरितान्यस्य लक्ष्य॥२॥

"O Keshini, do you go again and scrutinize the conduct of Bahuka; and keeping yourself in silence at his side, behold all his behaviours.

यदा च किञ्चित् कुर्यात् स कारणं तत्र भामिनि।

तत्र संवेष्टमानस्य लक्ष्यन्ती विचेष्टितम्॥३॥

O beautiful one, find out the cause, whenever he does anything; and marks well whenever he performs anything skillful.

न चास्य प्रतिबन्धेन देयोऽग्निरपि केशिनि।

याचते न जलं देयं सर्वथा त्वरमाणया॥४॥

O Keshini, whenever he may ask fire or water, you will not be in a hurry to give it; and thus obstruct him.

एतत् सर्वं समीक्ष्य त्वं चरितं मे निवेदय।

निमित्तं यत् त्वया दृष्टं बाहुके दैवमानुषम्॥५॥

यच्चान्यदपि पश्येथास्तच्चाख्येयं त्वया मम।

"Seeing all these, do you let me know his conduct, as also what human or super-human will be seen in Bahuka. Do you also report to me what else you will see in him."

दमयन्त्यैवमुक्ता सा जंगामाथ च केशिनी॥६॥

निशम्याथ हयज्ञस्य लिङ्गानि पुनरागमत्।

Thus spoken by Damayanti, Keshini went away. Having learnt the behaviours of that person, who was versed in the knowledge of horses, Keshini returned.

सा तत् सर्वं यथावृत्तं दमयन्त्यै न्यवेदयत्।

निमित्तं यत् तया दृष्टं बाहुके दैवमानुषम्॥७॥

She reported to Damayanti the whole history, mentioning what human or superhuman she saw in Bahuka.

केशिन्युवाच

दृढं शुच्युपचारोऽसौ न मया भानुषः क्वचित्।

दृष्टपूर्वः श्रुतो वापि दमयन्ति तथाविधः॥८॥

Keshini said :

O Damayanti, I have never heard or seen before any person of his character, having so great a 'power over the elements.'

ह्रस्वमासाद्य संचारं नासौ विनमते क्वचित्।

तं तु दृष्ट्वा यथासंगमुत्सर्पति यथासुखम्॥९॥

Whenever he comes to a narrow hole, he never stoops low; rather the hole opens wide at his touch; and he easily passes through it.

संकटेऽप्यस्य सुमहान् विवरो जायतेऽधिकः।

ऋतुपर्णस्य चार्थाय भोजनीयमनेकशः॥१०॥

प्रेषितं तत्र राज्ञा तु मांसं चैव प्रभूतवत्।

तस्य प्रक्षालनार्थाय कुम्भास्तत्रोपकल्पिताः॥११॥

Thus a small hole grows largely wide at his coming. There were sent by the king (Bhima) various sorts of food, as also flesh of many animals, for Rituparna. There were also many vessels sent for washing the flesh.

ते तेनावेक्षिताः कुम्भाः पूर्णा एवाभवंस्ततः।

ततः प्रक्षालनं कृत्वा समधिश्रित्य बाहुकः॥१२॥

तृणमुष्टिं समादाय सवितुस्तं समादधत्।

अथ प्रज्वलितस्तत्र सहसा हव्यवाहनः॥१३॥

Those vessels, whenever looked at by him (Bahuka), became at once filled with water. Thereupon Bahuka washed them and set himself to cooking. Then again he grasped a handful of grass and held it to the sun, where suddenly fire blazed up.

तदद्भुततमं दृष्ट्वा विस्मिताहमिहागता।

अन्यच्च तस्मिन् सुमहदश्चर्यं लक्षितं मया॥१४॥

Beholding that greatest wonder, I was struck with astonishment and have come hither. Also another great wonder was marked by me in him.

यदग्निमपि संस्पृश्य नैवासौ दहते शुभे।

छन्देन चोदकं तस्य वहत्यावर्जितं द्रुतम्॥१५॥

O beautiful one, although he touched fire, still he was not burnt. The water, falling at his command, flowed rapidly.

अतीव चान्यत् सुमहदश्चर्यं दृष्टवत्यहम्।

यत् स पुष्पाण्युपादाय हस्ताभ्यां ममूदे शनैः॥१६॥

मृद्यभानानि पाणिभ्यां तेन पुष्पाणि नान्यथा।

भूय एव सुगन्धीनि हृषितानि भवन्ति हि।

एतान्यद्भुतलिङ्गानि दृष्ट्वाहं द्रुतमागता॥१७॥

I have marked another wonder, which was extraordinarily great, that he took some flowers

in his hands and pressed them slowly. Although these flowers were pressed by him with the hands, yet they, instead of losing their original forms, became more fragrant and beautiful than before. Observing those marks of wonder, I have hastily come here.

बृहदश्व उवाच

दमयन्ती तु तच्छ्रुत्वा पुण्यश्लोकस्य चेष्टितम्।
अमन्यत नलं प्राप्तं कर्मचेष्टाभिसूचितम्॥१८॥

Brihadashva said :

Having heard of those wonderful behaviours of that righteous one and having known him by his acts, Damayanti considered that Nala was obtained.

सा शङ्कमाना भर्तारं बाहुकं पुनरिङ्गितैः।
केशिनीं श्लक्ष्णया वाचा रुदती पुनरब्रवीत्॥१९॥
पुनर्गच्छ प्रमत्तस्य बाहुकस्योपसंस्कृतम्।
महानसाद् द्रुतं मांसमानयस्वेह भाविनि॥२०॥
सा गत्वा बाहुकस्याचे तन्मांसमपकृष्य च।

अत्युष्णमेव त्वरिता तत्क्षणात् प्रियकारिणी॥२१॥

Again, by these marks suspecting Bahuka to be her husband, Damayanti wept and again addressed Keshini in a sweet speech, "O handsome one, do you go again and fetch here from the kitchen, without the knowledge of Bahuka, some meat cooked by him." The beneficent lady instantly went to Bahuka; and immediately returned, taking some hot meat therefrom.

दमयन्त्यै ततः प्रादात् केशिनी कुरुनन्दन।

सो चिता नलसिद्धस्य मांसस्य बहुशः पुरा॥२२॥

O descendant of the Kuru race, thereupon Keshini gave the meat to Damayanti, who had, during the past days, very often tasted meat boiled by Nala.

प्राश्य मत्वा नलं सूतं प्राक्रोशद् भृशदुःखिता।
वैक्लव्यं परमं गत्वा प्रक्षाल्य च मुखं ततः॥२३॥
मिथुनं प्रेषयामास केशिन्या सह भारत।
इन्द्रसेनां सह भ्रात्रा समभिज्ञाय बाहुकः॥२४॥
अभिदुत्य ततो राजा परिष्वज्याङ्गमानयत्।
बाहुकस्तु समासाद्य सुतौ सुरसुतोपमौ॥२५॥

भृशं दुःखपरीतात्मा सुस्वरं प्ररुदोद ह।

नैषधो दर्शयित्वा तु विकारमसकृत् तदा।

उत्सृज्य सहसा पुत्रौ केशिनीमिदमब्रवीत्॥२६॥

Thus tasting the meat brought by her female servant, she decided the charioteer to be Nala himself; and, much aggrieved, she wept bitterly. Overtaken by great calamity, she then washed her face. O Bharata, thereafter she sent her two children with Keshini. Bahuka recognised Indrasena with her brother. Thereupon the monarch (in the guise of Bahuka) came up speedily and, embracing his children, placed them on his lap. Then again, embracing his children, who were like the children of the celestials, Bahuka became filled with the greatest misery and wept bitterly in a soft voice. Thus having expressed his mental derangement over and over again, the prince of the Nishadhas left the children all on a sudden and spoke Keshini these words,

इदं च सदृशं भद्रे मिथुनं मम पुत्रयोः।

अतो दृष्ट्वैव सहसा बाष्पमुत्सृष्टवानहम्॥२७॥

"O beautiful one, these twins are like my own children. Hence seeing them suddenly, I shed tears.

बहुशः सम्पत्तन्तीं त्वां जनः संकेतदोषतः।

वयं च देशातिथयो गच्छ भद्रे यथासुखम्॥२८॥

If you come to me very often, people may think evil; because we are men of other country. So, O handsome one, do you go away hence with ease."

CHAPTER 76

(NALOPAKHYANA PARVA)-Continued

The union of Nala and Damayanti

बृहदश्व उवाच

सर्वं विकारं दृष्ट्वा तु पुण्यश्लोकस्यधीमतः।

आगत्य केशिनी सर्वं दमयन्त्यै न्यवेदयत्॥२९॥

Brihadashva said :

Having learnt all about the mental agony of that righteous and wise one, Keshini came back and spoke everything to Damayanti.

दमयन्ती ततो भूयः प्रेषयामास केशिनीम्।

मातुः सकाशं दुःखार्ता नलदर्शनकाङ्क्षया॥३०॥

Thereupon Damayanti sent again Keshini to her mother; as she, sorely aggrieved, was most desirous to see Nala.

परीक्षितो मे बहुशो बाहुको नलशङ्कया।

रूपे मे संशयस्त्वेकः स्वयमिच्छामि वेदितुम्॥३॥

Damayanti said: "Suspecting Bahuka to be Nala, I have examined him several times; but I have some doubt about his appearance, which I like to know myself.

स वा प्रवेश्यतां मातर्मा वानुज्ञातुमर्हसि।

विदितं वाथवा ज्ञातं पितुर्मे संविधीयताम्॥४॥

O mother, with or without the knowledge of my father, make this arrangement for me; either allow him to enter my mansion or give me permission to go to him."

एवमुक्ता तु वैदर्भ्या सा देवी भीममब्रवीत्।

दुहितुस्तमभिप्रायमन्वजानात् स पार्थिवः॥५॥

Thus spoken by Vaidharbhi, that lady told king Bhima the intention of his daughter, which the king learned.

सा वै पित्राभ्यनुज्ञाता मात्रा च भरतर्षभा।

नलं प्रवेशयामास यत्र तस्याः प्रतिश्रयः॥६॥

तां स्म दृष्ट्वैव सहसा दमयन्तीं नलो नृपः।

आविष्टः शोकदुःस्वाभ्यां बभूवाश्रुपरिप्लुतः॥७॥

O foremost of men, Damayanti obtained the permission of both her father and mother; and thus she caused Nala to enter her own apartments. Unexpectedly beholding Damayanti, prince Nala became oppressed with grief and calamity; as also she was overwhelmed with tears.

तं तु दृष्ट्वा तथायुक्तं दमयन्ती नलं तदा।

तीव्रशोकसमाविष्टा बभूव वरवर्णिनी॥८॥

Then that excellent of women, Damayanti, beholding Nala is that plight, was greatly afflicted with sorrow.

ततः काषायवसना जटिला मलपङ्क्तिनी।

दमयन्ती महाराज बाहुकं वाक्यमब्रवीत्॥९॥

Thereupon, O great king, Damayanti, who was dressed in a red garment, wearing matted hairs and tainted with clay and dust, spoke these words do Bahuka:

पूर्वं दृष्टस्त्वया कश्चिद्धर्मज्ञो नाम बाहुक।

सुप्तामृत्सृज्य विपिने गतो यः पुरुषः स्त्रियम्॥१०॥

"O Bahuka, did you ever see any men, who, known as virtuous, had gone away leaving his wife asleep in the woods?

अनागसं प्रियां भार्यां विजने श्रममोहिताम्।

अपहाय तु को गच्छेत् पुण्यश्लोकमृते नलम्॥११॥

Who excepts that righteous Nala, could go away, abandoning his beloved hand unoffending wife in the woods, when she was overtaken by fatigue?

किमु तस्य मया बाल्यादपराद्धं महीपतेः।

यो मामृत्सृज्य विपिने गतवान् निद्रयादिताम्॥१२॥

What offence did I give to that ruler of the earth since my youth, for which he had gone away forsaking me in the woods; while I was overpowered by sleep?

साक्षाद् देवानपाहाय वृतो यः स पुरा मया।

अनुव्रतां साभिकामां पुत्रिणीं त्यक्तवान् कथम्॥१३॥

Formerly I had selected him as my lord, rejecting the very celestials. Therefore how it was that he should abandon his wife, who am ever devoted and dear to him as also the mother of his children?

अग्नौ पाणिं गृहीत्वा तु देवानामग्रतस्तथा।

भविष्यामीति सत्यं तु प्रतिश्रुत्य क्व तद् गतम्॥१४॥

He had taken my hand; and, before the fire and in the presence of all the gods, he had pledged that he would truly be mine. But where now was that pledge gone?"

दमयन्त्या ब्रुवन्त्यास्तु सर्वमेतद्विदम्।

शोकजं वारि नेत्राभ्यामसुखं प्रास्रवद् बहु॥१५॥

O chastiser of foes, while Damayanti was speaking all these, tears of sorrow flowed copiously from her eyes.

अतीव कृष्णसाराभ्यां रक्तान्ताभ्यां जलं तु तत्।

परिस्रवन् नलो दृष्ट्वा शोकार्तामिदमब्रवीत्॥१६॥

When Nala saw her thus oppressed with sorrow, he also shed tears from his eyes, which were black like those of the gazelle, with red extremities; and addressed her, saying:

मम राज्यं प्रणष्टं यन्नाहं तत् कृतवान् स्वयम्।

कलिना तत् कृतं भीरु यच्च त्वामहमत्यजम्॥१७॥

“O timid one, the loss of my kingdom was not wrought by me. It was done by Kali, on whose account I had abandoned you in the woods.

यत् त्वयाधर्मकृच्छ्रे तु शापेनाभिहतः पुरा।

वनस्थया दुःखितया शोचन्त्या मां दिवानिशम्॥१८॥

स मच्छरीरे त्वच्छापाद् दह्यमानोऽवसत् कलिः।

त्वच्छापदग्धः सततं सोऽग्नावग्निरिवाहितः॥१९॥

O best of virtuous ladies, long ago you cursed Kali, while you were living in the forest, greatly afflicted with sorrow and burning in grief for me day and night. Since then Kali, burning with that curse, was living in my body. As a matter of fact, Kali, burning with your curse, was always dwelling within me, as fire dwells within fire.

मम च व्यवसायेन तपसा चैव निर्जितः।

दुःखस्यान्तेन चानेन भवितव्यं हि नौ शुभे॥२०॥

Now he had been vanquished by my observances and devotion. Therefore, O auspicious one, there will be an end of our sorrows.

विमुच्य मां गतः पापस्ततोऽहमिह चागतः।

त्वदर्थं विपुलश्रोणि न हि मेऽन्यत् प्रयोजनम्॥२१॥

O you of round hips, leaving me, the wretched one had gone away. It is for this that I could come here. Indeed, in my coming here I have no other object than to get you back.

कथं नु नारी भर्तारमनुरक्तमनुव्रतम्।

उत्सृज्य वरयेदन्यं यथा त्वं भीरु कर्हिचित्॥२२॥

O timid one, is it possible that a lady, forsaking her dear and devoted lord, will ever select a second husband like yourself?

दूताश्चरन्ति पृथिवीं कृत्स्नां नृपतिशासनात्।

भैमी किल स्म भर्तारं द्वितीयं वरयिष्यति॥२३॥

At the command of the monarch, the messengers are roving all over the world, proclaiming that the daughter of king Bhima would surely choose a second husband.

स्वैरवृत्ता यथाकाममनुरूपमिवात्मनः।

श्रुत्वैव चैवं त्वरितो भाङ्गसुरिरुपस्थितः॥२४॥

And like an unchaste woman, she would choose one, worthy of her, whomever she likes. Hearing this, the royal son of Vangasura had arrived here with all speed.”

दमयन्ती तु तच्छ्रुत्वा नलस्य परिदेवितम्।

प्राङ्गलिर्वेपमाना च भीता वचनमब्रवीत्॥२५॥

Hearing these weeping of Nala, Damayanti became greatly terrified; and she, trembling with fear and with folded hands, spoke these words.

दमयन्त्युवाच

न मामर्हसि कल्याण दोषेण परिशङ्कितुम्।

मया हि देवानुत्सृज्य वृत्तस्त्वं निषद्याधिप॥२६॥

Damayanti said :

O ruler of the Nishadhas, O blessed one, it behoves you not to suspect any fault in me; for I have selected you as my husband, discarding all the celestials.

तवाभिगमनार्थं तु सर्वतो ब्राह्मणा गताः।

वाक्यानि मम गाथाभिर्गायमाना दिशो दश॥२७॥

With a view to bring you here, the Brahmanas had gone away in all directions, (to the ten points of the horizon) singing my words, composed in ballads.

ततस्त्वां ब्राह्मणो विद्वान् पर्णादो नाम पार्थिव।

अभ्यगच्छत् कोसलायापुत्रपुर्णनिवेशने॥२८॥

At length, a learned Brahmana, known by the name of Parnada, found you out, O monarch, in the palace of Rituparna in the kingdom of Koshala.

तेन वाक्ये कृते सम्यक् प्रतिवाक्ये तथाऽऽहृते।

उपायोऽयं मया दृष्टो नैषधानयने तवा॥२९॥

It was after hearing his words and your proper answer thereto, that I devised this project in order to receive the king of the Nishadhas back.

त्वामृते न हि लोकेऽन्य एकाह्वा पृथिवीपते।

समर्थो योजनशतं गन्तुमश्वैर्नराधिप॥३०॥

O ruler of the earth, O foremost of the kings, there is none else in this world, who is able to

journey, with the help of steeds, a hundred yojanas in a single day.

सृशेयं तेन सत्येन पादावेतौ महीपते।

यथा नासक्तं किञ्चिन्मनसापि चराम्यहम्॥३१॥

O lord of the earth, touching these your feet, I can truly swear that even in thought I have not committed any sort of crime.

अयं चरति लोकेऽस्मिन् भूतसाक्षी सदागतिः।

एव मे मुञ्चतु प्राणान् यदि पापं चराम्यहम्॥३२॥

Let the all-seeing air, that always moves about the whole world, take away my life, if I have committed any sin.

यथा चरति तिग्मांशुः परेण भुवनं सदा।

स मुञ्चतु मम प्राणान् यदि पापं चराम्यहम्॥३३॥

Let the sun of bright rays, that always travels over the sky, take away my life, if I have committed any sin.

चन्द्रमाः सर्वभूतानामन्तश्चरति साक्षिवत्।

स मुञ्चतु मम प्राणान् यदि पापं चराम्यहम्॥३४॥

Let the moon, that lives in the heart of all creatures as a witness, take away my life, if I have committed any sin.

एते देवास्त्रयः कृत्स्नं त्रैलोक्यं धारयन्ति वै।

विब्रुवन्तु यथा सत्यमेतद् देवास्त्यजन्तु माम्॥३५॥

Let the three gods, that preside over the whole of the three worlds, relate the whole history truly; or let them abandon me today.

एवमुक्तस्तथा वायुरन्तरिक्षादभाषत।

नैषा कृतवती पापं नल सत्यं ब्रवीमि ते॥३६॥

Brihadashva said :

Thus spoken the wind-god addressed from above, saying, "O Nala, I tell you the truth that she had not committed any sin.

राजञ्जीलनिधिः स्फीतो दमयन्त्या सुरक्षितः

साक्षिणो रक्षिणश्चास्या वयं त्रीन् परिवत्सरान्॥३७॥

O monarch, protected by Damayanti, the honour of your family, even as the wealth, has much increased. We bear testimony to this, as we have been her protectors for the last three years.

उपायो विहितश्चायं त्वदर्शयतुलोऽनया।

न ह्यकोछा शतं गन्ता त्वामृतेऽन्यः पुमानिह॥३८॥

This unrivalled project was planned by her for your sake: for, except you, there is no other person in this world who can clear in a single day an hundred yojanas.

उपपन्ना त्वया भैमी त्वं च भैम्या महीपते।

नात्र शङ्का त्वया कार्या संगच्छ सह भार्यया॥३९॥

O ruler of the earth, the daughter of king Bhima has been obtained by you; as also you have been obtained by Bhaimi. You should hold no doubt about her conduct. Be you united with your consort."

तथा ब्रुवति वायौ तु पुष्पवृष्टिः पपात ह।

देवदुन्दुभयो नेदुर्ववौ च पवनः शिवः॥४०॥

While the wind-god was thus speaking, there was a downfall of floral showers; as also the divine kettle-drum played and auspicious breezes began to blow.

तदद्भुतमयं दृष्ट्वा नलो राजाथ भारत।

दमयन्त्यां विशङ्कं तामुपाकर्षदरिदमः॥४१॥

O son of the Bharata race, seeing this greatest wonder, king Nala, the chastiser of foes, threw away all doubts regarding the character of Damayanti.

ततस्तद् वस्त्रमजरं प्रावृणोद् वसुधाधिपः।

संस्मृत्य नागराजं तं ततो लेभे स्वकं वपुः॥४२॥

Thereupon the ruler of the earth put on a fresh garment; and, then remembering that king of serpents, assumed his original form.

स्वरूपिणं तु भर्तारं दृष्ट्वा भीमसुता तदा।

प्राक्रोशदुच्चैरालिङ्ग्य पुण्यश्लोकमनिदिता॥४३॥

Beholding her husband in his original form, the faultless daughter of king Bhima embraced the righteous one and wept bitterly.

भैमीमपि नलो राजा भ्राजमनो यथा पुरा।

संस्वजे स्वसुतौ चापि यथावत् प्रत्यनन्दत॥४४॥

King Nala, again, embraced the daughter of Bhima, who was attached to him as before; as well as he embraced his two children; and thus felt great satisfaction.

ततः स्वोरसि विन्यस्य वक्त्रं तस्य शुभानना।

परीता तेन दुःखेन निशश्चासायतेक्षणा॥४५॥

Thereupon the lady, of beautiful face and of large eyes, hiding her face in his bosom, became overwhelmed with grief and began to sigh heavily.

तथैव मलदिग्धाङ्गीं परिष्वज्य शुचिस्मिताम्।

सुचिरं पुरुषव्याघ्रस्तस्थौ शोकपरिप्लुतः॥४६॥

That foremost of men, overwhelmed as he was with grief, stood in silence for some time, while embracing that lady of blameless smiles, who herself was covered with dust.

ततः सर्वं यथावृत्तं दमयन्त्या नलस्य च।

भीमायाकथयत् प्रीत्या वैदर्भ्या जननी नृप॥४७॥

O monarch, thereupon the mother of Vaidharbhi, with a glad heart, informed king Bhima all that had passed between Nala and Damayanti.

ततोऽब्रवीन्महाराजः कृतशौचमहं नलम्।

दमयन्त्या सहोपेतं कल्ये द्रष्टा सुखोषितम्॥४८॥

The great king said in reply: "Tomorrow I shall see Nala with Damayanti by his side, after he shall have sanctified himself (by bath and prayers). Let him dwell in peace this day."

ततस्तौ सहितौ रात्रिं कथयन्तौ पुरातनम्।

वने विचरितं सर्वमूषतुर्मुदितौ नृप॥४९॥

O king, thereupon the happy pair passed the night at ease, relating to each other the past events of their wanderings in the forest.

गृहे भीमस्य नृपतेः परस्परसुखैषिणौ।

वसेतां हृष्टसंकल्पौ वैदर्भी च नलश्च ह॥५०॥

Both the princess of Vidharbha and Nala began to dwell most happily in the palace of king Bhima, desirous to make each other happy.

स चतुर्थे ततो वर्षे संगम्य सह भार्यया।

सर्वकामैः सुसिद्धार्थो लब्धवान् परमां मुदम्॥५१॥

Then in the fourth year, (after his exile) king Nala, regained his wife and had all his desires satisfied; and thus once more he enjoyed the highest pleasure.

दमयन्त्यपि भर्तारमासाद्याप्यायिता भृशम्।

अर्थसंजातस्येव तोयं प्राप्य वसुंधरा॥५२॥

Damayanti on the other hand, was exceedingly satisfied to recover her husband,

even as the fields of half-born seedlings are highly benefited to receive a shower.

सैवं समेत्य व्यपनीय तन्नां

शान्तज्वरा हर्षविवृद्धसत्त्वा।

रराज भैमी समवाप्तकामा

शीतांशुना रात्रिखोदितेन॥५३॥

When the daughter of the king and thus regained her husband, all her weariness had disappeared, as well as all her anxieties. She herself became elated with joy and blazed forth in her native beauty like the night, that is favoured by the uninterrupted rising of the moon.

CHAPTER 77

(NALOPAKHYANA PARVA)-Continued

The returning of Rituparna to his own City

बृहदश्व उवाच

अथ तां व्युषितो रात्रिं नलो राजा स्वलंकृतः।

वैदर्भ्या सहितः काले ददर्श वसुधाधिपम्॥१॥

Brihadashva said :

The king Nala, having passed that night in peace, decked himself in gay ornaments; and, with Damayanti by his side, appeared before the king in due time.

ततोऽभिवादयामास प्रयतः श्वशुरं नलः।

ततोऽनु दमयन्ती च ववन्दे पितरं शुभा॥२॥

Thereupon Nala saluted his father-in-law; and, after him, blessed Damayanti also saluted her father.

तं भीमः प्रतिजग्राह पुत्रवत् परया मुदा।

यथाहं पूजयित्वा च समाम्नासयत प्रभुः॥३॥

नलेन सहितां तत्र दमयन्तीं पतिव्रताम्।

Illustrious Bhima received him as a son with the greatest delight; as also he offered him due respects and consoled him with his devoted wife in words suited to the occasion.

तामर्हणां नलो राजा प्रतिगृह्य यथाविधि॥४॥

परिचर्यां स्वकां तस्मै यथावत् प्रत्यवेदयत्।

ततो बभूव नगरे सुमहान् हर्षजः स्वनः॥५॥

जनस्य सम्प्रहृष्टस्य नलं दृष्ट्वा तथाऽऽगतम्।

King Nala, on the other hand, acknowledged the honour according to rules and offered his proper services to him (father-in-law). The citizens felt great delight to see Nala returned. Thereupon there was a great uproar of joy in the city.

अशोभयच्च नगरं पताकाध्वजमालिनम्॥६॥

सिक्ताः सुमृष्टपुष्पाढ्या राजमार्गाः स्वलंकृताः।

द्वारि द्वारि च पौराणां पुष्पभङ्गः प्रकल्पितः॥७॥

The city also was gorgeously decorated by hoisting flags, standards and floral wreaths. Moreover the streets of the town were well watered; and were decorated with the garlands of flowers and various other ornaments; as also flowers were piled at the doors of the houses:

अर्चितानि च सर्वाणि देवतायतनानि च।

ऋतुपर्णोऽपि सुश्राव बाहुकच्छद्दिनं नलम्॥८॥

दमयन्त्या समायुक्तं जह्वे च नराधिपः।

तमानाय नलं राजा क्षमयामास पार्थिवम्॥९॥

The temples of gods, too, were adorned with flowers. While all this had happened, the foremost king Rituparna became highly gratified to hear that Nala, in the guise of Bahuka, was united with Damayanti. He then called Nala, the ruler of the earth, before him; and begged his pardon.

स च तं क्षमयामास हेतुभिर्बुद्धिसम्मितः।

स सत्कृतो महीपालो नैषधं विस्मिताननः॥१०॥

उवाच वाक्यं तत्त्वज्ञो नैषधं वदतां वरः।

दिष्ट्या समेतो दारैः स्वैर्भवानित्यभ्यनन्दत॥११॥

He again, intelligent as he was, asked his forgiveness for reasons more than one. Thus regarded, the ruler of the earth, Rituparna, who was excellent in speech and acquainted with the real nature of things and who had his face struck with amazement, addressed the prince of the Nishadhas, saying, "That you, by recovering the company of your consort, have obtained greatest delight.

किञ्चित् तु नापराधं ते कृतवानस्मि नैषध।

अज्ञातवासे वसतो मदगृहे वसुधाधिप॥१२॥

O prince of the Nishadhas, O lord of the earth, perhaps I had not done any wrong to

you, while you were living in my house in disguise.

यदिवाबुद्धिपूर्वाणि यदि बुद्ध्यापि कानिचित्।

मया कृतान्यकार्याणि तानि त्वं क्षन्तुमर्हसि॥१३॥

If I have done any wrong to you, with or without my knowledge, pardon me for all this,"

नल उवाच

न मेऽपराधं कृतवांस्त्वं स्वल्पमपि पार्थिव।

कृतेऽपि च न मे कोपः क्षन्तव्यं हि मया तव॥१४॥

Nala said :

O monarch, you have not done me the slightest wrong. Even if you have done any, you should be pardoned in every way; for it excited no worth in me.

पूर्वं ह्यपि सखा मेऽसि सम्बन्धी च जनाधिप।

अत ऊर्ध्वं तु भूयस्त्वं प्रीतिमाहर्तुमर्हसि॥१५॥

O prince, formerly you had been my friend and relative; and hence that I should find enough of enjoyments in you. Indeed, I lived with you most happily with all my desires gratified.

सर्वकामैः सुविहितैः सुखमस्म्युषितस्त्वया।

न तथा स्वगृहे राजन् यथा तव गृहे सदा॥१६॥

O king, I always lived in your house most happily, not even in my own house. This your knowledge about horses now rests with me.

इदं चैव हयज्ञानं त्वदीयं मयि तिष्ठति।

तदुपाकर्तुमिच्छामि मन्यसे यदि पार्थिव।

एवमुक्त्वा ददौ विद्यामृतुपर्णाय नैषधः॥१७॥

O monarch, if you like, I may give it to you." Saying this, the prince of the Nishadhas made over that equestrian learning to king Rituparna.

स च तां प्रतिजग्राह विधिदृष्टेन कर्मणा।

गृहीत्वा चाम्बहदयं राजन् भाङ्गासुरिर्नृपः॥१८॥

निषधाधिपतेऽपि दत्त्वाक्षहदयं नृपः।

सूतमन्यमुपादाय ययौ स्वपुरमेव ह॥१९॥

O king, the royal son of Vangasura accepted that horse-learning, performing all the acts, as ordained by fate. And having thus received this horse-knowledge and also having made over

his skill in the game at dice to the prince of the Nishadhas, he went to his own city, appointing another charioteer in the place of Bahuka.

ऋतुपर्णे गते राजन् नलो राजा विशाम्पते।

नगरे कुण्डिने कालं नातिदीर्घमिवावसत्॥२०॥

O monarch, O lord of the earth, after Rituparna had thus gone away, prince Nala did not remain long in the city Kundina.

CHAPTER 78

(NALOPAKHYANA PARVA)-Continued

Nala's victory over Pushkara at dice and Pushkara's arrival at his own City

बृहदश्व उवाच

स मासमुष्य कौन्तेय भीममामन्त्र्य नैषधः।

पुरादल्पपरीवारो जगाम निषधान् प्रति॥१॥

Brihadashva said :

O son of Kunti, the prince of the Nishadhas, having lived there for about a month, obtained permission of Bhima and went, with a small number of attendants, to the country of the Nishadhas.

स्थेनैकेन शुभ्रेण दन्तिभिः परिषोडशैः।

पञ्चाशद्भिर्हयैश्चैव षट्शतैश्च पदातिभिः॥२॥

स कम्पयन्निव महीं त्वरमाणो महीपतिः।

प्रविवेशाथ संरब्धस्तरसैव महामनाः॥३॥

That agile and lofty-minded monarch, who was swelled with rage, entered the country of the Nishadhas speedily, with a single white car, sixteen elephants, fifty horse and six hundred infantry and thereby he trembled the whole earth.

ततः पुष्करमासाद्य वीरसेनसुतो नलः।

उवाच दीव्याव पुनर्बहुवित्तं मयार्जितम्॥४॥

दमयन्ती च यच्चान्यन्मम किंचन विद्यते।

एष वै मम संन्यासस्तव राज्यं तु पुष्करा॥५॥

पुनः प्रवर्ततां द्यूतमिति मे निश्चिता मतिः।

एकपाणेन भद्रं ते प्राणयोद्ध पणावहे॥६॥

Thereupon the heroic son of Virasena, advancing towards Pushkara (his brother), expressed his intention to play at dice; because he again earned vast wealth. Nal Said, "O

Pushkara, let Damayanti and everything else, that I have, by my stake; and let your kingdom be yours. Let the game at dice begin again; for this is my firm resolution. Be you happy. Let us stake all that we possess, as well as our lives.

जित्वा परस्वमाहृत्य राज्यं वा यदि वा बसु।

प्रतिपाणः प्रदातव्यः परमोद्यम उच्यते॥७॥

To stake back other's possessions, that is, wealth and kingdom, that are already won, is said to be the chief virtue.

न चेद् वाञ्छसि त्वं युद्धद्यूतं प्रवर्तताम्।

द्वैत्येनास्तु वै शान्तिस्तव वा मम वा नृप॥८॥

If you do not like the game at dice, do you then engage yourself in the play at weapons. Really, O king, let us have peace by fighting out a duel.

वंशभोज्यमिदं राज्यमर्थितव्यं यथा तथा।

येन केनाप्युपायेन वृद्धानामिति शासनम्॥९॥

The sages have laid down their authority by saying, that the ancestral kingdom should be obtained under any circumstance or by any means.

द्वयोरेकतरे बुद्धिः क्रियतामद्य पुष्कर।

कैतवेनाक्षवत्यां तु युद्धे वा नाम्यतांधनुः॥१०॥

O Pushkara, do you choose today one of these two; that is, do you either game at dice or bend the bow in battle.

नैषधेनैवमुक्तस्तु पुष्करः प्रहसन्निव।

ध्रुवमात्मजयं मत्वा प्रत्याह पृथिवीपतिम्॥११॥

Brihadashva said :

Having been thus addressed by the prince of the Nishadhas, Pushkara, with the assurance of his own success, answered the king smilingly.

दिष्ट्या त्वयार्जितं वित्तं प्रतिपाणाय नैषध।

दिष्ट्या च दुष्कृतं कर्म दमयन्त्याः क्षयं गतम्॥१२॥

"O Naishadha, by good fortune you have acquired the vast wealth, in order to stake it back again. Most fortunately the adversity of Damayanti has come to an end.

दिष्ट्या च द्वियसे राजन् सदारोऽद्य महाभुज।

धनेनानेन वै भैमी जितेन समलंकृता॥१३॥

भामुपस्थास्यति व्यक्तं दिवि शक्रमिवाप्सराः।

नित्यशो हि स्मरामि त्वां प्रतीक्षेऽपि च नैषध॥१४॥

O monarch, O mighty-armed one, that you are still living with your wife, is owing to your good luck. Indeed, the daughter of king Bhima, decked in ornaments, will attend me with all the wealth, that I will gain from you, even as the Apsaras wait upon Shakra in heaven. O prince of the Nishadhas, do I, therefore, recollect you and expect you always.

देवनेन मम प्रीतिर्न भवत्यसुहृद्गणैः।

जित्वा त्वद्य वरारोहां दमयन्तीमनिन्दिताम्॥१५॥

कृतकृत्यो भविष्यामि सा हि मे नित्यशो हृदि।

To play at dice with those that are not my relatives, gives me no pleasure. Having this day obtained the hand of Damayanti, who is most beautiful and possessed of blameless features, I shall think myself very lucky, for she is, as ever, the darling of my heart."

श्रुत्वा तु तस्य ता वाचो बह्वबद्धप्रलापिनः॥१६॥

इयेष स शिरश्छेत्तुं खड्गेन कुपितो नलः।

स्मयंस्तु रोषताम्राक्षस्तमुवाच नलो नृपः॥१७॥

Having heard these expressions of that infatuated braggart, king Nala became filled with rage and desired to sever his head by the sword. King Nala smilingly, though his eyes were red with anger, addressed him, saying,

पणावः किं व्याहरसे जितो न व्याहरिष्यसि।

ततः प्रावर्तत द्यूतं पुष्करस्य नलस्य च॥१८॥

एकपाणेन वीरेण नलेन स पराजितः।

स रत्नकोशनिचयैः प्राणेन पणितोऽपि च॥१९॥

"Let us begin the play. Why do you speak thus now? You will speak in any way you like, after you shall have defeated me at dice." Thereupon the gambling began between Pushkara and Nala. Pushkara, who had even staked his own life, was defeated at a single throw by Nala; and thus he lost all his wealth and treasures.

जित्वा च पुष्करं राजा प्रहसन्निदमब्रवीत्।

मम सर्वमिदं राज्यमव्यग्रं हतकण्टकम्॥२०॥

वैदर्भी न त्वया शक्या राजापसद वीक्षितुम्।

तस्यास्त्वं सपरीवारो मूढ दासत्वमागतः॥२१॥

The king, having defeated Pushkara, laughingly said to him: "This entire kingdom is now undisputedly mine. The thorns (the enemies) are all destroyed. O worst of kings, now you are not able even to have a look of Vaidharbhi. O foolish one, you are now reduced to her slave with your family.

न त्वया तत् कृतं कर्म येनाहं विजितः पुरा।

कलिना तत् कृतं कर्म त्वं च मूढ न बुध्यसे॥२२॥

That formerly I was defeated by you, was not wrought by you. That act was done by Kali; and it was not you, that did so. O stupid one, this you do not understand.

नाहं परकृतं दोषं त्वय्याद्यास्ये कथंचन।

यथासुखं वै जीव त्वं प्राणानवसृजामि ते॥२३॥

I will never attribute the faults, committed by others, to you. Indeed, do you live happily. I grant you your life.

तथैव सर्वसम्भारं स्वमंशं वितरामि ते।

तथैव च मम प्रतिस्त्वयि वीर न संशयः॥२४॥

As before, I give you your portion of the whole kingdom. O hero, the amount of my love for you is doubtlessly the same as before.

सौहार्दं चापि मे त्वत्तो न कदाचित् प्रहास्यति।

पुष्कर त्वं हि मे भ्राता संजीव शरदः शतम्॥२५॥

O Pushkara, the fraternal love, that I entertain for you, will never decrease. You are my brother. Do you live for a hundred years.

एवं नलः सान्त्वयित्वा भ्रातरं सत्यविक्रमः।

स्वपुरं प्रेषयामास परिष्वज्य पुनः पुनः॥२६॥

Having thus accosted his brother, Nala of undaunted courage embraced him repeatedly and asked him to go to his own city.

सान्त्वितो नैषाद्येनैवं पुष्करं प्रत्युवाच तम्।

पुण्यश्लोकं तदा राजन्नभिवाद्य कृताञ्जलिः॥२७॥

कीर्तिरस्तु तवाक्षय्या जीव वर्षशतं सुखी।

यो मे वितरसि प्राणानधिष्ठानं च पार्थिव॥२८॥

O king, having been thus consoled by the prince of the Nishadhas, Pushkara then, with folded hands, saluted and answered that virtuous prince, saying, "O prince, let your

fame be immortal; and do you live at peace for hundred years, for you have give to me both life and shelter."

स तथा सत्कृतो राजा मासमुष्य तदा नृप।

प्रययौ पुष्करो हृष्टः स्वपुरं स्वजनावृतः॥२९॥

महत्या सेनया सार्धं विनीतैः परिचारकैः।

भ्राजमान इवादित्यो वपुषा पुरुषर्षभा॥३०॥

O monarch, having been thus honoured by the king (his brother, Nala). Pushkara, gratified at heart, then repaired to his own city attended by his relatives, after he has passed about a month with his brother. O foremost of men, also attended by a great force and humble servants, Pushkara went away; and he looked like the resplendent sun in appearance.

प्रस्थाप्य पुष्करं राजा वित्तवन्तमनामयम्।

प्रविवेश पुरं श्रीमानत्यर्थमुपशोभिताम्॥३१॥

After having settled Pushkara and enriched and delivered him from all anxieties, the blessed prince entered his own palace, most gorgeously decorated.

प्रविश्य सान्त्वयामास पौरांश्च निषधाधिपः।

पौरा जानपदाश्चापि सम्प्रहृष्टतनूरुहाः॥३२॥

After having entered the palace, the prince of the Nishadhas consoled all the citizens, who, as well as the subjects from the country, again, greatly expressed their satisfaction.

ऊचुः प्राञ्जलयः सर्वे सामात्यप्रमुखा जनाः।

अद्य स्म निर्वृता राजन् पुरे जनपदेऽपि च।

उपासितुं पुनः प्राप्ता देवा इव शतक्रतुम्॥३३॥

All the officers of government, headed by their minister, addressed him with folded hands, saying, "O king, really we are all glad today both in the city and the country, even as the gods themselves, after having obtained their chief of a hundred sacrifices for worship."

CHAPTER 79

(NALOPAKHYANA PARVA)-Continued

The departure of Brihadashva

बृहदश्व उवाच

प्रशान्ते तु पुरे हृष्टे-सम्प्रवृत्ते महोत्सवे।

महत्या सेनया राजा दमयन्तीमुपानयत्॥१॥

Brihadashva said :

When the great festivities began in the city which was full of joy, the king with a large army brought Damayanti (back to his capital).

दमयन्तीमपि पिता सत्कृत्य परवीरहा।

प्रास्थापयदमेयात्मा भीमो भीमपराक्रमः॥२॥

Her father, that slayer of hostile heroes Bhima of great prowess and of high soul, also having honoured her duly, sent Damayanti (to her husband's palace).

अगतायां तु वैदर्भ्यां सपुत्रायां नलो नृपः।

वर्तयामास मुदितो देवराडिव नन्दने॥३॥

तथा प्रकाशतां यातो जम्बुद्वीपे स राजसु।

पुनः शशास तद् राज्यं प्रत्याहृत्य महायशाः॥४॥

On the arrival of the Vidharbha princess accompanied by her son and daughter, king Nala passed his days in great happiness, like the chief of the celestials in the Nandana (garden). The greatly illustrious king, having regained his kingdom and becoming famous among the kings of the Jambudvipa, began once more to rule it.

ईजे च विविधैर्यज्ञैर्विधिवच्चापदक्षिणैः।

तथा त्वमपि राजेन्द्र ससुहृद् यक्ष्यसेऽचिरात्॥५॥

He duly performed many sacrifices with large Dakshinas to the Brahmanas. O great king, you, too, with your relatives and friends, will soon perform many sacrifices.

दुःखमेतादृशं प्राप्तो नलः परपुरंजयः।

देवनेन नरश्रेष्ठ सभार्यो भरतर्षभा॥६॥

O foremost of men, O best of the Bharata race that conqueror of the hostile cities, Nala, thus fell into great distress in consequence of his playing at dice.

एकाकिनैव सुपहन्नलेन पृथिवीपते।

दुःखमासादितं घोरं प्राप्तश्चाभ्युदयः पुनः॥७॥

O ruler of the earth, Nala alone suffered such great and terrible distress; but he regained his lost glory.

त्वं पुनर्भर्तृसहितः कृष्णया चैव पाण्डव।

रमसेऽस्मिन् महारण्येधर्ममेवानुचिन्तयन्॥८॥

O son of Pandu, you, however, with Krishna (Draupadi) and your brothers, sport here in this great forest, with your heart fixed on virtue.

ब्राह्मणैश्च महाभागैर्वेदवेदाङ्गपारगैः।

नित्यमन्वास्थ्यसे राजंस्त्र का परिदेवना॥१९॥

O king, what cause is there for your sorrow, when you are always mixing with the greatly exalted Brahmanas learned in the Vedas?

कर्कोटकस्य नागस्य दमयन्त्या नलस्य च।

ऋतुपर्णस्य राजर्षेः कीर्तनं कलिनाशनम्॥२०॥

To recite the history of Naga Karkotaka, of Damayanti, of Nala and of the royal sage Rituparna, is destructive of evil (Kali).

इतिहासमिमं चापि कलिनाशनमच्युत।

शक्यमाम्भसितुं श्रुत्वा त्वद्विधेन विशाम्यते॥२१॥

O undeteriorating one, O ruler of men, this history, which is destructive of evil (Kali), is capable of comforting persons like you, when they hear it.

अस्थिरत्वं च संचिन्त्य पुरुषार्थस्य नित्यदा।

तस्योदये व्यये चापि न चिन्तयितुमर्हसि॥२२॥

Considering that human exertion is always futile, you should joy or grieve at prosperity or adversity.

श्रुत्वेतिहासं नृपते समाश्रसिहि मा शुचः।

व्यसने त्वं महाराज न विषीदितुमर्हसि॥२३॥

O great king, hearing this history, be comforted. Do not grieve. You should not be aggrieved at calamity.

विषमावस्थिते दैवे पौरुषेऽफलतां गते।

विषादयन्ति नात्मानं सत्त्वोपाश्रयिणो नराः॥२४॥

Reflecting on the caprice of fate and futility of human exertions, men of self-possession never allow themselves to be aggrieved.

ये चेदं कथयिष्यन्ति नलस्य चरितं महत्।

श्रोष्यन्ति चाप्यभीक्ष्णं वै नालक्ष्मीस्तान् भजिष्यति॥२५॥

Those who recite the great history of Nala and those who often hear it are never touched by calamity.

अर्थास्तस्योपपत्त्यन्तेऽन्यतां च गमिष्यति।

इतिहासमिमं श्रुत्वा पुराणं शम्भुदत्तमम्॥२६॥

He, who hears this excellent and old history, gets all his desires fulfilled and obtains wealth and

पुत्रान् पौत्रान् पशूंश्चापि लभते नृषु चाङ्ग्यताम्।

आरोग्यप्रीतिमांश्चैव भविष्यति न संशयः॥२७॥

Sons, grandsons, animals, a high position, health and joy. There is no doubt in this.

भयात् त्रस्यसि यच्च त्वमाह्वयिष्यति मां पुनः।

अक्षज्ञ इति तत् तेऽहं नाशयिष्यामि पार्थिव॥२८॥

O king, the fear, that you entertain that some one would again summon you to play, I shall dispel.

वेदाक्षहृदयं कृत्स्नमहं सत्यपराक्रमा।

उपपद्यस्व कौन्तेय प्रसन्नोऽहं ब्रवीमि ते॥२९॥

O greatly powerful hero, O son of Kunti, I am an expert in the science of dice. I am pleased with you; learn it from me, I shall tell it to you.

वैशम्पायन उवाच

ततो हृष्टमना राजा बृहदश्वमुवाच ह।

भगवन्नक्षहृदयं ज्ञातुमिच्छामि तत्त्वतः॥३०॥

Vaishampayana said :

Thereupon with great joy the king (Yudhishtira) thus spoke to Brihadashva, "O exalted one. I desire to learn the science of dice from you."

ततोऽक्षहृदयं प्रादात् पाण्डवाय महात्मने।

दत्त्वा चाम्भशिरोऽगच्छदुपस्रष्टुं महातपाः॥३१॥

Thereupon he taught the science to the illustrious son of Pandu. Having taught it, the great ascetic went to Asvasira to bathe.

बृहदश्वे गते पार्थमश्रौषीत् सव्यसाचिनम्।

वर्तमानं तपस्युग्रे वायुभक्षं मनीषिणम्॥३२॥

ब्राह्मणेभ्यस्तपस्विभ्यः सम्पत्तद्भ्यस्ततस्ततः।

तीर्थशैलवनेभ्यश्च समेतेभ्यो दृढव्रतः॥३३॥

इति पार्थो महाबाहुर्दुराणं तप आस्थितः।

न तथा दृष्टपूर्वोऽन्यः कश्चिदुग्रतपा इति॥३४॥

When Brihadashva had gone away, he (Yudhishtira) heard that the son of Pritha Savyasachi (Arjuna) was engaged in severe asceticism, living on air. He heard this from the

greatly intelligent Brahmanas and ascetics who came to him from various directions and from places of pilgrimage, from mountains and forests. He heard that the mighty Partha (Arjuna) was engaged in such fearful asceticism that none else, before him, had done it.

यथाधनंजयः पार्थस्तपस्वी नियतव्रतः।

मुनिरेकचरः श्रीमान्धर्मो विग्रहवानिव।॥२५॥

He heard that Dhananjaya Partha (Arjuna) engaged in asceticism, observing vows of silence and deep in meditation, appeared like the blazing deity, Dharma.

तं श्रुत्वा पाण्डवो राजंस्तप्यमानं महावने।

अन्वशोचत कौन्तेयः प्रियं वै भ्रातरं जयम्॥२६॥

O king, having heard that his beloved brother, the son of Kunti, Yaja (Arjuna) was thus undergoing asceticism in the great forest Yudhishthira began to grieve.

दह्यमानेन तु हृदा शरणार्थी महावने।

ब्राह्मणान् विविधज्ञानान् पर्यपृच्छद् युधिष्ठिरः॥२७॥

Thus burning in grief, Yudhishthira sought consolation in the great forest and talked with the Brahmanas learned in all Shastras.

CHAPTER 80

(TIRTHAYATRA PARVA)

Lamentation for Arjuna

जनमेजय उवाच

भगवन् काम्यकात् पार्थे गते मे प्रपितामहे।

पाण्डवाः किमकुर्वन्ते तमृते सव्यसाचिनम्॥१॥

Janamejaya said :

O exalted one, when my great-grandfather, the son of Pritha (Arjuna) had gone away from the Kamyaka, what did the Pandavas do in the absence of Savyasachi (Arjuna)?

स हि तेषां महेष्वासो गतिरासीदनीकजित्।

आदित्यानां यथा विष्णुस्तथैव प्रतिभाति मे॥२॥

It appears to me that great bowman and the victor of armies (Arjuna) was their refuge, as Vishnu was that of the Adityas.

तेनेन्द्रसमवीर्येण संग्रामेष्वनिवर्तिना।

विनाभूता वने वीराः कथमासन् पितामहाः॥३॥

How did my great-grand-fathers pass their time in the forest deprived as they were of the company of that hero who was equal to Indra in prowess and who never turned his back in a field of battle?

वैशम्पायन उवाच

गते तु पाण्डवे तात काम्यकात् सत्यविक्रमे।

बभूवुः पाण्डवेयास्ते दुःखशोकपरायणाः॥४॥

Vaishampayana said :

O child, when the greatly powerful Pandava, (Arjuna) had gone away from the Kamyaka, the sons of Pandu were filled with sorrow and grief.

आक्षिप्तसूत्रा मणयश्छिन्नपक्षा इव द्विजाः।

अप्रीतमनसः सर्वे बभूवुरथ पाण्डवाः॥५॥

The Pandavas all became depressed and looked like pearls unstrung from a garland or like birds shorn of their wings.

वनं तु तदभूत् तेन हीनमक्लिष्टकर्मणा।

कुबेरेण यथा हीनं वनं चैत्ररथं तथा॥६॥

Without the presence of that hero of spotless deeds, that forest looked like the Chaitraratha forest deprived of the presence of Kubera.

तमृते ते नरव्याघ्राः पाण्डवा जनमेजय।

मुदमप्राप्नुवन्तो वै काम्यके न्यवसंस्तदा॥७॥

O Janamejaya, in his absence, those foremost of men, the Pandavas, continued to live in the Kamyaka in great cheerlessness.

ब्राह्मणार्थे पराक्रान्ताः शुद्धैर्बाणैर्महारथाः।

निघ्नन्तो भरतश्रेष्ठ मेध्यान् बहुविधान् मृगान्॥८॥

O best of the Bharata race, those powerful, great car-warriors killed with pure (non-poisonous) arrows various kinds of sacrificial animals for the Brahmanas.

नित्यं हि पुरुषव्याघ्रा वन्याहारमरिदमाः।

उपाकृत्य उपाहत्य ब्राह्मणेभ्यो न्यवेदयन्॥९॥

Those chastisers of foes, those foremost of men daily killed wild animals and after properly sanctifying them, they offered them to the Brahmanas.

सर्वे संन्यवसंस्तत्र सोत्कण्ठाः पुरुषर्षभाः।

अहृष्टमनसः सर्वे गते राजन्धनंजये॥१०॥

O king, after the departure of Dhananjaya (Arjuna) thus did they live there, filled with sorrow and with cheerless heart.

विशेषतस्तु पाञ्चाली स्मरन्ती मध्यमं पतिम्।

उद्विग्नं पाण्डवश्रेष्ठमिदं वचनमब्रवीत्॥११॥

Panchali (Draupadi) in particular remembered her third husband and she thus spoke to the anxious chief of the Pandavas (Yudhishtira).

योऽर्जुनार्जुनस्तुल्यो द्विबाहुर्बहुबाहुना।

तमृते पाण्डवश्रेष्ठ वनं न प्रतिभाति मे॥१२॥

Draupadi said :

Arjuna with two hands, is equal to Arjuna of many hands; in the absence of that foremost of the Pandavas, this forest does not at all look charming to me.

शून्यामिव प्रपश्यामि तत्र तत्र महीमिमाम्।

बह्वृक्ष्यमिदं चापि वनं कुसुमितद्रुमम्॥१३॥

Wherever I cast my eyes, I see this earth as if it is empty. This forest, with its blossoming trees and with its so many wonders.

न तथा रमणीयं वै तमृते सव्यसाचिनम्।

नीलाम्बुदसमप्रख्यं मत्तमातङ्गगामिनम्॥१४॥

Does not appear to me charming in the absence of Savyasachi (Arjuna). He is (in color) like a mass of blue clouds, he is in prowess like a mad elephant.

तमृते पुण्डरीकाक्षं काम्यकं नातिभाति मे।

यस्य वायुनुषो घोषः श्रूयते चाशनिस्वनः।

न लभे शर्म वै राजन् स्मरन्ती सव्यसाचिनम्॥१५॥

In the absence of that lotus-eyed hero, the Kamyaka does not at all look charming to me. Remembering Savyasachi, the twang of whose bow sounds like the roars of thunder, I do not feel any peace of mind.

तथा लालयमानां तां निशम्य परवीरहा।

भीमसेनो महाराज द्रौपदीमिदमब्रवीत्॥१६॥

Vaishampayana said :

O great king, hearing her thus lament, that slayer of hostile heroes Bhimasena, thus spoke to Draupadi.

भीम उवाच

मनःप्रीतिकरं भद्रे यद् ब्रवीषि सुमध्यमे।

तन्मे प्रीणाति हृदयममृतप्राशनोपमम्॥१७॥

Bhima said :

O blessed lady, O beauty of slender waist the pleasing words you say are as delightful to my mind, as the drinking of ambrosia.

यस्य दीर्घौ समौ पीनौ भुजौ परिघसंनिभौ।

मौर्वीकृतकिणौ वृत्तौ खड्गायुधधनुर्धरौ॥१८॥

निष्काङ्गदकृतापीडौ पञ्चशीर्षाविवोरगौ।

तमृते पुरुषव्याघ्रं नष्टसूर्यमिवाम्बरम्॥१९॥

(Without him), whose arms are long, symmetrical, stout and mace-like, which are round and marked with the scars of the bow-strings, which are ground with the bow, the sword and the other weapons, encircled with golden bracelets, like two five-headed snakes, without that foremost of men, the sky seems to have lost the sun.

यमाश्रित्य महाबाहुं पाञ्चालाः कुरवस्तथा।

सुराणामपि मत्तानां पृतनासु न बिभ्यति॥२०॥

(Without him), relying on which mighty-armed hero the Panchalas and the Kurus do not fear even the various powerful celestials.

यस्य बाहू समाश्रित्य वयं सर्वे महात्मनः।

मन्यामहे जितानाजौ परान् प्राप्तां च मेदिनीम्॥२१॥

Relying on the prowess of the arms of which illustrious here, we all consider our enemies vanquished and the earth (already) acquired.

तमृते फाल्गुनं वीरं न लभे काम्यकेशृतिम्।

पश्यामि च दिशः सर्वास्तिमिरेणावृता इव।

ततोऽब्रवीत् साश्रुकण्ठो नकुलः पाण्डुनन्दनः॥२२॥

Without that heroic Falguni (Arjuna), I do not get peace of mind in the Kamyaka. I behold all directions as empty and covered with darkness. Wherever I cast my eyes, I see the earth as if she is empty. Thereupon the son of Pandu, Nakula, thus spoke with his voice choked with tears.

नकुल उवाच

यस्मिन् दिव्यानि कर्माणि कथयन्ति रणाजिरे।

देवा अपि युधां श्रेष्ठं तमृते का रतिर्वने॥२३॥

Nakula said :

(Without him) whose excellent deeds in battle are talked about even by the gods, without that best of warriors, what pleasure can be here in this forest?

उदीचीं यो दिशं गत्वा जित्वा युधि महाबलान्।
गन्धर्वमुख्याञ्छतशो हयैल्लेभे महाद्युतिः॥२४॥

(Without him) who, going to the northern regions, conquered in battle hundreds of greatly powerful Gandharva chiefs and obtained greatly effulgent horses.

राज्ञे तित्तिरिकल्माषाञ्छ्रीमतोऽनिलरंहसः।

प्रादाद् भ्रात्रे प्रियः प्रेम्णा राजसूये महाक्रतौ॥२५॥

Of the Tittiri and Kalamasha species, all possessing the speed of the wind, which were all presented by him to his brother out of the love he bore for him at the great Rajasuya sacrifice.

तपृते भीमधन्वानं भीमादवरजं वने।

कामये काम्यके वासं नेदानीममरोषमम्॥२६॥

Without that great bowman, the younger brother of Bhima, without that celestials-like hero, I do not any longer desire to dwell in this Kamyaka.

सहदेव उवाच

योधनानि च कन्याश्च युधि जित्वा महारथः।

आजहार पुरा राज्ञे राजसूये महाक्रतौ॥२७॥

यः समेतान् मृधे जित्वा यादवानमितद्युतिः।

सुभद्रामाजहारैको वासुदेवस्य सम्पते॥२८॥

तस्य जिष्णोर्वृषीं दृष्ट्वा शून्यामिव निवेशने।

हृदयं मे महाराज न शाम्यति कदाचन॥२९॥

वनादस्माद् विवासं तु रोचयेऽहमरिदम्।

न हि नस्तपृते वीरं रमणीयमिदं वनम्॥३०॥

Sahadeva said :

O king, O descendant of Bharata, seeing his bed of grass empty in our hermitage without that Jishnu, who, having vanquished powerful warriors in battle, won wealth and virgins and brought them to the king at the time of the great sacrifice, without that immeasurably effulgent hero who having vanquished single-handed all the Yadavas took possession of

Subhadra with the consent of Vasudeva (Krishna), who having invaded the kingdom of the illustrious Drupada, gave to the preceptor Drona his tuition-fee by securing for him half of Drupada's kingdom, my mind by no means gets any consolation. O chastiser of foes, to go away from this forest to some other forest is what I would prefer, for in the absence of that hero this forest can by no means be delightful.

CHAPTER 81

(TIRTHAYATRA PARVA)- Continued

The colloquy of Narada

वैशम्पायन उवाच

धनंजयोत्सुकानां तु भ्रातृणां कृष्णया सह।

श्रुत्वा वाक्यानि विमनाधर्मराजोऽप्यजायत्॥३१॥

Vaishampayana said :

Having heard these words of his brothers and Krishna (Draupadi) who were all anxious for Dhananjaya, Dharmaraja became absent-minded.

अथापश्यन्महात्मानं देवर्षिं तत्र नारदम्।

दीप्यमानं श्रिया ब्राह्म्या हुतार्चिषमिवानलम्॥३२॥

(At that time) he saw (before him) the celestials Rishi Narada, blazing with Brahma effulgence and resembling a fire flaming up for the sacrifice.

तमागतमभिप्रेक्ष्य भ्रातृभिः सहधर्मराट्।

प्रत्युत्थाय यथान्यायं पूजां चक्रे महात्मने॥३३॥

Seeing him arrived, Dharmaraja (Yudhishtira) with his brothers and stoop up and duly worshipped the illustrious one.

स तैः परिवृतः श्रीमान् भ्रातृभिः कुरुसत्तमः।

विबभावतिदीप्तौजा देवैरिव शतक्रतुः॥३४॥

Endued with blazing effulgence the handsome chief of the Kurus, surrounded by his brothers, shone like Shatakratu (Indra) surrounded by the celestials.

यथा च वेदान् सावित्री याज्ञसेनी तथा पतीन्।

न जहौधर्मतः पार्थान् मेरुमर्कप्रभा यथा॥३५॥

In obedience to the dictates of Dharma Yajnaseni (Draupadi) did not abandon the sons of Pritha and is adhered to her husband, as

Savitri to the Vedas or the rays of the sun to the Meru (mountain).

प्रतिगृह्य च तां पूजां नारदो भगवानृषिः।

आश्वासयद् धर्मसुतं युक्तरूपमिवानघ॥६॥

O sinless one, having received their worship, the exalted Rishi Narada comforted the son of Dharma (Yudhishtira) in proper words.

उवाच च महात्मानंधर्मराजं युधिष्ठिरम्।

ब्रूहिधर्मभृतां श्रेष्ठ केनार्थः किं ददानि ते॥७॥

He thus spoke to the high-souled Dharmaraja Yudhishtira, "O foremost of virtuous men, tell me what you seek and what I can give you."

अथधर्मसुता राजा प्रणम्य भ्रातृभिः सह।

उवाच प्राञ्जलिर्भूत्वा नारदं देवसम्मितम्॥८॥

Then the son of , the king (Yudhishtira), bowing (to the Rishi) with his brothers, thus spoke with joined hands to Narada, the revered of the celestials.

त्वयि तुष्टे महाभाग सर्वलोकाभिपूजिते।

कृतमित्येव मन्येऽहं प्रसादात् तव सुव्रत॥९॥

Yudhishtira said :

O highly exalted one, O worshipped of all the worlds, O Rishi of excellent vows, when you are pleased with me, I consider that all my wishes are gratified through your grace.

यदि त्वहमनुग्राहो भ्रातृभिः सहितोऽनघ।

संदेहं मे मुनिश्रेष्ठ तत्त्वतश्छेतुमर्हसि॥१०॥

O sinless one, O foremost of Rishis, I and my brothers deserve (to receive) your favours. You ought to dispel my doubt.

प्रदक्षिणां यः कुस्ते पृथिवीं तीर्थतत्परः।

किं फलं तस्य कात्स्न्येन तद्भवान् वक्तुमर्हति॥११॥

You should tell me in detail what merit is obtained by him who travels over the world with the desire of seeing the Tirthas and sacred shrines.

नारद उवाच

शृणु राजन्नवहितो यथा भीष्मेणधीमता।

पुलस्त्यस्य सकाशाद् वै सर्वमेतदुपश्रुतम्॥१२॥

Narada said :

O king, hear with attention what was heard

by the intelligent Bhishma from Paulastya. Hear all that in detail.

पुरा भागीरथीतीरे भीष्मोद्धर्मभृतां वरः।

पित्र्यं व्रतं समास्थाय न्यवसन्मुनिभिः सह॥१३॥

शुभे देशे तथा राजन् पुण्ये देवर्षिसेविते।

गङ्गाद्वारे महाभाग देवगन्धर्वसेविते॥१४॥

Formerly that foremost of virtuous men Bhishma, when observing the Pitrya vow, lived on the banks of the Bhagirathi with the Rishis. O king, O highly exalted one, it was a delightful and sacred region, situated on the source of the Ganges and frequented by the celestials and the Gandharvas.

स पितृस्तर्पयामास देवांश्च परमद्युतिः।

ऋषींश्च तर्पयामास विधिदृष्टेन कर्मणा॥१५॥

That greatly effulgent hero (Bhishma) gratified the Pitris, the celestials and the Rishis with offering oblations to them according to the rites ordained in the Shastras.

कस्यचित् त्वथ कालस्य जपन्नेव महायशाः।

ददर्शाद्भुतसंकाशं पुलस्त्यमृषिसत्तमाम्॥१६॥

One day when the greatly illustrious one was thus engaged (in observing his vow), he saw that foremost of Rishis, Pulastya of wonderful appearance.

स तं दृष्ट्वाग्रतपसं दीप्यमानमिव श्रिया।

प्रहर्षमतुलं लेभे विस्मयं परमं ययौ॥१७॥

Seeing that austere ascetic, as if blazing with prosperity, he became exceedingly glad and was filled with great wonder.

उपस्थितं महाभागं पूजयामास भारता।

भीष्मोद्धर्मभृतां श्रेष्ठो विधिदृष्टेन कर्मणा॥१८॥

O descendant of Bharata, then that foremost of virtuous men, Bhishma, worshipped according to the rites of the ordinance that highly exalted Rishi who had already arrived.

शिरसा चार्घ्यमादाय शुचिः प्रयतमानसः।

नाम संकीर्तयामास तस्मिन् ब्रह्मर्षिसत्तमे॥१९॥

Purifying himself and making his mind exceedingly attentive and also taking the Arghya on his head, he loudly uttered his name near that foremost of Rishis.

भीष्मोऽहमस्मि भद्रं ते दासोऽस्मि तव सुव्रत।
तव संदर्शनादेव मुक्तोऽहं सर्वकिल्बिषैः॥२०॥

"O Rishi of excellent vows, be blessed; I am Bhishma, your servant. At the very sight of yours I am cleansed of all my sins."

एवमुक्त्वा महाराज भीष्मोऽधर्मभृतां वरः।

वाग्यतः प्राञ्जलिर्भूत्वा तृष्णीमासीद् युधिष्ठिरः॥२१॥

O great king, O Yudhishthira, having said this, that foremost of virtuous men, Bhishma restraining his speech, stood (before the Rishi) in silence and with joined hands.

तं दृष्ट्वा नियमेनाथ स्वाध्यायान्मायकश्चितम्।

भीष्मं कुरुकुलश्रेष्ठं मुनिः प्रीतमनाभवत्॥२२॥

Seeing that foremost of the Kuru race, Bhishma, rendered emaciated by the observance of vows and the study of the Vedas, the Rishi became exceedingly pleased.

CHAPTER 82

(TIRTHAYATRA PARVA)-Continued

The description of Tirthas

पुलस्त्य उवाच

अनेन तवधर्मज्ञ प्रश्रयेण दमेन च।

सत्येन च महाभाग तुष्टोऽस्मि तव सुव्रत॥१॥

Pulastya said :

O hero of excellent vows, learned in the precepts of virtue, O greatly exalted one, I am much pleased with your humility, self-control and truth.

यस्येदं शस्तेधर्मोऽयं पितृभक्त्याश्रितोऽनघ।

तेन पश्यसि मां पुत्र प्रीतिश्च परमा त्वयि॥२॥

O sinless one, O son, it is for the virtue which you have acquired from your great regard and respect for your forefathers that you have been able to see me and that I have been so pleased with you.

अमोघदर्शी भीष्माहं ब्रूहि किं करवाणि ते।

यद् वक्ष्यसि कुरुश्रेष्ठ तस्य दातास्मि तेऽनघ॥३॥

O Bhishma, my eyes can penetrate into everything. Tell me what I can do for you. O foremost of the Kuru race, O sinless one, I shall grant you whatever you will ask from me.

भीष्म उवाच

प्रीते त्वयि महाभाग सर्वलोकाभिपूजिते।

कृतमेतावता मन्ये यदहं दृष्टवान् प्रभुम्॥४॥

Bhishma said :

O greatly exalted one, O worshipped of all the world, when you are pleased with me and when I have got a sight of you. I consider myself crowned with success.

यदि त्वहमनुग्राह्यस्तवधर्मभृतां वर।

संदेहं ते प्रवक्ष्यामि तन्मे त्वं छेतुमर्हसि॥५॥

O foremost of all virtuous men, if I have deserved your favour, you will kindly dispel my doubts; I shall describe them to you.

अस्ति मे हृदये कश्चित् तीर्थेभ्योऽधर्मसंशयः।

तमहं श्रोतुमिच्छामि तद् भवान् वक्तुमर्हति॥६॥

O exalted one, I have some religious doubts regarding Tirthas. I desire to hear you. Tell me separately of (each) in detail.

प्रदक्षिणां यः पृथिवीं करोत्यमरसंनिभ।

किं फलं तस्य विप्रर्षे तन्मे ब्रूहि सुनिश्चितम्॥७॥

O celestials-like one, O Brahmana Rishi, what virtue is derived by him who travels over the earth, (seeing sacred places)? Tell me this with certainty.

पुलस्त्य उवाच

हन्त ते कथयिष्यामि यद्विषाणां परायणम्।

तदेकाग्रमनाः पुत्र शृणु तीर्थेषु यत् फलम्॥८॥

Pulastya said :

O son, listen to me with an attentive mind. I shall tell you the virtues which are derived in Tirthas that are the refuge of the Rishis.

यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम्।

विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते॥९॥

He, whose hands, feet, mind, learning, asceticism and deeds are under proper control, enjoys the fruits of Tirthas.

प्रतिग्राहादपावृत्तः संतुष्टो येन केनचित्।

अहंकारनिवृत्तश्च स तीर्थफलमश्नुते॥१०॥

He, who has ceased to accept gifts, who is contented with little and who is free from pride, enjoys the fruits of Tirthas.

अकल्कको निरारम्भो लघ्वाहारो जितेन्द्रियः।

विमुक्तः सर्वपापेभ्यः स तीर्थफलमश्नुते॥११॥

He who is free from sins, who acts without desire, who eats light food, who has conquered his passions and who is free from all sins, enjoys the fruits of Tirthas.

अक्रोधनश्च राजेन्द्र सत्यशीलो दृढव्रतः।

आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते॥१२॥

O king of kings, he who is free from anger, who is truthful, who is firm in his vows and who considers all creatures as his own self, enjoys the fruits of Tirthas.

ऋषिभिः क्रतवः प्रोक्ता देवेष्विह यथाक्रमम्।

फलं चैव यथातथ्यं प्रेत्य चेह च सर्वशः॥१३॥

The Rishis have told in due order the sacrifices and also their fruits to be obtained here (in this birth) and hereafter (in the next birth).

न ते शक्या दरिद्रेण यज्ञाः प्राप्तुं महीपते।

बहूपकरणा यज्ञा नानासम्भारविस्तराः॥१४॥

O ruler of earth, the poor cannot perform these sacrifices, for the sacrifices require many materials and various things in large quantities.

प्राप्यन्ते पार्थिवैरेते समृद्धैर्वा नरैः क्वचित्।

नार्थन्यूनैर्नावगणैरेकात्मभिरसाधनैः॥१५॥

These (sacrifices) can therefore be performed by the kings and also by the men of wealth and affluence. They cannot be performed by men without wealth and without friends and by men destitute of means and destitute of friends.

यो दरिद्रैरपि विधिः शक्यः प्राप्तुं नरेश्वरा।

तुल्यो यज्ञफलैः पुण्यैस्तु निबोध युधां वर॥१६॥

O ruler of men, O best of warriors, I shall now tell you about that which can be performed by the poor and the fruits of which are equal to those sacred ones of sacrifices.

ऋषीणां परमं गुह्यमिदं भरतसत्तम।

तीर्थाभिगमनं पुण्यं यज्ञैरपि विशिष्यते॥१७॥

O foremost of the Bharata race, visiting Tirthas, which are sacred and which are a great mystery of the Rishis, is even superior to the sacrifices.

अनुपोष्य त्रिरात्राणि तीर्थान्यनभिगम्य च।

अदत्त्वा काञ्चनं गाश्च दरिद्रो नाम जायते॥१८॥

He is called poor who, having gone to a Tirtha, does not fast for three nights and who does not give away gold and kine (in charity).

अग्निष्टोमादिभिर्यज्ञैरिष्ट्वा विपुलदक्षिणैः।

न तत् फलमवाप्नोति तीर्थाभिगमनेन यत्॥१९॥

One does not acquire so much virtue in Agnihotra and other sacrifices full of large Dakshinas, as he acquires by visiting a Tirtha.

नृलोके देवदेवस्य तीर्थं त्रैलोक्यविश्रुतम्।

पुष्करं नाम विख्यातं महाभागः समाविशेत्॥२०॥

There is in the world of men that Tirtha of the god of gods which is celebrated all over the three worlds and which is known by the name of Pushkara. One (who goes there) becomes equal to that greatly exalted deity (the god of gods).

दशकोटिसहस्राणि तीर्थानां वै महामते।

सांनिध्यं पुष्करे येषां त्रिसंध्यं कुरुनन्दन॥२१॥

O high-minded one, O descendant of Kuru, at the three Sandhyas, there are always present hundred thousand millions of Tirthas in Pushkara.

आदित्या वसवो रुद्राः साध्याश्च समरुद्राणाः।

गन्धर्वाप्सरसश्चैव नित्यं संनिहिता विभो॥२२॥

O lord, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Gandharvas and the Apsaras are always present there.

यत्र देवास्तपस्तप्त्वा दैत्या ब्रह्मर्षयस्तथा।

दिव्ययोगा महाराज पुण्येन महतान्विताः॥२३॥

O great king, it was there that the Devas, the Danavas and the Brahmarshi, after performing their ascetic devotions, acquired great virtues and final divinity.

मनसाप्यभिकामस्य पुष्कराणि मनस्विनः।

पूयन्ते सर्वपापानि नाकपृष्ठे च पूज्यते॥२४॥

The sins of the intelligent man are all cleansed, even if he mentally thinks of Pushkara. He is adored even in heaven.

तस्मिंस्तीर्थे महाराज नित्यमेव पितामहः।

उवास परमप्रीतो भगवान् कमलासनः॥२५॥

O great king, the lotus-seated, illustrious Grand-Sire always dwells in great pleasure in this Tirtha.

पुष्करेषु महाभाग देवाः सर्विगणाः पुरा।

सिद्धिं समभिसम्प्राप्ताः पुण्येन महतान्विताः॥२६॥

O greatly exalted one, is was formerly in Pushkara, that the celestials with the Rishis, having acquired great virtue, finally obtained the highest success.

तत्राभिषेकं यः कुर्यात् पितृदेवार्चने रतः।

अश्वमेधाद् दशगुणं फलं प्राहुर्मनीषिणः॥२७॥

The wise men say that those that bathe in it in honour of the Pitris and the celestials obtain ten times the fruits of the Ashvamedha sacrifice.

अप्येकं भोजयेद् विप्रं पुष्करारण्यमाश्रितः।

तेनासौ कर्मणा भीष्म प्रेत्य चेह च मोदते॥२८॥

O Bhishma, he, who, going to the forest of Pushkara, feeds but only one Brahmana, becomes by his that act happy here and hereafter.

शाकैर्मूलैः फलैर्वापि येन वर्तयते स्वयम्।

तद् वै दद्याद् ब्राह्मणाय श्रद्धावाननसूयकः॥२९॥

He, who supports himself on vegetables, roots and fruits, may very well offer such food to the Brahmanas with due regard and without any disrespect.

तेनैव प्राप्नुयात् प्राज्ञो हयमेघफलं नरः।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वा राजसत्तमः॥३०॥

न वै योनौ प्रजायन्ते सषतास्तीर्थे महात्मनः।

O foremost of kings, the wise men obtain by it the fruits of the Ashvamedha sacrifice. Among the Brahmanas, Kshatriyas, Vaisyas and Sudras, those that are high-souled are freed from the bondage of rebirth, if they bathe in it.

कार्तिकीं तु विशेषेण योऽभिगच्छति पुष्करम्॥३१॥

प्राप्नुयात् स नरो लोकान् ब्रह्मणः सद्नेऽक्षयान्।

Especially he who goes to Pushkara in the full-moon on the (month) of Kartikeya, that man, obtains everlasting regions in the abode of Brahma.

सायं प्रातः स्मरेद् यस्तु पुष्कराणि कृताञ्जलिः॥३२॥

उपस्पृष्टं भवेत् तेन सर्वतीर्थेषु भारता।

O descendant of Bharata, he who thinks of Pushkara, morning and evening with joined hands, practically bathes in all the Tirthas.

जन्मप्रभृति यत् पापं स्त्रिया वा पुरुषेण वा॥३३॥

पुष्करे स्नातमात्रस्य सर्वमेव प्रणश्यति।

Whatever sins a man or a woman commits from his and her birth, are all destroyed at the very moment he or she bathes in Pushkara.

यथा सुराणां सर्वेषामादिस्तु मधुसूदनः॥३४॥

तथैव पुष्करं राजंस्तीर्थानामादिरुच्यते।

O king, as the slayer of Madhu is the origin of all the celestials, so is, Pushkara called the origin of all the Tirthas.

उष्ट्रा द्वादश वर्षाणि पुष्करे नियतः शुचिः॥३५॥

क्रतून् सर्वानवाप्नोति ब्रह्मलोकं स गच्छति।

He who lives at Pushkara for twelve years in purity. Acquires all the merits of performing sacrifices and goes to the region of Brahma.

यस्तु वर्षशतं पूर्णमग्निहोत्रमुपासते॥३६॥

कार्तिकी वा वसेदेकां पुष्करे सममेव तत्॥३७॥

He who performs the sacred Agnihotra for one hundred years acquires the same merit as he who lives only one month of Kartikeya in Pushkara.

त्रीणि शृङ्गाणि शुभ्राणि त्रीणि प्रस्रवणानि च।

पुष्कराण्यादिसिद्धानि न विद्यस्तत्र कारणम्॥३८॥

There are three white hills and three springs (in Pushkara). We do not know why they are known by the name of Pushkara from the remotest time.

दुष्करं पुष्करे गन्तुं दुष्करं पुष्करे तपः।

दुष्करं पुष्करे दानं वस्तुं चैव सुदुष्करम्॥३९॥

It is very difficult to go to Pushkara; it is very difficult to undergo asceticism at Pushkara; it is very difficult to give away in charity at Pushkara.

उष्य द्वादशरात्रं तु नियतो नियताशनः।

प्रदक्षिणमुपावृत्य जम्बूमार्गं समाविशेत्॥४०॥

Having lived for twelve nights at Pushkara with regulated diet and regulated food and having walked round it, one goes to Jambu marga.

जम्बूमार्गं समाविश्य देवर्षिपितृसेवितम्।

अश्वमेधमवाप्नोति सर्वकामसमन्वितः॥४१॥

He who goes to the Jambu marga which is frequented by the celestials Rishis and the Pitris, obtains the fruits of a horse-sacrifice and fulfillment of all his wishes.

तत्रोष्य रजनीः पञ्च पूतात्मा जायते नरः।

न दुर्गतिमवाप्नोति सिद्धिं प्राप्नोति चोत्तमाम्॥४२॥

He who lives there for five nights has his soul cleansed of all sins. He does not meet with any distress; he obtains the highest success.

जम्बूमार्गादुपावृत्य गच्छेत् तन्दुलिकाश्रमम्।

न दुर्गतिमवाप्नोति ब्रह्मलोकं च गच्छति॥४३॥

O great king, leaving Jambu marga one goes to the Tandulikasrama. He who goes there never meets with any disaster, but goes to the region of Brahma.

आगस्त्यं सर आसाद्य पितृदेवार्चने रतः।

त्रिरात्रोपोषितो राजन्नाग्निष्टोमफलं लभेत्॥४४॥

O king, he who goes to Agastya's lake and engages himself in the worship of the Pitris and the celestials, fasting there for three nights, obtains the fruits of performing Agnishtoma.

शाकवृत्तिः फलैर्वापि कौमारं विन्दते परम्।

कण्वाश्रमं ततो गच्छेच्छ्रीजुष्टं लोकपूजितम्॥४५॥

He who (going there) lives on vegetables or fruits acquires the state of Kumara. One should then go to the hermitage of Kansa, worshipped by the whole world.

धर्मारण्यं हि तत् पुण्यमाद्यं च भरतर्षभा।

यत्र प्रविष्टमात्रो वै सर्वपापैः प्रमुच्यते॥४६॥

O best of the Bharata race, it was a sacred and holy forest from the remotest time. As soon as one enters it, he is cleansed of all his sins.

अर्चयित्वा पितृन् देवान् नियतो नियताशनः।

सर्वकामसमृद्धस्य यज्ञस्य फलमश्नुते॥४७॥

He, who with regulated diet and vows worships here the Pitris and the celestials, obtains the fruits of performing sacrifices and fulfillment of all his wishes.

प्रदक्षिणं ततः कृत्वा ययातिपतनं व्रजेत्।

हयमेधस्य यज्ञस्य फलं प्राप्नोति तत्र वै॥४८॥

Having walked round it, one should go where Yayati fell. This gives that man fruits, obtained by the performance of a horse-sacrifice.

महाकालं ततो गच्छेन्नियतो नियताशनः।

कोटितीर्थमुपसृश्य हयमेधफलं लभेत्॥४९॥

One should then go to Mahakala with regulated diet and vows. Having bathed in the Kati Tirtha he obtains the fruit of a horse-sacrifice.

ततो गच्छेत्धर्मज्ञः स्थाणोस्तीर्थमुपापतेः।

नाम्ना भद्रवटं नाम त्रिषु लोकेषु विश्रुतम्॥५०॥

The virtuous man then should go to the Tirtha of Sthanu, the husband of Uma, which is known all over the three worlds by the name of Bhadravata.

तत्राभिगम्य चेशानं गोसहस्रफलं लभेत्।

महादेवप्रसादाच्च गाणपत्यं च विन्दति॥५१॥

समृद्धमसपत्नं च श्रिया युक्तं नरोत्तमः।

Going there he beholds Ishana and obtains the fruit of (giving away) one thousand kine. Through the grace of Mahadeva (Shiva), he obtains the state of Ganapatya. That foremost of man becomes blessed with prosperity, peace and highest grace.

नर्मदां तु समासाद्य नदीं त्रैलोक्यविश्रुताम्॥५२॥

तर्पयित्वा पितृन् देवानग्निष्टोमफलं लभेत्।

Going to the river Narmada which is celebrated all over the three worlds, he obtains the fruit of Agnishtoma by offering oblations to the Pitris and the celestials.

दक्षिणं सिन्धुमासाद्य ब्रह्मचारी जितेन्द्रियः॥५३॥

अग्निष्टोममवाप्नोति विमानं चाधिरोहति।

Going to the southern sea, he who practices Brahmacharya and conquers his passions obtains the fruit of Agnishtoma and ascends to heaven.

चर्मण्वतीं समासाद्य नियतो नियताशनः।

रन्तिदेवाभ्यनुज्ञातमग्निष्टोमफलं लभेत्॥५४॥

Going to Charmanvati with regulated diet and vows, he obtains at the command of Rantideva the fruit of Agnishtoma sacrifice.

ततो गच्छेत धर्मज्ञ हिमवत्सुतमर्बुदम्।

पृथिव्यां यत्र वै छिद्रं पूर्वमासीद् युधिष्ठिरा॥५५॥

O virtuous king, O Yudhishthira, he should then go to the son of Himavata, named Arvuda, where there is a hole through the earth from ancient days.

तत्राश्रमो वसिष्ठस्य त्रिषु लोकेषु विश्रुतः।

तत्रोष्य रजनीमेकां गोसहस्रफलं लभेत्॥५६॥

There is the hermitage of Vasishtha, celebrated over the three worlds. He who lives there only for one night obtains the merit of giving away one thousand kine.

पिङ्गतीर्थमुपस्पृश्य ब्रह्मचारी जितेन्द्रियः।

कपिलानां नरश्रेष्ठ शतस्य फलमश्नुते॥५७॥

O ruler of men, O foremost of men, he who leading the life of a Brahmachari bathes in the Pinga Tirtha obtains the merit of giving away one hundred Kapila kine.

ततो गच्छेत राजेन्द्र प्रभासं तीर्थमुत्तमम्।

तत्र संनिहितो नित्यं स्वयमेव हुताशनः॥५८॥

देवतानां मुखं वीर ज्वलनोऽनिलसारथिः।

O King of kings, thence one should go to that excellent Tirtha called Pravasha; Hutashana (Agni) himself is always present there. O hero, he is the mouth of the celestials and has wind for his chariot.

तस्मिंस्तीर्थे नरः स्नात्वा शुचिः प्रयतमानसः॥५९॥

अग्निष्टोमातिरात्राभ्यां फलं प्राप्नोति मानवः।

If a man bathes in this Tirtha with subdued mind, he becomes pure. That man obtains the fruits of performing Agnishtoma and Atiratha sacrifices.

ततो गत्वा सरस्वत्याः सागरस्य च संगमे॥६०॥

गोसहस्रफलं तस्य स्वर्गलोकं च विन्दति।

प्रभया दीप्यते नित्यमग्निवद् भरतर्षभ॥६१॥

One should then go to the place where river Sarasvati mixes with the ocean. He who goes there obtains the fruit giving away one thousand kine and acquires also heaven. O best of the Bharata race, he always blazes like the fire.

तीर्थे सलिलराजस्य स्नात्वा प्रयतमानसः।

त्रिरात्रमुषितः स्नातस्तर्पयेत् पितृदेवताः॥६२॥

He who bathes in the Tirtha of the chief of water with subdued mind and lives there three nights and offers oblations to the Pitris and the celestials.

प्रभासते यथा सोमः सोऽश्वमेधं च विन्दति।

वरदानं ततो गच्छेत् तीर्थं भरतसत्तम॥६३॥

Blazes forth like the Moon and obtains the fruits of Ashvamedha sacrifice. O best of the Bharata race, one should then go to the Tirtha named Vasudeva,

विष्णोर्दुर्वाससा यत्र वरो दत्तो युधिष्ठिर।

वरदाने नरः स्नात्वा गोसहस्रफलं लभेत्॥६४॥

Where Durvasha bestowed a boon on Vishnu. The man who bathes in Vardana obtains the fruits of giving away one thousand kine.

ततो द्वारवतीं गच्छेन्नियतो नियताशनः।

पिण्डारके नरः स्नात्वा लभेद् बहु सुवर्णकम्॥६५॥

Then one should go to Daravati with regulated diet and vows. The man who bathes in the Pindaraka obtains (the merit of giving away) much gold.

तस्मिंस्तीर्थे महाभाग पद्मलक्षणलक्षिताः।

अद्यापि मुद्रा दृश्यन्ते तदद्भुतमरिदम्॥६६॥

O greatly exalted one, O chastiser of foes, it is wonderful that in that Tirtha even today coins are found with the marks of lotus;

त्रिशूलाङ्गानि पद्मानि दृश्यन्ते कुरुनन्दन।

महादेवस्य सांनिध्यं तत्र वै पुरुषर्षभ॥६७॥

And lotuses are seen with the marks of trident. O descendant of Kuru, O foremost of men, Mahadeva is always present there.

सागरस्य च सिन्धोश्च संगम प्राप्य भारता।

तीर्थे सलिलराजस्य स्नात्वा प्रयतमानसः॥६८॥

तर्पयित्वा पितृन् देवानृषींश्च भरतर्षभ।

प्राप्नोति वारुणं लोकं दीप्यमानं स्वतेजसा॥६९॥

O descendant of Bharata, going to the place where the Sindhu mixes with the sea and bathing in the Tirtha of the chief of the water with subdued mind, O best of the Bharata, race and also offering oblations to the Pitris, the Rishis and the celestials, one obtains the region

of Varuna and blazes forth in his own effulgence.

शङ्कुकर्णेश्वरं देवमर्चयित्वा युधिष्ठिर।

अश्वमेधाद् दशगुणं प्रवदन्ति मनीषिणः॥७०॥

O Yudhishtira, the wise men say that by worshipping the deity, Sankhakarneshvara, one obtains ten times the merit of Ashvamedha (sacrifice).

प्रदक्षिणमुपावृत्य गच्छेत् भरतर्षभा।

तीर्थं कुरुवरश्रेष्ठ त्रिषु लोकेषु विश्रुतम्॥७१॥

दमीति नाम्ना विख्यातं सर्वपापप्रणाशनम्।

तत्र ब्रह्मादयो देवा उपासन्ते महेश्वरम्॥७२॥

O best of the Bharata race, O foremost of the Kurus, having walked round it, one should go to the Tirtha, celebrated all over the three worlds. It is known by the name of Drimi, which is capable of cleansing off all sins and where the celestials including Brahma worshipped Maheshvara (Shiva).

तत्र स्नात्वा च पीत्वा च रुद्रं देवगणैर्वृतम्।

जन्मप्रभृति यत् पापं तत् स्नातस्य प्रणश्यति॥७३॥

Bathing in it and worshipping here Rudra surrounded by the celestials, all the sins committed from one's birth are cleansed off.

दमी चात्र नरश्रेष्ठ सर्वदेवैरभिष्टुतः।

तत्र स्नात्वा नरव्याघ्र हयमेधमवाप्नुयात्॥७४॥

O foremost of men, it was here that Drimi was worshipped by all the celestials. Bathing here one obtains the fruits of Ashvamedha (sacrifice).

गत्वा यत्र महाप्राज्ञं विष्णुना प्रभविष्णुना।

पुरा शौचं कृतं राजन् हत्वा दैतेयदानवान्॥७५॥

O greatly wise man, O king, here did Vishnu, the creator of the universe, after killing the Daityas and the Danavas, purify himself.

ततो गच्छेत्तर्धर्मज्ञं वसोर्धारामभिष्टुताम्।

गमनादेव तस्यां हि हयमेधफलं लभेत्॥७६॥

O virtuous king, one should then go to Vasudhara which is worshipped by all. He who goes there obtains the fruits of Ashvamedha (sacrifice).

स्नात्वा कुरुवरश्रेष्ठ प्रयतात्मा समाहितः।

तर्प्य देवान् पितृंश्चैव विष्णुलोके महीयते॥७७॥

O foremost of the Kurus, bathing there with subdued soul and rapt attention and offering oblations to the Pitris and the celestials one is adored in the regions of Vishnu.

तीर्थे चात्र सरः पुण्यं वसूनां भरतर्षभा।

तत्र स्नात्वा च पीत्वा च वसूनां सम्मतो भवेत्॥७८॥

सिन्धूत्तममिति ख्यातं सर्वपापप्रणाशनम्।

तत्र स्नात्वा नरश्रेष्ठ लभेद् बहु सुवर्णकम्॥७९॥

O best of the Bharata race, in that Tirtha there is a lake of the Vasus. Bathing in it and drinking its water, one becomes respected of the Vasus. O foremost of men, it is known by the name of Sindhuttama and it destroys all sins. Bathing in it one obtains (the fruits of giving away) much gold.

भद्रतुङ्गं समासाद्य शुचिः शीलसमन्वितः।

ब्रह्मलोकमवाप्नोति गतिं च परमां व्रजेत्॥८०॥

Going to Bharutunga, with purity of conduct, one goes to the region of Brahma and obtains the highest state.

कुमारिकाणां शक्रस्य तीर्थं सिद्धनिषेवितम्।

तत्र स्नात्वा नरः क्षिप्रं स्वर्गलोकमवाप्नुयात्॥८१॥

Then is the Tirtha, called Kumariak of Sakra (Indra), frequented by the Siddhas. O foremost of men, bathing there one obtains the region of Sakra (Indra).

रेणुकायश्च तत्रैव तीर्थं सिद्धनिषेवितम्।

तत्र स्नात्वा भवेद् विप्रो निर्मलश्चन्द्रमा यथा॥८२॥

There is another Tirtha called Renuka, frequented by the Siddhas. Bathing in it, a Brahmana becomes as pure as the moon.

अथ पञ्चनदं गत्वा नियतो नियताशनः।

पञ्चयज्ञानवाप्नोति क्रमशो येऽनुकीर्तिताः॥८३॥

Then going to the five rivers with regulated food and vows, one obtains the fruits of the five sacrifices as described in order (in the Shastras).

ततो गच्छेत् राजेन्द्र भीमायाः स्थानमुत्तमम्।

तत्र सषत्वा तु योन्यां वै नरो भरतसत्तमः॥८४॥

देव्याः पुत्रो भवेद् राजस्तप्तकुण्डलविग्रहः।

गवां शतसहस्रस्य फलं प्राप्नोति मानवः॥८५॥

O king of kings, one should then go to the excellent region of Bhima. O best of the Bharata race, bathing there in Yoni (Tirtha) a man. Becomes, O king, a son of a goddess, adorned with earring set with pearls. That man also obtains the fruits of giving away one thousand kine.

श्रीकुण्डं तु समासाद्य त्रिषु लोकेषु विश्रुताम्।

पितामहं नमस्कृत्य गोसहस्रफलं लभेत्॥८६॥

Going to Srikunda, celebrated over the three worlds and bowing there to the Grandsire, one obtains the fruit of giving away one thousand kine.

ततो गच्छेत्तथर्मज्ञ विमलं तीर्थमुत्तमम्।

अद्यापि यत्र दृश्यन्ते मत्स्याः सौवर्णराजताः॥८७॥

O virtuous man, one should then go to that excellent Tirtha called Simala, where even today are to be seen fishes of silver and golden colour.

तत्र स्नात्वा नरः क्षिप्रं वासवं लोकमाप्नुयात्।

सर्वपापविशुद्धात्मा गच्छेत् परमां गतिम्॥८८॥

Bathing in it a man soon obtains the region of Vashava (Indra) and his soul becomes pure with all his sins destroyed; he also obtains the highest state.

वितस्तां च समासाद्य संतर्प्य पितृदेवताः।

नरः फलमवाप्नोति वाजपेयस्य भारता॥८९॥

O descendant of Bharata, going to Vitasta and offering oblations to the Pitris and the celestials a man obtains the fruits of the Vajapeya (sacrifice).

काश्मीरेष्वेव नागस्य भवनं तक्षकस्य च।

वितस्ताख्यमिति ख्यातं सर्वपापप्रमोचनम्॥९०॥

The Tirtha known by the name of Vitasta is situated in Kashmira and it is the abode of Naga and Takshaka. It is capable of destroying all sins.

तत्र स्नात्वा नरो नूनं वाजपेयमवाप्नुयात्।

सर्वपापविशुद्धात्मा गच्छेच्च परमां गतिम्॥९१॥

Bathing there a man is certain to obtain the fruits of the Vajapeya sacrifice. His soul becoming pure with all his sins destroyed, he obtains the highest state.

ततो गच्छेत् वडवां त्रिषु लोकेषु विश्रुताम्।

पश्चिमायां तु संध्यायामुपस्पृश्य यथाविधि॥९२॥

चरुं सप्तार्चिषि राजन् यथाशक्ति निवेदयेत्।

पितृणामक्षयं दानं प्रवदन्ति मनीषिणः॥९३॥

O king, one should then go to the Vadaba, celebrated all over the three worlds. Bathing there with due rites in the evening, one should offer Charu (rice boiled in butter and milk) according to the best of his means to the deity of seven flames (fire). The learned men say that gift to the Pitris (offered there) becomes inexhaustible.

ऋषयः पितरो देवा गन्धर्वापसरसां गणाः।

गुह्यकाः किन्नरा यक्षाः सिद्धा विद्याधरा नराः॥९४॥

राक्षसा दितिजा रुद्रा ब्रह्मा च मनुजाधिपा।

नियतः परमां दीक्षामास्थायान्नसहस्रिकीम्॥९५॥

विष्णोः प्रसादनं कुर्वन्नरुं च श्रपयंस्तथा।

सप्तभिः सप्तभिश्चैव ऋग्भिस्तुष्टाव केशवम्॥९६॥

The Rishis, the Pitris, the Devas, the Gandharvas, the Apsaras, the Guhyakas, the Siddhas, the Vidyadharas, the men. The Rakshashas, the Daityas, the Rudras, the Brahma himself, O ruler of men, having their senses subdued and having performed austere asceticism for one thousand years. In order to secure the grace of Vishnu, cooked Charu here and gratified Keshava (Vishnu) with oblation (offered), each time uttering seven Riks (the verse of three Vedas).

ददावष्टगुणैश्चर्यं तेषां तुष्टस्तु केशवः।

यथाभिलषितानन्यान् कामान् दत्त्वा महीपते॥९७॥

तत्रैवान्तरर्द्धे देवो विद्युदग्नेषु वै यथा।

नाम्ना सप्तचरुं तेन ख्यातं लोकेषु भारता॥९८॥

गवां शतसहस्रेण राजसूयशतेन च।

अश्वमेधसहस्रेण श्रेयान् सप्तार्चिषि चरुः॥९९॥

ततो निवृत्तो राजेन्द्र रुद्रं पदमथाविशेत्।

अर्चयित्वा महादेवमश्वमेधफलं लभेत्॥१००॥

O ruler of earth, Keshava, being thus gratified, bestowed on them the eight-fold attributes, called Aishvarya and other objects which they had desired to obtain. O descendant of Bharata, having bestowed these on them the

deity disappeared before their very sight as a flash of lightning in a cloud. Thus did it become known on earth by the name of Sapta Charu. If seven Charus are offered here, it secures greater merit than that of giving away one thousand kine, that of one hundred Rajasuyas and that of one thousand Ashvamedhas (sacrifices). O king of kings, leaving that Tirtha, one should go to the Raudra Pada and worshipping Mahadeva there, one obtains the fruit of Ashvamedha sacrifice.

मणिमन्तं समासाद्यं ब्रह्मचारी समाहितः।

एकरात्रोषितो राजन्नग्निष्टोमफलं लभेत्॥१०१॥

O king, going to Manimanta and practising Brahmacharya and subduing one's mind and living there for (only) one night, one obtains the fruits of Agnishtoma (sacrifice).

अथ गच्छेत् राजेन्द्र देविकां लोकविश्रुताम्।

प्रसूतिर्यत्र विप्राणां श्रूयते भरतर्षभ॥१०२॥

O king of kings, O best of the Bharata race, one should then go to Davika, celebrated all over the world. It is heard that the Brahmana first came into existence in that place.

त्रिशूलपाणेः स्थानं च त्रिषु लोकेषु विश्रुतम्।

देविकायाः नरः स्नात्वा समभ्यर्च्य महेश्वरम्॥१०३॥

यथाशक्ति चरुं तत्र निवेद्य भरतर्षभ।

सर्वकामसमृद्धस्य यज्ञस्य लभते फलम्॥१०४॥

Here is situated the region of the wielder of the trident (Shiva) which is celebrated all over the world. Bathing in the Davika and worshipping Maheshvara and by offering Charu to the best of the deities, O best of the Bharata race, one obtains the fruit of sacrifices that is capable of fulfilling every desire.

कापाख्यं तत्र रुद्रस्य तीर्थं देवनिषेवितम्।

तत्र स्नात्वा नरः क्षिप्रं सिद्धिं प्राप्नोति भारत॥१०५॥

There is another Tirtha of Rudra, called Kamakya frequented by the celestials. Bathing in it, a man soon obtains salvation.

यजनं याजनं चैव तथैव ब्रह्म वालुकाम्।

पुष्पाम्श्च उपस्पृश्य न शोचेन्मरणं गतः॥१०६॥

By touching the water of Yajana, Yojana, Branka, Valuka and Pushpama one becomes freed from grief and death.

अर्घ्ययोजनविस्तारा पञ्चयोजनमायता।

एतावती वेदिका तु पुण्या देवर्षिसेविता॥१०७॥

It is said that the sacred Dabhika (Tirtha), frequented by the celestials and Rishis, is five yojanas in length and half a yojana in breadth.

ततो गच्छेत्तर्धर्मज्ञ दीर्घसत्रं यथाक्रमम्।

तत्र ब्रह्मादयो देवाः सिद्धाश्च परमर्षयः॥१०८॥

O king, one should then go in due order to Dirghasatra. There did Brahma and the celestials, the Siddhas and the great Rishis.

दीर्घसत्रमुपासन्ते दीक्षिता नियतव्रताः॥१०९॥

Being installed performed the long-extending sacrifice with regulated vows.

गमनादेव राजेन्द्र दीर्घसत्रपरिदम्।

राजसूयाश्चमेधाभ्यां फलं प्राप्नोति भारत॥११०॥

O king of kings, O chastiser of foes, O descendant of Bharata, going to Dirghasatra, one obtains the fruits of Rajasuya and Ashvamedha.

ततो विनशनं गच्छेन्नियतो नियताशनः।

गच्छत्यन्तर्हिता यत्र मेरुपृष्ठे सरस्वती॥१११॥

Then one should go with regulated diet and subdued soul to Vinasana, where the Sarasvati, disappeared on the breast of the Meru (mountain).

चमसेऽथ शिवोद्भेदे नागोद्भेदे च दृश्यते।

स्नात्वा तु चमसोद्भेदे अग्निष्टोमफलं लभेत्॥११२॥

And then again reappeared at Chamasha, Sivodveda and Nagaveda. Bathing in Ckamashveda one obtains the fruits of Agnishtoma.

शिवोद्भेदे नरः स्नात्वा गोसहस्रफलं लभेत्।

नागोद्भेदे नरः स्नात्वा नागलोकमवाप्नुयात्॥११३॥

Bathing in Sivodveda a man obtains the fruits of giving away one thousand kine. Bathing in Nagaveda a man goes to the region of the Nagas.

शशयानं च राजेन्द्र तीर्थमासाद्य दुर्लभम्।

शशरूपप्रतिच्छन्नाः पुष्करा यत्र भारत॥११४॥

सरस्वत्यां महाराज अनुसंवत्सरं च ते।

दृश्यन्ते भरतश्रेष्ठ वृत्तां वै कार्तिकीं सदा॥११५॥

तत्र स्नात्वा नरव्याघ्र द्योतते शशिवत् सदा।

गोसहस्रफलं चैव प्राप्नुयाद् भरतर्षभा॥११६॥

O king of kings, going to the inaccessible Tirtha, called Sashyana, where the cranes disappear in the forms of Susas and reappear every year in the month of Kartikeya and bathe in the Sarasvati. O descendant of Bharata, O best of the Bharata race, O greatly exalted one. O chief of men, one, bathing there, becomes like the moon and obtains the fruits of giving away one thousand kine.

कुमारकोटिमासाद्य नियतः कुरुनन्दन।

तत्राभिषेकं कुर्वीत पितृदेवाचने रतः॥११७॥

O descendant of Kuru, going next to Kumarkoti with subdued soul, one should bathe there and engage himself in worshipping the celestials and the Pitris.

गवामयुतमाप्नोति कुलं चैव समुद्धरेत्।

ततो गच्छेत्तर्धर्मज्ञ रुद्रकोटिं समाहितः॥११८॥

पुरा यत्र महाराज मुनिकोटिः समागता।

हर्षेण महताविष्टा रुद्रदर्शनकाङ्क्षया॥११९॥

अहं पूर्वमहं पूर्वं द्रक्ष्यामि वृषभध्वजम्।

एवं सम्प्रस्थिता राजवृषयः किल भारता॥१२०॥

He thus obtains the fruits of giving away ten thousand kine and raises his race to the highest state. O virtuous man, one should then go to Rudrakoti with subdued soul. Here, O great king, in olden days ten millions of Rishis were assembled and were filled with great joy at the prospect of seeing Rudra (Shiva). O descendant of Bharata, O king, "I have first seen (the deity) Vrishadhvasa" "I have first seen (the deity) Vrishadhvasa" thus the Rishis spoke to one another.

ततो योगेश्वरेणापि योगमास्थाय भूपते।

तेषां मन्युप्रणाशार्थमृषीणां भावितात्मनाम्॥१२१॥

सृष्ट्या कोटीति रुद्राणामृषीणामग्रतः स्थिता।

मया पूर्वतरं दृष्ट इति ते मेनिरे पृथक्॥१२२॥

तेषां तुष्टो महादेवो मुनीनां भावितात्मनाम्।

भक्त्या परमया राजन् वरं तेषां प्रदिष्टवान्॥१२३॥

O ruler of earth, thereupon in order to prevent disputes among those self-controlled

Rishis, the lord of Yoga (Shiva) by his Yoga powers, multiplied himself into ten millions of forms and appeared before the Rishis. Then they all separately thought, "I have seen him first." O king, being (much) pleased with the great devotion of those Rishis of subdued soul, Mahadeva granted them a boon.

अद्यप्रभृति युष्माकं धर्मवृद्धिर्भवविष्यति।

तत्र स्नात्वा नरव्याघ्र रुद्रकोट्यां नरः शुचिः॥१२४॥

अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत्।

(Saying) "From today your virtues will increase." O foremost of men, bathing with purity in Raudrakota a man obtains the fruits of the Ashvamedha (sacrifice) and saves his race.

ततो गच्छेत् राजेन्द्र संगमं लोकविश्रुतम्॥१२५॥

सरस्वत्या महापुण्यं केशवं समुपासते।

यत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः॥१२६॥

O king of kings, one should then go to the Sangama, celebrated all over the world. A region of great sacredness, where the Sarasvati mixes with the sea. Here Keshava is worshipped by Brahma and other celestials, by Rishis and by ascetics.

अभिगच्छन्ति राजेन्द्र चैत्रशुक्लचतुर्दशीम्।

तत्र स्नात्वा नरव्याघ्र विन्देद् बहुसुवर्णकम्।

सर्वपापविशुद्धात्मा ब्रह्मलोकं च गच्छति॥१२७॥

On the fourteenth day of the white fortnight of Chaitra, O king of kings, O foremost of men, bathing there one obtains the fruits of giving away much wealth. His sins being all destroyed and his soul becoming pure, he goes to the region of Brahma.

ऋषीणां यत्र सत्राणि समाप्तानि नराधिप।

तत्रावसानमासाद्य गोसहस्रफलं लभेत्॥१२८॥

O ruler of men, it is there that the Rishis completed many sacrifices. Going to this Satraवासना one obtains the fruits of giving away one thousand kine.

CHAPTER 83

(TIRTHA YATRA)-Continued

Description of Pulastya Tirtha

पुलस्त्य उवाच

ततो गच्छेत् राजेन्द्र कुरुक्षेत्रमभिष्टुतम्।

पापेभ्यो यत्र मुच्यन्ते दर्शनात् सर्वजन्तवः॥१॥

Pulastya said :

O king of kings, one should then go to Kurukshetra, adored by all and at the sight of which sins of all creatures are destroyed.

कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम्।

य एवं सततं ब्रूयात् सर्वपापैः प्रमुच्यते॥२॥

He who always says, "I shall go to Kurukshetra, I shall live in Kurukshetra" is cleansed off all his sins.

पांसवोऽपि कुरुक्षेत्रे वायुना समुदीरिताः।

अपि दुष्कृतकर्माणं नयन्ति परमां गतिम्॥३॥

The very dust of Kurukshetra carried by the wind leads even the man of sinful deeds to the highest state.

दक्षिणेन सरस्वत्या दृषद्वत्युत्तरेण च।

ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे॥४॥

He who lives in Kurukshetra which is situated south of the Sarasvati and the north of the Drishadvati (really) lives in heaven.

तत्र मासं वसेद्धीरः सरस्वत्यां युधिष्ठिर।

यत्र ब्रह्मादयो देवा ऋषयः सिद्धचारणाः॥५॥

O hero ever steady in battle and should live there for a month where flows the Sarasvati. Brahma and other celestials, the Rishis, the Siddhas, the Charans.

गन्धर्वाप्सरसो यक्षाः पन्नगाश्च महीपते।

ब्रह्मक्षेत्रं महापुण्यमभिगच्छन्ति भारत॥६॥

The Gandharvas, the Apsaras the Yakshas, the Nagas, O ruler of earth, O descendant of Bharata, all often go to that greatly sacred Brahmakshetra.

मनसाप्यभिकामस्य कुरुक्षेत्रं युधिष्ठिर।

पापानि विप्रणश्यन्ति ब्रह्मलोकं च गच्छति॥७॥

O hero steady in battle, even the sins of him who only mentally desires to go to Kurukshetra

are all destroyed; and he goes to the region of Brahma.

गत्वा हि श्रद्धया युक्तः कुरुक्षेत्रं कुरुद्वह।

फलं प्राप्नोति च तदा राजसूयाश्वमेधयोः॥८॥

O perpetuator of the Kuru race, he who goes to Kurukshetra with due respect, obtains the fruits of Rajasuya and Ashvamedha sacrifices.

ततो मङ्गलकं नाम द्वारपालं महाबलम्।

यक्षं समभिवाद्यैव गोसहस्रफलं लभेत्॥९॥

Then saluting the greatly powerful gate-keeper, the Yaksha, Mankanaka, one obtains the fruits of giving away one thousand kine.

ततो गच्छेत्तथर्मज्ञं विष्णोः स्थानमनुत्तमम्।

सततं नाम राजेन्द्र यत्र संनिहितो हरिः॥१०॥

O virtuous man, O king of kings, one should then go to the excellent region of Vishnu, called Satata, where Hari is always present.

तत्र स्नात्वा च नत्वा च त्रिलोकप्रभवं हरिम्।

अश्वमेधमवाप्नोति विष्णुलोकं च गच्छति॥११॥

ततः पारिप्लवं गच्छेत् तीर्थं त्रैलोक्यविश्रुतम्।

अग्निष्टोमतिरात्राभ्यां फलं प्राप्नोति भारत॥१२॥

Bathing there and bowing to Hari, the creator of the three worlds, one obtains the fruits of Ashvamedha sacrifice and goes to the region of Vishnu. Then one should go to the Tirtha named Pariplava, celebrated all over the three worlds. O descendant of Bharata, he obtains greater fruits than those of the Agnishtoma and Atiratha (sacrifices).

पृथिवीतीर्थमासाद्य गोसहस्रफलं लभेत्।

ततः शालूकिनीं गत्वा तीर्थसेवी नराधिप॥१३॥

दशाश्वमेधे स्नात्वा च तदेव फलमाप्नुयात्।

सर्पदेवीं समासाद्य नागानां तीर्थमुत्तमम्॥१४॥

अग्निष्टोममवाप्नोति नागलोकं च विन्दति।

ततो गच्छेत्तथर्मज्ञं द्वारपालं तरन्तुकम्॥१५॥

तत्रोष्य रजनीमेकां गोसहस्रफलं लभेत्।

ततः पञ्चनदं गत्वा नियतो नियताशनः॥१६॥

कोटितीर्थमुपस्पृश्य हयमेधफलं लभेत्।

अश्विनोस्तीर्थमासाद्य रूपवानभिजायते॥१७॥

Then going to the Tirtha, called Prithivi one obtains the fruits of giving away one thousand kine. O ruler of men, going to the Salukini, the pilgrim, bathing there in the Dasashvamedha obtains the fruits of ten Ashvamedha sacrifice. Then going to the excellent Tirtha of the Nagas, called Sarpadevi. One obtains fruits of the Agnishtoma (sacrifice) and goes to the region of the Nagas. O virtuous man, one should then go to the gate-keeper, Tarantuka. Living there for only one night, one obtains the fruits of giving away one thousand kine. Then going to the five rivers with regulated diet and subdued soul and bathing in the Koti Tirtha, one obtains the fruits of Ashvamedha sacrifice. Going to the Tirtha called Ashvins one acquires personal beauty.

ततो गच्छेतधर्मज्ञ वाराहं तीर्थमुत्तमम्।

विष्णुवाराहरूपेण पूर्वं यत्र स्थितोऽभवत्॥१८॥

तत्र स्नात्वा नरश्रेष्ठ अग्निष्टोमफलं लभेत्।

O virtuous man, one should then go to the excellent Tirtha, called Varaha, where Vishnu formerly in his boar form lived. O foremost of men, bathing there one obtains the fruits of Agnishtoma.

ततो जयन्त्यां राजेन्द्र सोमतीर्थं समाविशेत्॥१९॥

स्नात्वा फलमवाप्नोति राजसूयस्य मानवः।

O king of kings, one should then go to the Soma Tirtha, situated in Jayanti. Bathing in it a man obtains the fruits of the Rajasuya sacrifice.

एकहंसे नरः स्नात्वाः गोसहस्रफलं लभेत्॥२०॥

कृताशौचं समासाद्य तीर्थसेवी नराधिप।

पुण्डरीकमवाप्नोति कृताशौतो भवेच्च सः॥२१॥

Bathing in Ekahansa a man obtains the fruits of giving away one thousand kine. O ruler of men, going to Kritashocha, the pilgrim obtains the lotus-eyed deity (Vishnu) and becomes pure in soul.

ततो मुञ्जवटं नाम स्थाणोः स्थानं महात्मनः।

उपोष्य रजनीमेकां गाणपत्यमवाप्नुयात्॥२२॥

Then going to the region of the illustrious Sthanu (Shiva, called Manjabata and living there for one night, one acquires the state of Ganapathya.

तत्रैव च महाराज यक्षिणीं लोकविश्रुताम्।

स्नात्वाभिगम्य राजेन्द्र सर्वान् कामानवाप्नुयात्॥२३॥

O great king, there is the celebrated Tirtha called Yakshini; O king of kings, going and bathing in that Tirtha one's all desires are fulfilled.

कुक्षेत्रस्य तद् द्वारं विश्रुतं भरतर्षभा।

प्रदक्षिणमुपावृत्य तीर्थसेवी समाहितः॥२४॥

सम्मितं पुष्कराणां च स्नात्वाच्यं पितृदेवताः।

जामदग्न्येन रामेण कृतं तत् सुमहात्मना॥२५॥

कृतकृत्यो भवेद् राजन्श्चमेधं च विन्दति।

ततो रामहृदान् गच्छेत् तीर्थसेवी समाहितः॥२६॥

O best of the Bharata race, it is known as the gate of Kurukshetra. The pilgrim with subdued soul should walk round it. It was created by the illustrious son of Jamadagni, Rama. It is equal to the Pushkara. O king, bathing in it and worshipping the Pitris and the celestials, he becomes successful in everything and obtains the fruits of Ashvamedha sacrifice. Then the pilgrim should go with subdued soul to Ramahrada.

तत्र रामेण राजेन्द्र तरसा दीप्ततेजसा।

क्षत्रमुत्साद्य वीरेण हृदाः पञ्च निवेशिताः॥२७॥

O king of kings, the greatly effulgent and heroic Rama, exterminating the Kastrayas dug five lakes.

पूरयित्वा नरव्याघ्र रुधिरणेति विश्रुतम्।

पितरस्तर्पिताः सर्वे तथैव प्रपितामहाः॥२८॥

O foremost of men, we have heard that he filled them with their blood. He offered that (blood) as oblations to all his sires and grandsires.

ततस्ते पितरः प्रीता राममूचुर्नराधिप।

O ruler of men, thereupon the Pitris, being passed with him, thus spoke to Rama.

पितर ऊचुः

राम राम महाभाग प्रीताः स्म तव भार्गवा॥२९॥

अनया पितृभक्त्या च विक्रमेण च ते विभो।

वरं वृणीष्व भद्रं ते किमिच्छसि महाह्युते॥३०॥

The Pitris said :

O greatly exalted Rama, O Rama, O descendant of Bhrigu, we are pleased. O lord, with your filial piety and with your great prowess. O greatly effulgent one, be blessed. Ask the boon you desire to get.

पुलस्त्य उवाच

एवमुक्तः स राजेन्द्र रामः प्रहरतां वरः।

अब्रवीत् प्राञ्जलिर्वाक्यं पितॄन् स गगने स्थितान्॥३१॥

भवन्तो यदि मे प्रीता यद्वनुचाहता मया।

पितृप्रसादमिच्छेयं तप आप्यायनं पुनः॥३२॥

Pulastya said : O king, having been thus addressed, that foremost of smiters, Rama, thus spoke with joined hands to the Pitris who were in the sky. If you are pleased with me and if I have deserved your favour, I desire to get this favour from the Pitris that I may again derive pleasure in asceticism.

यच्च रोषाभिभूतेन क्षत्रमुत्सादितं मया।

ततश्च पापान्मुच्येयं युष्माकं तेजसाप्यहम्॥३३॥

हृदश्च तीर्थभूता मे भवेयुर्भुवि विश्रुताः।

With your power let the sin I have incurred by exterminating the Kashatriyas from wrath be all destroyed. Let also my these lakes becomes Tirthas, celebrated all over the earth.

एतच्छ्रुत्वा शुभं वाक्यं रामस्य पितरस्तदा॥३४॥

प्रत्यूचुः परमप्रीता रामं हर्षसमन्विताः।

तपस्ते वर्धतां भूयः पितृभक्त्या विशेषतः॥३५॥

Having heard these blessed words of Rama, the Pitris. Becoming highly pleased and filled with joy, thus replied to Rama, "Let your asceticism increase for your great filial piety.

यच्च रोषाभिभूतेन क्षत्रमुत्सादितं त्वया।

ततश्च पापान्मुक्तस्त्वं पतितास्ते स्वकर्मभिः॥३६॥

You have exterminated the Kashatriyas from wrath, but you are already freed from that sin, for they have fallen for their own (mis) deeds.

हृदश्च तव तीर्थत्वं गमिष्यन्ति न संशयः।

हृदेषु तेषु यः स्नात्वा पितॄन् संतर्पयिष्यति॥३७॥

पितरस्तस्य वै प्रीता दास्यन्ति भुवि दुर्लभम्।

ईप्सितं च मनःकामं स्वर्गलोकं च शान्तिम्॥३८॥

Without the least doubt your these lakes will be Tirthas. he who will bathe in these lakes and offer oblations to the Pitris. Will make his Pitris pleased with him. They will grant him the desired objects so difficult to be obtained in this world and lead him to the celestials region."

एवं दत्त्वा वरान् राजन् रामस्य पितरस्तदा।

आमन्त्र्य भार्गवं प्रीत्या तत्रैवान्तर्हितास्ततः॥३९॥

O king, having granted this boon, the Pitris saluted Rama, the descendant of Bhrigu and disappeared then and there.

एवं रामहृदाः पुण्या भार्गवस्य महात्मनः।

स्नात्वा हृदेषु रामस्य ब्रह्मचारी शुभव्रतः॥४०॥

राममध्यर्च्य राजेन्द्र लभेद् बहुसुवर्णकम्।

वंशमूलकमासाद्य तीर्थसेवी कुरुद्रह॥४१॥

It was thus the lakes of the illustrious descendant of Bhrigu became sacred. Leading the life of a Brahmachari and observing sacred vows, if one bathes in these lakes of Rama and worships Rama, O king of kings, he obtains the fruits of giving away much wealth. O perpetuator of the Kuru race, going to Vanshamulaka, the pilgrim.

स्ववंशमुद्धरेद् राजन् स्नात्वा वै वंशमूलके।

कायशोधनमासाद्य तीर्थं भरतसत्तमा॥४२॥

शरीरशुद्धिः स्नातस्य तस्मिंस्तीर्थे न संशयः।

शुद्धदेहश्च संयाति शुभाँल्लोकाननुत्तमान्॥४३॥

Saves his own race by bathing in Vanshamulaka. O best of the Bharata race, going to Kayashodhana and bathing in that Tirtha one purifies his body without the least doubt. Acquiring a purified body, one goes to the excellent regions of bliss.

ततो गच्छेत्तथर्मज्ञ तीर्थं त्रैलोक्यविश्रुतम्।

लोका यत्रोद्भूताः पूर्वं विष्णुना प्रभविविष्णुना॥४४॥

लोकोद्धारं समासाद्य तीर्थं त्रैलोक्यपूजितम्।

स्नात्वा तीर्थवरे राजँल्लोकानुद्धरते स्वकान्॥४५॥

O virtuous man, one should then go to that Tirtha, called Lokodvara which is celebrated all over the three worlds and where greatly effulgent Vishnu had formerly created the world. O king, going to the Lokodvara Tirtha,

celebrated over the three worlds and bathing in that foremost of Tirthas one acquires many worlds for himself.

श्रीतीर्थं च समामाद्य स्नात्वा नियतमानसः।

अर्चयित्वा पितृन् देवान् विन्दते श्रियमुत्तमाम्॥४६॥

Going with subdued mind to the Tirtha called Sri and bathing in it and worshipping the Pitris and the celestials there, one obtains great affluence.

कपिलातीर्थमासाद्य ब्रह्मचारी समाहितः।

तत्र स्नात्वा र्चयित्वा च पितृन् स्वान् दैवतान्यपि॥४७॥

कपिलानां सहस्रस्य फलं विन्दति मानवः।

Leading the life of a Brahmachari and having one's soul subdued, he who goes to the Tirtha, called Kapila and bathes in it and worships the Pitris and the celestials, that man, obtains the fruit of giving away one thousand Kapila kine.

सूर्यतीर्थं समासाद्य स्नात्वा नियमानसः॥४८॥

अर्चयित्वा पितृन् देवानुपवासपरायणः।

अग्निष्टोममवाप्नोति सूर्यलोकं च गच्छति॥४९॥

Going with subdued soul to the Tirtha, called Surya and bathing in it. And worshipping the Pitris and the celestials with fasting, one obtains the fruits of Agnishtoma and goes to the region of Surya.

गवां भवनमासाद्य तीर्थसेवी यथाक्रमम्।

तत्राभिषेकं कुर्वाणो गोसहस्रफलं लभेत्॥५०॥

Going in due order to the Gobhavana and bathing in it, the pilgrim obtains the fruits of giving away one thousand kine.

शङ्खिनीतीर्थमासाद्य तीर्थसेवी कुरूद्वह।

देव्यास्तीर्थं नरः स्नात्वा लभते रूपमुत्तमम्॥५१॥

O perpetuator of the Kuru race, going to Tirth called Shankhini and bathing in the Divitirtha man acquires great prowess.

ततो गच्छेत् राजेन्द्र द्वारपालमरनुकम्।

तच्च तीर्थं सरस्वत्यां यक्षेन्द्रस्य महात्मनः॥५२॥

तत्र स्नात्वा नरो राजन्नग्निष्टोमफलं लभेत्।

O king of kings, one should then go to the gate-keeper, Arantuka, which is in the Sarasvati and which belongs to the illustrious chief of the Yakshas (Kubera). O king, bathing

in it, a man obtains the fruits of Agnishtoma (sacrifice).

ततो गच्छेत् राजेन्द्र ब्रह्मावर्तं नरोत्तमः॥५३॥

ब्रह्मावर्तं नरः स्नात्वा ब्रह्मलोकमवाप्नुयात्।

O virtuous king, one should then go to Brahmavarta. Bathing in the Brahmavarta a man, obtains the regions of Brahma.

ततो गच्छेत् राजेन्द्र सुतीर्थकमनुत्तमम्॥५४॥

तत्र संनिहिता नित्यं पितरो दैवतैः सह।

तत्राभिषेकं कुर्वीत पितृदेवार्चनं रतः॥५५॥

अश्वमेधमवाप्नोति पितृलोकं च गच्छति।

O king of kings, one should then go to the excellent Tirthas called Su. There the Pitris are always present with the celestials. Bathing there and worshipping the Pitris and the celestials, one obtains the fruits of Ashvamedha (sacrifice) and goes to the region of Brahma.

ततोऽम्बुमत्यांधर्मज्ञ सुतीर्थकमनुत्तमम्॥५६॥

O virtuous man, it is therefore that Sutirtha situated in Ambumati is so very excellent.

काशीश्वरस्य तीर्थेषु स्नात्वा भरतसत्तम।

सर्वव्याधिविनिर्मुक्तो ब्रह्मलोके महीयते॥५७॥

O best of the Bharata race, bathing in the Tirtha of Kashishvara, one is freed from all diseases; and he is adored in the region of Brahma.

मातृतीर्थं च तत्रैव यत्र स्नातस्य भारता।

प्रजा विवर्धते राजन्नतन्वीं श्रियमश्नुते॥५८॥

O descendant of Bharata, O king, there is also Matri Tirtha, bathing in which one obtains large progeny and great prosperity.

ततः सीतवनं गच्छेन्नित्यतो नियताशनः।

तीर्थं तत्र महाराज महदन्यत्र दुर्लभम्॥५९॥

O great king, one should then go with regulated diet and subdued soul to Sitavana. There is one thing there which is not to be seen anywhere else.

पुनाति गमनादेव दृष्टमेकं नराधिप।

केशानभ्युक्ष्य वै तस्मिन् पूतो भवति भारता॥६०॥

O ruler of men, man obtains virtue by only going there. O descendant of Bharata, shaving there one's hair, a man becomes sanctified.

तीर्थं तत्र महाराज श्वाविल्लोमापहं स्मृतम्।
 यत्र विप्रा नरव्याघ्र विद्वांसस्तीर्थतत्पराः॥६१॥
 प्रीतिं गच्छन्ति परमां स्नात्वा भरतसत्तम।
 श्वाविल्लोमापनयने तीर्थे भरतसत्तम॥६२॥
 प्राणायामैर्निर्हरन्ति स्वलोमानि द्विजोत्तमाः।
 पूतात्मानश्च राजेन्द्र प्रयान्ति परमां गतिम्॥६३॥

O great king, in that spot there is a Tirtha called Shvaillomapaha. O foremost of men, learned Brahmanas who always visit Tirthas. Get great pleasure by bathing in it. O best of the Bharata race, shaving their heads at the Shvaillomapaha Tirtha, the excellent Brahmanas acquire holiness by Pranayama; and becoming pure-souled they obtain the highest state.

दशश्वमेधिकं चैव तस्मिंस्तीर्थे महीपते।

तत्र स्नात्वा नरव्याघ्र गच्छेत परमां गतिम्॥६४॥

O ruler of earth, O foremost of men, there is in that spot another Tirtha called Dashashvamedha. Bathing in it, one obtains the highest state.

ततो गच्छेत राजेन्द्र मानुषं लोकविश्रुतम्।

यत्र कृष्णमृगा राजन् व्याधेन शरपीडितः॥६५॥

विगाह्य तस्मिन् सरसि मानुषत्वमुपागताः।

तस्मिंस्तीर्थे नरः स्नात्वा ब्रह्मचारी समाहितः॥६६॥

O king of kings, one should then go to Manusha, celebrated all over the world, O king, where some black deer, pierced by the arrows of a hunter. Jumped into its water and were transformed into human beings. Bathing in that Tirtha with leading the life of a Brahmachari and having one's soul subdued.

सर्वपापविशुद्धात्मा स्वर्गलोके महीयते।

मानुषस्य तु पूर्वजं क्रोशमात्रे महीयते॥६७॥

आपगा नाम विख्याता नदी सिद्धनिषेविता।

श्यामाकं भोजने तत्र यः प्रयच्छन्ति मानवः॥६८॥

देवान् पितृन् समुद्दिश्य तस्यधर्मफलं महत्।

एकस्मिन् भोजिते विप्रे कोटिर्भवति भोजिता॥६९॥

One is freed from all sins; and becoming pure souled he is adored in the region of Brahma. O ruler of men, in the east of

Manusha, only a kosa from it. There is a celebrated river named Apaga which is ever frequented by the Siddhas. The man who offers there Shyamaka food. To the celestials and the Pitris secures great virtuous merit. One Brahmana fed there is equal to million of Brahmanas fed.

तत्र स्नात्वा र्चयित्वा च पितृन् वै दैवतानि च।

उषित्वा रजनीमेकामग्निष्टोमफलं लभेत्॥७०॥

Bathing in it and worshipping the Pitris and the celestials and living there only for a night, one obtains the fruit of Agnishtoma (sacrifice).

ततो गच्छेत राजेन्द्र ब्रह्मणः स्थानमुत्तमम्।

ब्रह्मोदुम्बरमित्येव प्रकाशं भुवि भारत॥७१॥

O king of kings, O descendant of Bharata, one should then go to that excellent region of Brahma which is celebrated on earth by the name of Brahmodumbara.

तत्र सप्तर्षिकुण्डेषु स्नातस्य नरपुङ्गवा।

केदारे चैव राजेन्द्र कपिलस्य महात्मनः॥७२॥

ब्रह्माणमधिगम्याथ शुचिः प्रयतमानसः।

सर्वपापविशुद्धात्मा ब्रह्मलोकं प्रपद्यते॥७३॥

कपिलस्य च केदारं समासाद्य सुदुर्लभम्।

अन्तर्धानमवाप्नोति तपसा दग्धकिल्बिषः॥७४॥

O foremost of men, bathing in the lakes of the seven Rishis and also in the Kedara of the high-souled Kapila. With pure mind and subdued soul and going to Brahma, one's all sins are destroyed; and his soul being made pure, he goes to the region of Brahma. Going to the inaccessible (Tirtha) Kedara of Kapisthala and having his sins all burnt by asceticism, one obtains the power of disappearance at will.

ततो गच्छेत राजेन्द्र सरकं लोकविश्रुतम्।

कृष्णपक्षे चतुर्दश्यामभिगम्य वृषध्वजम्॥७५॥

लभेत सर्वकामान् हि स्वर्गलोकं च गच्छति।

O king of kings, one should then go to Saraka, celebrated over the three worlds. Seeing there Vrishadhvaja (Mahadeva) on the fourteenth day of the black fortnight. One obtains all that he desires and goes to the celestials region.

तिस्रः कोट्यस्तु तीर्थानां सरके कुरुनन्दन॥७६॥

O descendant of Kuru, thirty millions of Tirthas are in Saraka.

रुद्रकोट्यां तथा कूपे हृदेषु च महीपते।

इलास्पदं च तत्रैव तीर्थं भरतसत्तम॥७७॥

तत्र स्नात्वा र्चयित्वा च दैवतानि पितृन्थ।

न दुर्गतिमवाप्नोति वाजपेयं च विन्दति॥७८॥

And in Rudrakoti and also in the wells and lakes that are there. O ruler of earth, O best of the Bharata race, there is also the Tirtha called Ilaspada. Bathing in it and worshipping there the Pitris and the celestials, one does not meet with any calamity. He obtains the fruits of Vajapeya (sacrifice).

किंदाने च नरः स्नात्वा किंजप्ये च महीपते।

अप्रमेयमवाप्नोति दानं जप्यं च भारता॥७९॥

O ruler of earth, O descendant of Bharata, bathing in Kindana and Kinjapya, one obtains the fruits of measureless gifts and of infinite recitation of prayers.

कलश्यां वार्युपस्पृश्य श्रद्धयानो जितेन्द्रियः।

अग्निष्टोमस्य यज्ञस्य फलं प्राप्नोति मानवः॥८०॥

Bathing in Kalasa with devotion and with one's passions subdued, a man obtains the fruits of Agnishtoma sacrifice.

सरकस्य तु पूर्वेण नारदस्य महात्मनः।

तीर्थं कुरुकुलश्रेष्ठ अम्बाजन्मेति विश्रुतम्॥८१॥

O best of the Kurus, in the east of Saraka is the sacred Tirtha of the illustrious Narada, known by the name of Ambajanma.

तत्र तीर्थे नरः स्नात्वा प्राणानुत्सृज्य भारता।

नारदेनाभ्यनुज्ञातो लोकान् प्राप्नोत्यनुत्तमान्॥८२॥

O descendant of Bharata, a man, bathing in that Tirtha, obtains excellent regions (after death) at the command of Narada.

शुक्लपक्षे दशम्यां च पुण्डरीकं समाविशेत्।

तत्र स्नात्वा नरो राजन् पुण्डरीकफलं लभेत्॥८३॥

O king, one should go on the tenth of the white fortnight to Pundarika. Bathing there, a man obtains the fruits of Pundarika sacrifice.

ततस्त्रिविष्टपं गच्छेत् त्रिषु लोकेषु विश्रुतम्।

तत्र वैतरणी पुण्या नदी पापप्रणाशिनी॥८४॥

One should then go to Trivistapa, celebrated all over the three worlds. There flows the sacred and the sin-destroying Vaitarani river.

तत्र स्नात्वा र्चयित्वा च शूलपाणिं वृषध्वजम्।

सर्वपापविशुद्धात्मा गच्छेत् परमां गतिम्॥८५॥

Bathing in it and worshipping there the wielder of trident, Vrishadhvasa (Shiva), one obtains the highest state, all his sins being destroyed and his soul being purified.

ततो गच्छेत् राजेन्द्र फलकीवनमुत्तमम्।

तत्र देवाः सदा राजन् फलकीवनमाश्रिताः॥८६॥

तपश्चरन्ति विपुलं बहु वर्षसहस्रकम्।

दृषद्वत्यां नरः स्नात्वा तर्पयित्वा च देवताः॥८७॥

अग्निष्टोमातिरात्राभ्यां फलं विन्दति भारता।

तीर्थे च सर्वदेवानां स्नात्वा भरतसत्तम॥८८॥

गोसहस्रस्य राजेन्द्र फलं विन्दति मानवः।

पाणिखाते नरः स्नात्वा तर्पयित्वा च देवताः॥८९॥

अग्निष्टोमातिरात्राभ्यां फलं विन्दति भारता।

राजसूयमवाप्नोति ऋषिलोकं च विन्दति॥९०॥

O king of kings, one should then go to the excellent Tirtha of Falaki. O king, there the celestials are always present in Falakivana. And they undergo there great asceticism for many years together. Bathing then in the Drishadvati and worshipping the celestials, a man obtains fruits superior to those of both the Agnishtoma and Atiratha (sacrifices). O descendant of Bharata, bathing in the Tirtha called Sarvadeva a man obtains the fruits of giving away one thousand kine. O king of kings, Bathing in the Panikhata and worshipping there the celestials, a man O descendant of Bharata, obtains fruits superior to those of Agnishtoma and Atiratha. He also obtains the fruits of Rajasuya and goes to the region of the Rishis.

ततो गच्छेत् राजेन्द्र मिश्रकं तीर्थमुत्तमम्।

तत्र तीर्थानि राजेन्द्र मिश्रितानि महात्मना॥९१॥

व्यासेन नृपशार्दूल द्विजार्थमिति नः श्रुतम्।

सर्वतीर्थेषु स स्नाति मिश्रके स्नाति यो नरः॥९२॥

O virtuous man, one should then go to the excellent Tirtha, called Mishraka. O king of kings, in that Tirtha of the illustrious Mishrita. It has been heard by us that the Vyasa for the sake of the Brahmans mixed up all the Tirthas. The man who bathes in Mishraka bathes in all the Tirthas.

ततो व्यासवनं गच्छेन्नियतो नियताशनः।

मनोजवे नरः स्नात्वा गोसहस्रफलं लभेत्॥१३॥

One should then go with regulated diet and subdued soul to Vyasavana. Bathing there in the Manojava one obtains the fruits of giving away one thousand kine.

गत्वा मधुवटीं चैव देव्यास्तीर्थे नरः शुचिः।

तत्र स्नात्वा र्चयित्वा च पितॄन् देवांश्च पूरुषः॥१४॥

स देव्या समनुज्ञातो गोसहस्रफलं लभेत्।

Going to the Devi Tirtha in Madhuvati, the man who bathes with purity and worships the Pitris and the celestials. Obtains at the command of the celestials the fruit of giving away one thousand kine.

कौशिक्याः संगमे यस्तु दृषद्वत्याश्च भारत॥१५॥

स्नाति वै नियताहारः सर्वपापैः प्रमुच्यते।

O descendant of Bharata, he who at the confluence of the Kaushiki and the Drishadvati bathes with regulated diet is freed from all sins.

ततो व्यासस्थली नाम तत्र व्यासेनधीमता॥१६॥

पुत्रशोकाभितप्तेन देहत्यागे कृता मतिः।

ततो देवैस्तु राजेन्द्र पुनस्त्यापितस्तदा॥१७॥

अभिगत्वा स्थलीं तस्य गोसहस्रफलं लभेत्।

One should then go to the Tirtha named Vyasasthali where the wise Vyasa. Afflicted as he was with the grief for the death of his son, determined to give up his being and where, O king of kings, he was cheered up by the celestials. Going to (Vyasa) sthali one obtains the fruits of giving away one thousand kine.

किंदत्तं कूपमासाद्य तिलप्रस्थं प्रदाय च॥१८॥

गच्छेत् परमां सिद्धिमृणैर्मुक्तः कुरुद्रह।

वेदीतीर्थे नरः स्नात्वा गोसहस्रफलं लभेत्॥१९॥

Going to the well, called Kindatta, he who throws into it one Prastha of sesamum, O perpetuator of the Kuru race, obtains the

highest success and he is freed from all his debts. Bathing in the Vedi Tirtha, one obtains the fruit of giving away one thousand kine.

अहश्च सुदिनं चैव द्वे तीर्थे लोकविश्रुते।

तयोः स्नात्वा नरव्याघ्र सूर्यलोकमवाप्नुयात्॥२०॥

There are two celebrated Tirthas called Ahan and Sudina. O foremost of men, bathing there one goes to the regions of Surya.

मृगधूमं ततो गच्छेत् त्रिषु लोकेषु विश्रुतम्।

तत्राभिषेकं कुर्वीत गङ्गायां नृपसत्तम॥२१॥

One should then go to Mrigadhuma, celebrated all over the there worlds. O best of kings, one should bathe there in the Ganges.

अर्चयित्वा महादेवमश्वमेधफलं लभेत्।

देव्यास्तीर्थे नरः स्नात्वा गोसहस्रफलं लभेत्॥२२॥

Worshipping there Mahadeva, one obtains the fruits of Ashvamedha. Bathing in the Devi Tirtha, a man obtains the fruits of giving away one thousand kine.

ततो वामनकं गच्छेत् त्रिषु लोकेषु विश्रुतम्।

तत्र विष्णुपदे स्नात्वा अर्चयित्वा च वामनम्॥२३॥

सर्वपापविशुद्धात्मा विष्णुलोकं स गच्छति।

कुलम्पुने नरः स्नात्वा पुनाति स्वकुलं ततः॥२४॥

One should then go to Vamanaka, celebrated over the three worlds. Bathing there in the Vishnupada and worshipping Vamana. One, being free from all his sins and his soul being purified goes to the region of Vishnu. Bathing in the Kulampuna one purifies his own race.

पवनस्य हृदे स्नात्वा मस्तां तीर्थमुत्तमम्।

तत्र स्नात्वा नरव्याघ्र विष्णुलोके महीयते॥२५॥

Going to the lake of Pavana, which is a excellent Tirtha called Maruta and bathing there, O foremost of men, one is adored in the regions of Vayu.

अमराणां हृदे स्नात्वा समभ्यर्च्यमराधिपम्।

अमराणां प्रभावेण स्वर्गलोके महीयते॥२६॥

Bathing in the lake of the immortals and worshipping the lord of the immortals, one is adored in the celestials region through the prowess of the immortals.

शालिहोत्रस्य तीर्थे च शालिसूर्ये यथाविधि।

स्नात्वा नरवश्रेष्ठ गोसहस्रफलं लभेत्॥२७॥

Bathing according to the ordinance in the Shalisurya of Shalihotra, O king of kings, one obtains the fruits of giving away one thousand kine.

श्रीकुञ्जं च सरस्वत्यास्तीर्थं भरतसत्तम।

तत्र स्नात्वा नरश्रेष्ठ अग्निष्टोमफलं लभेत्॥१०८॥

O best of the Bharata race, bathing in the Tirtha called Srikunja in the Sarasvati, one obtains the fruits of Agnishtoma sacrifice.

ततो नैमिषकुञ्जं च समासाद्य कुरूद्वह।

ऋषयः किल राजेन्द्र नैमिषेयास्तपस्विनः॥१०९॥

तीर्थयात्रां पुरस्कृत्य कुरुक्षेत्रं गताः पुरा।

ततः कुञ्जः सरस्वत्याः कृतो भरतसत्तम॥११०॥

O perpetuator of the Kuru race, then going to the Naimishakunja, the ascetic Rishis had in the days of yore left Naimisha. And going to a visit of Tirthas, they went to Kurukshetra. O best of the Bharata race, there on the banks of the Sarasvati, a grove was made.

ऋषीणामवकाशः स्याद् यथा तुष्टिकरो महान्।

तस्मिन् कुञ्जे नरः स्नात्वा अग्निष्टोमफलं लभेत्॥१११॥

It served as a resting place for them and it was very delightful to all of them. Bathing in that Kunja, a man obtains the fruits of Agnishtoma sacrifice.

ततो गच्छेत्तथर्मज्ञं कन्यातीर्थमनुत्तमम्।

कन्यातीर्थे नरः स्नात्वा गोसहस्रफलं लभेत्॥११२॥

O virtuous man, one should then go to the excellent Tirtha, called Kanya. Bathing in the Kanya Tirtha a man obtains the fruits of giving away one thousand kine.

ततो गच्छेत् राजेन्द्र ब्रह्मणस्तीर्थमुत्तमम्।

तत्र वर्णावरः स्नात्वा ब्राह्मण्यं लभते नरः॥११३॥

ब्राह्मणश्च विशुद्धात्मा गच्छेत् परमां गतिम्।

O king of kings, one should then go to the excellent Tirtha, called Brahma. Bathing there, the other three orders obtain the states of Brahmana. And if a Brahman bathes there, he becomes pure-souled and obtains the highest refuge.

ततो गच्छेन्नरश्रेष्ठ सोमतीर्थमनुत्तमम्॥११४॥

तत्र स्नात्वा नरो राजन् सोमलोकमवाप्नुयात्।

O foremost of men, one should then go to the excellent Tirtha, called Soma. O king, bathing there, a man goes to the regions of Soma.

सप्तसारस्वतं तीर्थं ततो गच्छेन्नराधिप॥११५॥

यत्र मङ्कणकः सिद्धो महर्षिलोकविश्रुतः।

पुरा मङ्कणको राजन् कुशाचेणेति नः श्रुतम्॥११६॥

क्षतः किल करे राजस्तस्य शाकरसोऽस्रवत्।

स वै शाकरसं दृष्ट्वा हर्षाविष्टः प्रनृतवान्॥११७॥

O ruler of men, one should then go to the Tirtha, called Sapta-Sarasvata. Where the celebrated great Rishi Mankanaka obtained success in asceticism. O king, we have heard that in the days of yore Mankanaka cut his hand with kusha grass and from his that wound vegetable juice flowed out (instead of blood). O king, seeing that vegetable juice, he began to dance in joy.

ततस्तस्मिन् प्रनृते तु स्थावरं जंगमं च यत्।

प्रनृत्तमुभयं वीर तेजसा तस्य मोहितम्॥११८॥

When he thus began to dance, all the mobile and immobile creatures began to dance.

ब्रह्मादिभिः सुरैः राजवृषिभिश्च तपोधनैः।

विज्ञप्तो वै महादेव ऋषेरथ नराधिप॥११९॥

O ruler of men, O king, then Brahma and other celestials and the ascetic Rishis all went to Mahadeva and represented to him all about the Rishi.

नायं नृत्येद् यथा देव तथा त्वं कर्तुमर्हसि।

तं प्रनृतं समासाद्य हर्षाविष्टेन चेतसा।

सुराणां हितकामार्थमृषिं देवोऽभ्यभाषत॥१२०॥

(They said), "O deity, you should do that by which the Rishi may not dance." Coming to the dancing Rishi who was senseless in joy, the deity thus spoke to him in order to do good to the celestials.

भो भो महर्षेधर्मज्ञ किमर्थं नृत्यते भवान्।

हर्षस्थानं किमर्थं वा तवाद्य मुनिपुङ्गव॥१२१॥

Shiva said :

O great Rishi, O virtuous man, why are you dancing? O foremost of Rishis, why are you so much delighted?

ऋषिरुवाच

तपस्विनोऽधर्मपथे स्थितस्य द्विजसत्तम।

किं न पश्यसि मे ब्रह्मन् कराच्छाकरसं स्तुतम्॥१२२॥

यं दृष्ट्वा सम्प्रनृतोऽहं हर्षेण महतान्वितः।

The Rishis said :

O foremost of Brahmanas, I am an ascetic ever steady in the path of virtue. O Brahmana, do you not see that vegetable-juice is flowing from the wound of my hand? Seeing which I am dancing in great joy.

तं प्रहस्याब्रवीद् देव ऋषिं रागेण मोहितम्॥१२३॥

To that Rishi who was blinded by emotion, the deity smilingly thus spoke,

अहं तु विस्मयं विप्र न गच्छामीति पश्य माम्।

एवमुक्त्वा नरश्रेष्ठ महादेवेनधीमता॥१२४॥

अद्भुत्यचेण राजेन्द्र स्वाद्भुष्टस्ताडितोऽनघ।

ततो भस्म क्षताद् राजन् निर्गतं हिमसंनिभम्॥१२५॥

"O Brahmana, I am not at all astonished. Behold me." O foremost of men, O sinless king, having thus addressed him, Mahadeva pressed his thumb by the tip of his own finger. O king, then from that wound came out ashes white as snow.

तद् दृष्ट्वा व्रीडितो राजन् स मुनिः पादयोर्गतः।

नान्यद् देवात् परं मेने रुद्रात् परतरं महत्॥१२६॥

O king, seeing this the Rishi became filled with shame and fell at his feet. Believing that there was nothing better and greater than the Rudra, (he thus adored him).

सुरासुरस्य जगतो गतिस्त्यमसि शूलधृक्।

त्वया सर्वमिदं सृष्टं त्रैलोक्यं सचराचरम्॥१२७॥

"O wielder of trident, you are the refuge of the celestials and the Asuras, nay of the whole universe. You have created the three worlds with their mobile and immobile creatures.

त्वमेव सर्वान् चससि पुनरेव युगक्षये।

देवैरपि न शक्यस्त्वं परिज्ञातुं कुतो मया॥१२८॥

It is you again who swallow everything at the end of the Yuga. You are incapable of being known by the celestials, what to speak of me!

त्वयि सर्वे प्रदृश्यन्ते सुरा ब्रह्मादयोऽनघ।

सर्वस्त्वमसि लोकानां कर्ता कारयिता च ह॥१२९॥

O sinless one, the celestials with Brahma are displayed in you. You are everything, the creator himself and the ordainer of the world.

त्वत्प्रसादात् सुराः सर्वे मोदन्तीहाकुतोभयाः।

एवं स्तुत्वा महादेवमृषिर्वचनमब्रवीत्॥१३०॥

It is through your favour that the celestials sport without anxiety or fear." Having thus adored Mahadeva, the Rishi thus spoke to him;

त्वत्प्रसादान् महादेव तपो मे न क्षरेत वै।

ततो देवः प्रहृष्टात्मा ब्रह्मर्षिमिदमब्रवीत्॥१३१॥

"O god of gods, grant me your grace, so that my asceticism may not diminish." Thereupon the deity, becoming glad in heart, thus spoke to that Brahmana Rishi,

तपस्ते वर्धतां विप्र मत्प्रसादात् सहस्रधा।

आश्रमे चेह वत्स्यामि त्वया सह महामुने॥१३२॥

"O Brahmana, let your asceticism increase thousand-fold through my grace. O great Rishi, I shall live with you in your hermitage.

सप्तसारस्वते स्नात्वा अर्चयिष्यन्ति ये तु माम्।

न तेषां दुर्लभं किञ्चिदिहलोके परत्र च॥१३३॥

Bathing in Sapta-Sarasvata, those that will worship me will obtain everything however difficult to get here and hereafter.

सारस्वतं च ते लोकं गमिष्यन्ति न संशयः।

एवमुक्त्वा महादेवस्तत्रैवान्तरधीयत्॥१३४॥

They will, without doubt, attain to the Sarasvata region." Having said this, Mahadeva disappeared then and there.

ततस्त्वौशनसं गच्छेत् त्रिषु लोकेषु विश्रुतम्।

यत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः॥१३५॥

One should then go to Asanasha, celebrated all over the world, where Brahma and other celestials and ascetic Rishis.

कार्तिकेयश्च भगवांस्त्रिसंध्यं किल भारत।

सान्निध्यमकरोन्नित्यं भार्गवप्रियकाम्यया॥१३६॥

And the illustrious Kartikeya, O descendant of Bharata, impelled by the desire to do good to the descendant of Bhṛigu, are ever present during the three Sandhyas.

कपालमोचनं तीर्थं सर्वपापप्रमोचनम्।

तत्र स्नात्वा नरव्याघ्र सर्वपापैः प्रमुच्यते॥१३७॥

O foremost of men, bathing in the Tirtha called Kapalamochana which cleanses off one's sins, one is freed from all his sins.

अग्नितीर्थं ततो गच्छेत् तत्र स्नात्वा नरर्वभ।

अग्निलोकमवाप्नोति कुलं चैव समुद्धरेत्॥१३८॥

O best of men, one should then go to the Tirtha called Agni. Bathing there, one goes to the region of Agni and saves his own race.

विश्वामित्रस्य तत्रैव तीर्थं भरतसत्तम।

तत्र स्नात्वा नरश्रेष्ठ ब्राह्मण्यमधिगच्छति॥१३९॥

O best of the Bharata race, there is a Tirtha of Vishvamitra. O best of men, bathing there, one obtains the status of a Brahmana.

ब्रह्मयोनिं समासाद्य शुचिः प्रयतमानसः।

तत्र स्नात्वा नरव्याघ्र ब्रह्मलोकं प्रपद्यते॥१४०॥

पुनात्यासप्तमं चैव कुलं नास्त्यत्र संशयः।

Going to the Brahmayoni with purity and with subdued soul and; O best of men, bathing there one goes to the region of Brahma. There is no doubt that, he thus sanctifies his seven generations upwards and downwards.

ततो गच्छेत् राजेन्द्र तीर्थं त्रैलोक्यविश्रुतम्॥१४१॥

पृथूदकमिति ख्यातं कार्तिककेयस्य वै नृप।

तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः॥१४२॥

O king of kings, one should then go to the Tirtha, celebrated all over the world, which is known by the name of Prithudaka belonging to Kartikeya. O king, by bathing there and worshipping the Pitris and the celestials.

अज्ञानाज्ज्ञानतो वापि स्त्रिया वा पुरुषेण वा।

यत् किञ्चिदशुभं कर्म कृतं मानुषबुद्धिना॥१४३॥

तत् सर्वं नश्यते तत्र स्नातमात्रस्य भारत।

अश्वमेधफलं चास्य स्वर्गलोकं च गच्छति॥१४४॥

Whatever bad acts one, whether a man or a woman, has committed willingly or unwittingly, impelled by human motives. O descendant of Bharata, are all destroyed. He obtains the fruits of Ashvamedha (sacrifice) and also goes to heaven.

पुण्यमाहुः कुरुक्षेत्रं कुरुक्षेत्रात् सरस्वती।

सरस्वत्याश्च तीर्थानि तीर्थेभ्यश्च पृथूदकम्॥१४५॥

The learned men say that Kurukshetra is holy, holier than Kurukshetra is the Sarasvati, holier than the Sarasvati are all the Tirthas put together and holier than all the Tirthas is the Prithudaka.

उत्तमं सर्वतीर्थानां यस्त्यजेदात्मनस्तनुम्।

पृथूदके जप्यपरो नैव श्यो मरणं तपेत्॥१४६॥

He, who by the recitation of prayers casts off his body at Prithadaka which is the best of all the Tirthas, becomes an immortal.

गीतं सनत्कुमारेण व्यासेन च महात्मना।

एवं स नियतं राजन्नभिगच्छेत् पृथूदकम्॥१४७॥

It has been sung by Sanatkumara and the illustrious Vyasa. O king, it is in the Vedas also, that one should go to the Prithudaka with subdued soul.

पृथूदकात् तीर्थतमं नान्यत् तीर्थं कुरुद्वह।

तन्मेध्यं तत् पवित्रं च पावनं च न संशयः॥१४८॥

O perpetuator of the Kuru race, no Tirtha is superior to Prithudaka. There is no doubt that, that Tirtha is purifying, holy and sin-destroying.

तत्र स्नात्वा दिवं यान्ति येऽपि पापकृतो नराः।

पृथूदके नरश्रेष्ठ एवमाहुर्मनीषिणः॥१४९॥

O foremost of men, O best of the Bharata race, bathing in the Prithudaka (even) sinful men go to heaven. Thus say all wise men.

मधुस्रवं च तत्रैव तीर्थं भरतसत्तम।

तत्र स्नात्वा नरो राजन् गोसहस्रफलं लभेत्॥१५०॥

O best of the Bharata race, O king, there is another Tirtha called Madhusrava. Bathing there, a man obtains the fruits of giving away one thousand kine.

ततो गच्छेत् राजेन्द्र तीर्थं मेध्यं यथाक्रमम्।

सरस्वत्यरुणायाश्च संगमं लोकविश्रुतम्॥१५१॥

O king of kings, one should then go in due order to the celebrated and sacred Tirtha where the Sarasvati and the Aruna are united together.

त्रिरात्रोपोषितः स्नात्वा मुच्यते ब्रह्महत्याया।

अग्निष्टोमातिरात्राभ्यां फलं विन्दति मानवः॥१५२॥

आसप्तमं कुलं चैव पुनाति भरतर्षभा।

The man who bathes there fasting for three nights, is cleansed of even the sin of killing a Brahmana. He obtains the fruits greater than those of Agnishtoma and the Atiratha (sacrifices). O best of the Bharata race, he saves his ancestors seven generations upwards and downwards.

अर्धकीलं च तत्रैव तीर्थं कुरुकुलोद्बहः॥१५३॥

विप्राणामनुकम्पार्थं दर्भिणा निर्मितं पुरा।

व्रतोपनयनाभ्यां चाप्युपवासेन वाप्युत॥१५४॥

क्रियामन्त्रैश्च संयुक्तो ब्राह्मणः स्यान्न संशयः।

क्रियामन्त्रविहीनोऽपि तत्र स्नात्वा नरर्षभा।

चीर्णव्रतो भवेद् विद्वान् दृष्टमेतत् पुरातनैः॥१५५॥

O perpetuator of the Kuru race, there is another Tirtha, called Ardhakila. Darbhi created it in the days of yore from compassion for the Brahmans. By vows, by taking the sacred thread, by lasts. By rites and by Mantras, one certainly becomes a Brahman. O foremost of men, it has been seen by the ancients that by bathing there, men learned and are endued with the fruits of observing the vows.

समुद्राश्चापि चत्वारः समानीतश्च दर्भिणा।

तेषु स्नातो नरश्चेष्ट न दुर्गतिमवाप्नुयात्॥१५६॥

फलानि गोसहस्राणां चतुर्णां विन्दते च सः।

O foremost of men, Darbhi had brought there also the four oceans. Bathing in them one does not meet with any calamity. He obtains the fruits of giving away one thousand kine.

ततो गच्छेत्तद्वर्षं तीर्थं शतसहस्रकम्॥१५७॥

साहस्रकं च तत्रैव द्वे तीर्थे लोकविश्रुते।

उभयोर्हि नरः स्नात्वा गोसहस्रफलं लभेत्॥१५८॥

दानं वाप्युपवासो वा सहस्रगुणितं भवेत्।

O virtuous man, one should then go to the two celebrated Tirtha called Sata-Sahasrakam and Sahasraha. Bathing in them one obtains the fruits of giving away one thousand kine. Fasts and gifts there multiply themselves thousand-fold.

ततो गच्छेत् राजेन्द्र रेणुकातीर्थमुत्तमम्॥१५९॥

तीर्थाभिषेकं कुर्वीत पितृदेवार्चने रतः।

सर्वपापविशुद्धात्मा अग्निष्टोमफलं लभेत्॥१६०॥

O king of kings, one should then go to the excellent Tirtha called Renuka. Bathing there and being engaged there in worshipping the celestials and the Pitris, one becomes pure-souled. His sins being all destroyed, he obtains the fruits of Agnishtoma.

विमोचनमुपस्पृश्य जितमन्युजितेन्द्रियः।

प्रतिग्रहकृतैर्दोषैः सर्वैः स परिमुच्यते॥१६१॥

Bathing there in the Tirtha called Vimochana with passions and senses subdued, one is cleansed of all his sins derived from receiving gifts.

ततः पञ्चवटीं गत्वा ब्रह्मचारी जितेन्द्रियः।

पुण्येन महता युक्तः सतां लोके महीयते॥१६२॥

Then going to Panchavati with passions controlled and with Brahmacharya life, one becomes greatly virtuous and is adored in the region of the virtuous.

यत्र योगेश्वरः स्थाणुः स्वयमेव वृषध्वजः।

तमर्चयित्वा देवेशं गमनादेव सिद्ध्यति॥१६३॥

There the lord of Yoga, Vrishdhvaja, Sthanu himself is always is present. Going there he who worships the lord of the celestials obtains success.

तैजसं वारुणं तीर्थं दीप्यमानं स्वतेजसा।

यत्र ब्रह्मादिभिर्देवैर्ऋषिभिश्च तपोधनैः॥१६४॥

सैनापत्येन देवानामभिषिक्तो गुहस्तदा।

तैजसस्य तु पूर्वेण कुस्ततीर्थं कुरुद्बहः॥१६५॥

One should then go to the Tirtha, called Taijasa, belonging to Varuna blazing in its own effulgence. There Brahma and the other celestials installed Guha in the command of the celestials army. O perpetuator of the Kuru race, in the east of Taijasa, there is a Tirtha called Kuru.

कुस्ततीर्थं नरः स्नात्वा ब्रह्मचारी जितेन्द्रियः।

सर्वपापविशुद्धात्मा ब्रह्मलोकं प्रपद्यते॥१६६॥

Bathing in the Kuru-Tirtha with passions controlled and with life of a Brahmachari, his soul being purified and his sins being all destroyed, one goes to the region of Brahma.

स्वर्गद्वारं ततो गच्छेन्नियतो नियताशनः।

स्वर्गलोकमवाप्नोति ब्रह्मलोकं च गच्छति॥१६७॥

One should then go with regulated diet and subdued soul to Svarga-dvara. He obtains the fruits of giving away one thousand kine and goes to the region of Brahma.

ततो गच्छेदनरकं तीर्थसेवी नराधिप।

तत्र स्नात्वा नरो राजन् न दुर्गतिमवाप्नुयात्॥१६८॥

तत्र ब्रह्मा स्वयं नित्यं देवैः सह महीपते।

अन्वास्ते पुरुषव्याघ्र नारायणपुरोगमैः॥१६९॥

O ruler of men, then the pilgrim should go to Anaraka. O king, bathing there one never meets with any difficulty. O ruler of earth, O foremost of men, there Brahma himself accompanied by the celestials with Narayana at their head is always present.

सान्निध्यं तत्र राजेन्द्र रुद्रपत्न्याः कुरुद्वह।

अभिगम्य च तां देवीं न दुर्गतिमवाप्नुयात्॥१७०॥

O king of kings, O perpetuator of the Kuru race, the wife of Rudra is also present there. He who beholds that goddess never meets with any calamity.

तत्रैव च महाराज विश्वेश्वरमुमापतिम्।

अभिगम्य महादेवं मुच्यते सर्वकिल्बिषैः॥१७१॥

O king, there is (an image) of the husband of Uma, the lord of the universe. He who sees that great god is cleansed of all his sins.

नारायण चाभिगम्य पद्मानाभमरिदमा।

राजमानो महाराज विष्णुलोकं च गच्छति॥१७२॥

तीर्थेषु सर्वदेवानां स्नातः स पुरुषर्षभा।

सर्वदुःखैः परित्यक्तो द्योतते शशिवन्नरः॥१७३॥

O chastiser of foes, O great king, seeing the lotus-navelled Narayana, one blazes forth and goes to the region of Vishnu. O foremost of men! having taken bath in tirths of celestials men become free from all grieves and endued with enlightenment like the moon.

ततः स्वस्तिपुरं गच्छेत् तीर्थसेवी नराधिप।

प्रदक्षिणमुपावृत्य गोसहस्रफलं लभेत्॥१७४॥

O king, then the pilgrim should go to the Tirtha, called Sashtipura. Walking round it, he

obtains the fruits of giving away one thousand kine.

पावनं तीर्थमासाद्य तर्पयेत् पितृदेवताः।

अग्निष्टोमस्य यज्ञस्य फलं प्राप्नोति भारत॥१७५॥

O descendant of Bharata, going to the Tirtha, called Pavana and worshipping the Pitris and the celestials, one obtains the fruits of Agnishtoma sacrifice.

गङ्गाहृदश्च ततैव कूपश्च भरतर्षभा।

तिस्रः कोट्यस्तु तीर्थानां तस्मिन् कूपे महीपते॥१७६॥

O best of the Bharata race, O ruler of earth, there is Gangahrada and another well (Tirtha); in that well thirty millions of Tirthas are present.

तत्र स्नात्वा नरो राजन् स्वर्गलोकं प्रपद्यते।

आपगायां नरः स्नात्वा अर्चयित्वा महेश्वरम्॥१७७॥

गाणपत्यमवाप्नोति कुलं चैव समुद्धरेत्।

O king, bathing there, a man goes to the celestials region. Bathing in Apaga and worshipping Maheshvara. A man obtains the state of Ganapatya and saves his race.

ततः स्थाणुवटं गच्छेत् त्रिषु लोकेषु विश्रुतम्॥१७८॥

तत्रा स्नात्वा स्थितो रात्रिं रुद्रलोकमवाप्नुयात्।

One should then go to the Tirtha called Sthanuvata, celebrated all over the three worlds. Bathing there a man goes to the celestials region.

बदरीपाचनं गच्छेद् वसिष्ठस्याश्रमं ततः॥१७९॥

बदरीं भक्षयेत् तत्र त्रिरात्रोपोषितो नरः।

सम्यग् द्वादशवर्षाणि बदरीं भक्षयेत् तु यः॥१८०॥

त्रिरात्रोपोषितस्तेन भवेत् तुल्यो नराधिप।

रुद्रमार्गं समासाद्य तीर्थसेवी नराधिप॥१८१॥

अहोरात्रोपवासेन शक्रलोके महीयते।

O king, One should then go to Badaripachana, the hermitage of Vasishtha. A man, fasting there for three nights, should eat Badari (Jujubes). He who lives on Badari for twelve years. And, O ruler of men, he who fasts there for three nights, obtains equal merits. O king, going to Rudra-marga, the pilgrim is adored in the region of Indra by fasting one day and night.

एकरात्रं समासाद्य एकरात्रोषितो नरः॥१८२॥

नियतः सत्यवादी च ब्रह्मलोके महीयते।

Going to Ikaratra, he who lives there for one night with regulated vows and truthfulness, becomes adored in the region of Brahma.

ततो गच्छेत् राजेन्द्र तीर्थं त्रैलोक्यविश्रुतम्॥१८३॥

आदित्यस्याश्रमो यत्र तेजोराशेर्महात्मनः।

तस्मिंस्तीर्थे नरः स्नात्वा पूजयित्वा विभावसुम्॥१८४॥

आदित्यलोकं व्रजति कुलं चैव समुद्धरेत्।

Where there is the hermitage of Aditya, the illustrious deity of great effulgence, (there is also another Tirtha). Bathing in it and worshipping there the god of light a man, goes to the region of Soma and saves his race.

सोमतीर्थे नरः स्नात्वा तीर्थसेवी नराधिप॥१८५॥

सोमलोकमवाप्नोति नरो नास्त्यत्र संशयः।

O ruler of men, bathing in the Soma Tirtha, the pilgrim goes to the region of Soma without any doubt.

ततो गच्छेत्तर्धर्मज्ञ दधीचस्य महात्मनः॥१८६॥

तीर्थं पुण्यतमं राजन् पावनं लोकविश्रुतम्।

यत्र सारस्वतो यातः सोऽङ्गिरास्तपसो निधिः॥१८७॥

O virtuous man, one should then go to the illustrious Dadhichi's sacred Tirtha called Pavana, celebrated all over the world. Here was born that ocean of asceticism, Angiras, of the Sarasvata race.

तस्मिंस्तीर्थे नरः स्नात्वा वाजिमेषफलं लभेत्।

सारस्वतीं गतिं चैव लभते नात्र संशयः॥१८८॥

Bathing in that Tirtha, a man obtains the fruits of Ashvamedha sacrifice and he without any doubt obtains the region of Sarasvati.

ततः कन्याश्रमं गच्छेन्नियतो ब्रह्मचर्यवान्।

त्रिरात्रोषितो राजन् नियतो नियताशनः॥१८९॥

लभेत् कन्याशतं दिव्यं स्वर्गलोकं च गच्छति।

One should then go with regulated vows and with the life of Brahmacharya to Kanyasrama. O king, living there three nights with regulated diet and subdued soul. One obtains one hundred celestials damsels and goes to the region of Brahma.

ततो गच्छेत्तर्धर्मज्ञ तीर्थं संनिहतीमपि॥१९०॥

O virtuous one, one should then go to the Tirtha called Sannihati.

तत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः।

मासि मासि समायान्ति पुण्येन महतान्विताः॥१९१॥

Brahma and other celestials and ascetic Rishis go there every month and earn great virtue.

संनिहत्यामुपस्पृश्य राहुग्रस्ते दिवाकरे।

अश्वमेधशतं तेन तत्रेष्टं शाश्वतं भवेत्॥१९२॥

Bathing in Sannihati during a solar eclipse, one obtains the fruits of Ashvamedha sacrifice and of other sacrifices that are everlasting.

पृथिव्यां यानि तीर्थानि अन्तरिक्षचराणि च।

नद्यो हृदास्तडागाश्च सर्वप्रसन्नवणानि च॥१९३॥

उदपानानि वाप्यश्च तीर्थान्यायतनानि च।

निःसंशयममावास्यां समेष्यन्ति नराधिप॥१९४॥

मासि मासि नरव्याघ्र संनिहत्यां च संशयः।

तीर्थसंनिहनादेव संनिहत्येति विश्रुता॥१९५॥

Whatever Tirtha exists on earth or in the sky, all the rivers, lakes, ponds, springs, large and small tanks and all other Tirtha sacred to particular gods, O ruler of men, all come here without doubt on the day of new moon, And they certainly mix with Sannihati every month. It is therefore that this Tirtha is known by the name of Sannihati.

तत्र स्नात्वा च पीत्वा च स्वर्गलोके महीयते।

अमावस्यां तु तत्रैव राहुग्रस्ते दिवाकरे॥१९६॥

यः श्राद्धं कुरुते मर्त्यस्तस्य पुण्यफलं शृणु।

अश्वमेधसहस्रस्य सम्यगिष्टस्य यत् फलम्॥१९७॥

स्नात एव समाप्नोति कृत्वा श्राद्धं च मानवः।

यत् किञ्चिद् दुष्कृतं कर्म स्त्रिया वा पुरुषेण वा॥१९८॥

स्नातमात्रस्य तत् सर्वं नश्यते नात्र संशयः।

पद्मवर्णेन यानेन ब्रह्मलोकं प्रपद्यते॥१९९॥

He who bathes there and drinks its water is adored in the celestials region. In a solar eclipse on the new moon. He who performs Sraddha ceremony here after having bathed obtains the fruits of the performance of one thousand horse-sacrifices. Whatever sins a man

or a woman commits are without doubt all destroyed as soon as one bathes and performs Sraddha ceremony in this Tirtha. He also goes to the region of Brahma on a lotus coloured car.

अभिवाद्य ततो यक्षं द्वारपालं मचक्रुकम्।

कोटितीर्थमुपस्पृश्य लभेद् बहुसुवर्णकम्॥२००॥

Bathing then in Koti Tirtha after having worshipped the Yaksha door-keeper, Machakruka, one obtains the fruits of giving away gold in abundance.

गङ्गाहृदश्च तत्रैव तीर्थं भरतसत्तम।

तत्र स्नायीतधर्मज्ञ ब्रह्मचारी समाहितः॥२०१॥

राजसूयाश्वमेधाभ्यां फलं विन्दति मानवः।

O best of the Bharata race, there is a Tirtha called Gangahrada. O virtuous man, bathing there with subdued soul and with Brahmacharya life, a man obtains the fruits of Rajasuya and Ashvamedha sacrifice.

पृथिव्यां नैमिषं तीर्थं यन्तरिक्षे च पुष्करम्॥२०२॥

त्रयाणामपि लोकानां कुरुक्षेत्रं विशिष्यते।

पांसवोऽपि कुरुक्षेत्राद् वायुना समुदीरिताः॥२०३॥

अपि दुष्कृतकर्माणं नयन्ति परमां गतिम्।

दक्षिणेन सरस्वत्या उत्तरेण दृषद्वतीम्॥२०४॥

ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे।

On earth the Tirtha called Naimisha and in the sky the Tirtha called Pushkara (are great). But in all the three worlds Kurukshetra is the greatest. Even the dust of Kurukshetra carried by wind takes away the sinful men to the highest state. In the north (of it) flows the Drishadvati and in the south the Sarasvati.

कुरुक्षेत्रे गमिष्यामि कुरुक्षेत्रे वसाम्यहम्॥२०५॥

अप्येकां वाचमुत्सृज्य सर्वपापैः प्रमुच्यते।

He who lives in this region really lives in heaven. "I will go to Kurukshetra, I will live in Kurukshetra," he who utters these words even once becomes cleansed of all his sins.

ब्रह्मवेदी कुरुक्षेत्रं पुण्यं ब्रह्मर्षिसेवितम्॥२०६॥

तस्मिन् वसन्ति ये मर्त्या न ते शोच्याः कथंचन॥२०७॥

The sacred Kurukshetra which is adored by the celestials is considered the sacrificial altar

of the gods. Those mortals that live there have nothing to make them miserable at any time.

तरन्तुकारन्तुकयोर्यदन्तरं

रामहृदानां च मचक्रुकस्य च।

एतत् कुरुक्षेत्रसमन्तपञ्चकं

पितामहस्योत्तरवेदिरुच्यते॥२०८॥

The region that lies between Tarnatuka and Arantuka and the lakes of Rama and Machakruka is (called Kurukshetra). It is also called Samantapanchaka. It is said to be the northern sacrificial altar of the Grandsire (Brahma).

CHAPTER 84

(TIRTHAYATRA PARVA)-Continued

Description of Pulastya Tirtha

पुलस्त्य उवाच

ततो गच्छेन्महाराजधर्मतीर्थमनुत्तमम्।

यत्र धर्मो महाभागस्तप्तवानुत्तमं तपः॥१॥

Pulastya said :

O great king, one should then go to the excellent Tirtha, called Dharma where the greatly exalted Dharma performed excellent asceticism.

तेन तीर्थं कृतं पुण्यं स्वेन नाम्ना च विश्रुतम्।

तत्र स्नात्वा नरो राजन्धर्मशीलः समाहितः॥२॥

आसप्तमं कुलं चैव पुनीते नात्र संशयः।

It is for this reason he made the place a sacred Tirtha and made it known after his own name. O king, bathing there a virtuous-man with subdued soul purifies without doubt his ancestors seven generations upwards and downwards.

ततो गच्छेत् राजेन्द्र ज्ञानपावनमुत्तमम्॥३॥

अग्निष्टोममवाप्नोति मुनिलोकं च गच्छति।

O king of kings, one should then go to the excellent Gyanapavana (going there) one obtains the fruits of Agnishtoma and goes to the region of Munis.

सौगन्धिकवनं राजस्ततो गच्छेत् मानवः॥४॥

O king, a man should then go to Saugandikvana.

तत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः।

सिद्धचारणगन्धर्वाः किनराश्च महोरगाः॥५॥

There live Brahma and other celestials, the Rishis, the ascetics, the Siddhas, the Charanas, the Gandharvas, the Kinnaras and the great Nagas.

तद् वनं प्रविशन्नेव सर्वपापैः प्रमुच्यते।

ततश्चापि सरिच्छ्रेष्ठा नदीनामुत्तमा नदी॥६॥

प्लक्षादेवी स्मृता राजन् महापुण्या सरस्वती।

तत्राभिषेकं कुर्वीत वल्मीकान्निःसृते जले॥७॥

As soon as one enters that forest all sins are destroyed. There flows that best of streams, that foremost river of all rivers, that sacred goddess, O king, which is known (there) by the name of Plaksha Devi; bathing there in the water issuing forth from the bill.

अर्चयित्वा पितृन् देवानश्चमेघफलं लभेत्।

ईशानाध्युषितं नाम तत्र तीर्थं सुदुर्लभम्॥८॥

And worshipping the Pitris and the celestials, one obtains the fruits of Ashvamedha sacrifice. There is a very inaccessible Tirtha, called Ishanadhyushita.

षट्सु शम्यानिपातेषु वल्मीकादिति निश्चयः।

कपिलानां सहस्रं च वाजिमेषं च विन्दति॥९॥

तत्र स्नात्वा नरव्याघ्र दृष्टमेतत् पुरातनैः।

Lying from the anthill at the distance of six throws of a Shamyā (wooden sacrificial stick). O foremost of men, it is seen in the Puranas that as soon as one bathes in it, one obtains the fruits of giving away one thousand Kapila kine and also those of Ashvamedha sacrifice.

सुगन्धां शतकुम्भां च पञ्चयज्ञां च भारत॥१०॥

अभिगम्य नरश्रेष्ठ स्वर्गलोके महीयते।

O descendant of Bharata, next are the Tirthas called Sugandha, Shatakumbha and Panchayajna.

त्रिशूलखातं तत्रैव तीर्थमासाद्य भारत॥११॥

तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः।

गाणपत्यं च लभते देहं त्यक्त्वा न संशयः॥१२॥

One going there, O king, becomes adored in the celestials region. O descendant of Bharata, going there to the Tirtha called Trishulakhata

and bathing there and worshipping the Pitris and the celestials, there is no doubt one obtains the state of Ganapatya after giving up his body.

ततो गच्छेत् राजेन्द्र देव्याः स्थानं सुदुर्लभम्।

शाकम्भरीति विख्याता त्रिषु लोकेषु विश्रुता॥१३॥

O king of kings, one should then go to the excellent celestials region which is known all over the three worlds by the name of Shakambhari.

दिव्यं वर्षसहस्रं हि शाकेन किल सुव्रता।

आहारं सा कृतवती मासि मासि नराधिप॥१४॥

ऋषयोऽभ्यागतास्तत्र देव्या भक्त्या तपोधनाः।

आतिथ्यं च कृतं तेषां शाकेन किल भारत॥१५॥

O ruler of men, for one thousand celestials years, that lady of excellent vows lived month after month on herbs. Many ascetic ladies who were devoted to that goddess came there. O descendant of Bharata, they were all entertained by her with herbs.

ततः शाकम्भरीत्येव नाम तस्याः प्रतिष्ठितम्।

शाकम्भरीं समासाद्य ब्रह्मचारी समाहितः॥१६॥

त्रिरात्रमुषितः शाकं भक्षयित्वा नरः शुचिः।

शाकाहारस्य यत् किञ्चिद् वर्षैर्द्वादशभिः कृतम्॥१७॥

तत् फलं तस्य भवति देव्याश्छन्देन भारत।

O descendant of Bharata, it is for this she was given the name of Shakambhari. Going to Shakambhari with rapt attention and with Brahmacharya life and living in purity three nights there on herbs alone, the merit of living on herbs for twelve years a man obtains at the will of the goddess.

ततो गच्छेत् सुवर्णाख्यं त्रिषु लोकेषु विश्रुतम्॥१८॥

तत्र विष्णुः प्रसादार्थं रुद्रमाराधयत् पुरा।

वरांश्च सुबहूँल्लेभे दैवतेषु सुदुर्लभान्॥१९॥

Then one should go to the Tirtha called Suvarna, celebrated all over the three worlds. There Vishnu in the days of yore worshipped Rudra in order to get his grace. He obtained many boons difficult to be got by even the celestials.

उक्तश्च त्रिपुरघ्नेन परितुष्टेन भारत।

अपि च त्वं प्रियतरो लोके कृष्ण भविष्यसि॥२०॥

त्वन्मुखं च जगत् सर्वं भविष्यति न संशयः।

तत्राभिगम्य राजेन्द्र पूजयित्वा वृषध्वजम्॥२१॥

अश्वमेधमवाप्नोति गाणपत्यं च विन्दति।

धूमावतीं ततो गच्छेत् त्रिरात्रोपोषितो नरः॥२२॥

मनसा प्रार्थितान् कामाँल्लभते नात्र संशयः।

O descendant of Bharata, having been thus gratified, the destroyer of Tripura said, "O Krishna, you shall certainly be very beloved on earth. There is no doubt you will be the foremost being in the universe." O king of kings, going there and worshipping Vrishadhva (Shiva). One obtains the fruits of Ashvamedha (sacrifice) and acquires the state of Ganapatya. Then one should go to Dhumavati and fasting there for three nights, a man obtains without doubt all the desires that he entertains in his mind.

देव्यास्तु दक्षिणार्धेन रथावर्तो नराधिप॥२३॥

तत्रारोहेतधर्मज्ञ श्रद्धधानो जितेन्द्रियः।

महादेवप्रसादाद्धि गच्छेत् परमां गतिम्॥२४॥

O ruler of men, in the southern side of this Tirtha, belonging to this Tirtha, there exists a Tirtha called Rathavarta. O virtuous man, one should go there with reverential mood and with passions all subdued. He then obtains through the grace of Mahadeva the highest state.

प्रदक्षिणमुपावृत्य गच्छेत् भरतर्षभ।

धारां नाम महाप्राज्ञः सर्वपापप्रमोचनीम्॥२५॥

O best of the Bharata race, O greatly wise one, walking round it, one should, go to the Tirtha called Dhara which destroys all sins.

तत्र स्नात्वा नरव्याघ्र न शोचति नराधिप।

O foremost of men, O king, bathing there, one becomes freed from fall sorrow.

ततो गच्छेत्तधर्मज्ञ नमस्कृत्य महागिरिम्॥२६॥

स्वर्गद्वारेण यत् तुल्यं गङ्गाद्वारं न संशयः।

तत्राभिषेकं कुर्वीत कोटितीर्थे समाहितः॥२७॥

O virtuous one, one should then go, after bowing to the great mountain. To the source of the Ganges which is certainly like the gate of heaven. There one should with controlled soul bathe in the Tirtha called Koti.

पुण्डरीकमवाप्नोति कुलं चैव समुद्धरेत्।

उधैकां रजनीं तत्र गोसहस्रफलं लभेत्॥२८॥

He then obtains the fruits of Pundarika sacrifice and saves his own race. Living there for one night, one obtains the fruits of giving away one thousand kine.

सप्तगङ्गे त्रिगङ्गे च शक्रावर्ते च तर्पयन्।

देवान् पितृंश्च विधिवत् पुण्ये लोके महीयते॥२९॥

Offering oblations according to the ordinance to the Pitris and the celestials at Saptaganga, Triganga and Shakravarta, one becomes adored in the regions of the virtuous.

ततः कनखले स्नात्वा त्रिरात्रोपोषितो नरः।

अश्वमेधमवाप्नोति स्वर्गलोकं च गच्छति॥३०॥

Then bathing in Kanakhala and fasting there for three nights one obtains the fruits of Ashvamedha and goes to the celestials region.

कपिलावटं ततो गच्छेत् तीर्थसेवी नराधिप।

उपोष्य रजनीं तत्र गोसहस्रफलं लभेत्॥३१॥

O ruler of men, then the pilgrim should go to Kapilavata; and fasting there for one night, one obtains the fruits of giving away one thousand kine.

नागराजस्य राजेन्द्र कपिलस्य महात्मनः।

तीर्थं कुरुवरश्रेष्ठ सर्वलोकेषु विश्रुतम्॥३२॥

O king of kings, O best of the Kurus, one should then go to the illustrious Kapila, the king of the Nagas who is celebrated all over the three worlds.

तत्राभिषेकं कुर्वीत नागतीर्थे नराधिप।

कपिलानां सहस्रस्य फलं विन्दति मानवः॥३३॥

O ruler of men, bathing in the Naga-Tirtha, a man obtains the fruits of giving away one thousand Kapila kine.

ततो ललितकं गच्छेच्छान्तनोस्तीर्थमुत्तमम्।

तत्र स्नात्वा नरो राजन् न दुर्गतिमवाप्नुयात्॥३४॥

Then one should go to the Tirtha of Shantanu, called Lalitaka. O king, bathing there a man never meets with calamity.

गङ्गायमुनयोर्मध्ये स्नाति यः संगमे नरः।

दशश्वमेधानाप्नोति कुलं चैव समुद्धरेत्॥३५॥

The man, who bathes at the confluence of the Ganga and the Yamuna, obtains the fruits of ten Ashvamedha sacrifice and saves his own race.

ततो गच्छेत् राजेन्द्र सुगंधां लोकविश्रुताम्।

सर्वपापविशुद्धात्मा ब्रह्मलोके महीयते॥३६॥

O king of kings, one should then go to Sugandhaka celebrated all over the world. His soul being purified and his sins all destroyed one becomes adored in the region of Brahma.

रुद्रावर्तं ततो गच्छेत् तीर्थसेवी नराधिप।

तत्र स्नात्वा नरो राजन् स्वर्गलोकं च गच्छति॥३७॥

O ruler of men, then the pilgrim should go to the Rudravarta. O king, bathing there one goes to the celestials region.

गङ्गायाश्च नरश्रेष्ठ सरस्वत्याश्च संगमे।

स्नात्वाश्वमेधं प्राप्नोति स्वर्गलोकं च गच्छति॥३८॥

O foremost of men, bathing at the confluence of the Ganges and the Sarasvati one obtains the fruits of Ashvamedha and goes to the celestials region.

भद्रकर्णेश्वरं गत्वा देवमर्च्य यथाविधि।

न दुर्गतिमवाप्नोति नाकपृष्ठे च पूज्यते॥३९॥

Going to Bhadrakarneshvara and worshipping the celestials according to proper rites, one never meets with any calamity; and becomes adored in the celestials region.

ततः कुब्जाप्रकं गच्छेत् तीर्थसेवी नराधिप।

गोसहस्रमवाप्नोति स्वर्गलोकं च गच्छति॥४०॥

O ruler of men, one should then go to Kubjamraka; one then obtains the fruits of giving away one thousand kine and goes to the celestials region.

अरुन्धतीवटं गच्छेत् तीर्थसेवी नराधिप।

सामुद्रकमुपस्पृश्य ब्रह्मचारी समाहितः॥४१॥

अश्वमेधमवाप्नोति त्रिरात्रोपेषितो नरः।

गोसहस्रफलं विद्यात् कुलं चैव समुद्धरेत्॥४२॥

O ruler of men, then the pilgrim should go to Arundhantivata. Bathing at Samudrava with concentrated soul and with Brahmacharya life and fasting there for three nights, a man obtains the fruits of Ashvamedha sacrifice. He obtains

the fruits of giving away one thousand kine and saves his own race.

ब्रह्मावर्तं ततो गच्छेद् ब्रह्मचारी समाहितः।

अश्वमेधमवाप्नोति सोमलोकं च गच्छति॥४३॥

One should then go with concentrated mind and with Brahmacharya life to Brahmavarta. He obtains the fruits of Ashvamedha and goes to the region of Soma.

यमुनाप्रभवं गत्वा समुपस्पृश्य यामुनम्।

अश्वमेधफलं लब्ध्वा स्वर्गलोके महीयते॥४४॥

Going to Yamunaprabhva he who bathes in the Yamuna obtains the fruits of Ashvamedha and becomes adored in the celestials region.

दर्शिसंक्रमणं प्राप्य तीर्थं त्रैलोक्यपूजितम्।

अश्वमेधमवाप्नोति स्वर्गलोकं च गच्छति॥४५॥

Then going to the Tirtha called Darvisankramana which is adored by all the three worlds, one obtains the fruits of Ashvamedha and goes to the celestials region.

सिन्धोश्च प्रभवं गत्वा सिद्धगन्धर्वसेवितम्।

तत्रोष्य रजनीः पञ्च विन्देद् बहुसुवर्णकम्॥४६॥

Going to Sindhu which is frequented by the Siddhas and the Gandharvas and living there for five nights, one obtains the fruits of giving away much gold.

अथ वेदीं समासाद्य नरः परमदुर्गमाम्।

अश्वमेधमवाप्नोति स्वर्गलोकं च गच्छति॥४७॥

Then going to the very inaccessible Vēdi, one obtains the fruits of Ashvamedha and goes to the celestials region.

ऋषिकुल्यां समासाद्य वासिष्ठं चैव भारत।

वासिष्ठीं समतिक्रम्य सर्वे वर्णा द्विजातयः॥४८॥

O descendant of Bharata, going to Rishikulya and Vasishtha and by visiting Vasishtha, all the other orders attain to Brahmanhood.

ऋषिकुल्यां समासाद्य नरः स्नात्वा विकल्मषः।

देवान् पितृश्चार्चयित्वा ऋषिलोकं प्रपद्यते॥४९॥

Going to Rishikulya, the man who bathes there becomes freed from all his sins and by worshipping there the Pitris and the celestials, he goes to the region of the Rishis.

यदि तत्र वसेन्मासं शाकाहारो नराधिप।

भृगुतुङ्गं समासाद्य वाजिमेषफलं लभेत्॥५०॥

O ruler of men, if one lives there for a month subsisting on herbs (he too goes to the Rishi's land). Going then to Bhrigutunga, one obtains the fruits of Ashvamedha (sacrifice).

गत्वा वीरप्रमोक्षं च सर्वपापैः प्रमुच्यते।

कृत्तिकामधयोश्चैव तीर्थमासाद्य भारत॥५१॥

अग्निष्टोमातिरात्राभ्यां फलमाप्नोति मानवः।

तत्र संख्यां समासाद्य विद्यातीर्थमनुत्तमम्॥५२॥

उपस्पृश्य च वै विद्यां यत्र तत्रोपपद्यते।

महाश्रमे वसेद् रात्रिं सर्वपापप्रमोचने॥५३॥

एककालं निराहारो लोकानावसते शुभान्।

Going to Virapramoksha one is cleansed of all his sins. O descendant of Bharata, going then to the Tirtha, called Kirtika and Magha, a man obtains the fruits of Agnishtoma and Atiratha (sacrifices). Then going to the excellent Tirtha called Vidya in the evening. He who bathes there obtain every kind of knowledge. Then one should live one night at Mahasrama, which is capable of destroying all sins. By taking a single meal there a man obtains many blessed regions.

षष्ठकालोपवासेन मासमुष्य महालये॥५४॥

सर्वपापविशुद्धात्मा विन्देद् बहुसुवर्णकम्।

दशापरान् दश पूर्वान् नरानुद्धरते कुलम्॥५५॥

Fasting there for six days and living there for a month at Mahalaya, his soul being purified and all his sins destroyed, one obtains the fruits of giving away much gold and saves ten preceding and ten succeeding generations of his race.

अथ वेतसिकां गत्वा पितामहनिषेविताम्।

अश्वमेधमवाप्नोति गच्छेदौशनसीं गतिम्॥५६॥

Then going to Vetasika frequented by the Grandsire one obtains the fruits of Ashvamedha and acquires the state of Ganas.

अथ सुन्दरिकातीर्थं प्राप्य सिद्धनिषेवितम्।

रूपस्य भागी भवति दृष्टमेतत् पुरातनैः॥५७॥

Then going to the Tirtha called Sundarika, frequented by the Siddhas, it is seen in the Puranas, one obtains personal beauty.

ततो वै ब्राह्मणीं गत्वा ब्रह्मचारी जितेन्द्रियः।

पद्मवर्णेन यानेन ब्रह्मलोकं प्रपद्यते॥५८॥

Then going to Brahmani with one's passions controlled and with Brahmacharya life, one goes to the region of Brahma on a lotus coloured car.

ततस्तु नैमिषं गच्छेत् पुण्यं सिद्धनिषेवितम्।

तत्र नित्यं निवसति ब्रह्मा देवगणैः सह॥५९॥

Then one should go to the sacred Naimisha, frequented by the Siddhas, where Brahma with the celestials always dwells.

नैमिषं मृगयानस्य पापस्यार्थं प्रणश्यति।

प्रविष्टमात्रस्तु नरः सर्वपापैः प्रमुच्यते॥६०॥

Only by wishing to go to Naimisha, half of one's sins is destroyed. As soon as a man enters it, he is cleansed of all his sins.

तत्र मासं वसेद्दधीरो नैमिषे तीर्थतत्परः।

पृथिव्यां यानि तीर्थानि तानि तीर्थानि नैमिषे॥६१॥

O descendant of Bharata, the heroic pilgrim should live in Naimisha for one month; for all the Tirthas are in Naimisha.

कृताभिषेकस्तत्रैव नियतो नियताशनः।

गवां मेधस्य यज्ञस्य फलं प्राप्नोति भारत॥६२॥

O descendant of Bharata, bathing there with regulated diet and subdued soul, one obtains the fruits of many sacrifices.

पुनात्यासप्तमं चैव कुलं भरतसत्तम।

यस्त्यजेन्नैमिषे प्राणानुपवासपरायणः॥६३॥

स मोदेत् सर्वलोकेषु एवमाहुर्मनीषिणः।

नित्यं मेध्यं च पुण्यं च नैमिषं नृपसत्तम॥६४॥

O best of the Bharata race, he sanctifies his race for seven generations upwards and downwards. He who gives up his life in Naimisha by fasting. The wise men say, sports in the celestials region. O foremost of kings, Naimisha is ever sacred and holy.

गङ्गेन्द्रेदं समासाद्य त्रिरात्रोपोषितो नरः।

वाजपेयमवाप्नोति ब्रह्मभूतो भवेत् सदा॥६५॥

Going to Gangodbheda and fasting there for three nights, a man obtains fruits of Vajapeya and becomes like Brahma himself.

सरस्वतीं समासाद्य तर्पयेत् पितृदेवताः।

सारस्वतेषु लोकेषु मोदते नात्र संशयः॥६६॥

Going to the Sarasvati, he who offers libations to the Pitris and the celestials, no doubt sports in the regions of Sarasvati.

ततश्च बाहुदां गच्छेद् ब्रह्मचारी समाहितः।

तत्रोष्य राजनीमेकां स्वर्गलोके महीयते॥६७॥

देवसत्रस्य यज्ञस्य फलं प्राप्नोति कौरवा

Then one should with Brahmacharya life go to Bahuda. Living there for one night, one becomes adored in celestials region. O descendant of Kuru, he obtains the fruits of the Devasatra sacrifice.

ततः क्षीरवतीं गच्छेत् पुण्यां पुण्यतरैर्वृताम्॥६८॥

पितृदेवार्चनपरो वाजपेयमवाप्नुयात्।

Then one should go to the holy Kshiravati surrounded by holier beings. Worshipping there the Pitris and the celestials one obtains the fruits of Vajapeya (sacrifice).

विमलाशोकमासाद्य ब्रह्मचारी समाहितः॥६९॥

तत्रोष्य रजनीमेकां स्वर्गलोके महीयते।

Then going to Vimalashoka lake with concentrated mind and with Brahmacharya life and living there for one night, one becomes adored in the celestials region.

गोप्रतारं ततो गच्छेत् सरस्वातीर्थमुत्तमम्॥७०॥

यत्र रामो गतः स्वर्गं सभृत्यबलवाहनः।

स च वीरो महाराज तस्य तीर्थस्य तेजसा॥७१॥

One should then go to Gopratarā, the excellent Tirtha in the Sarayu. Where Rama went to heaven with all his servants, soldiers and beasts of burden. By giving up one's body, O king, he obtains the great effulgence of the Tirtha.

रामस्य च प्रसादेन व्यवसायाच्च भारत।

तस्मिंस्तीर्थे नरः स्नात्वा गोप्रतारे नराधिप॥७२॥

सर्वपापविशुद्धात्मा स्वर्गलोके महीयते।

O descendant of Bharata, through the grace of Rama and through one's own virtuous deeds. O ruler of men, the man who bathes in that Tirtha called Gopratarā, his body being purified and his sins being destroyed, becomes adored in the celestials region.

रामतीर्थे नरः स्नात्वा गोमत्यां कुरुनन्दन॥७३॥

अश्वमेधमवाप्नोति पुनाति च कुलं नरः।

O descendant of Kuru, bathing in the Rama Tirtha in the Gomati, a man, obtains the fruits of Ashvamedha sacrifice and sanctifies his own race.

शतसाहस्रकं तीर्थं तत्रैव भरतर्षभ॥७४॥

तत्रोपस्पर्शनं कृत्वा नियतो नियताशनः।

गोसहस्रफलं पुण्यं प्राप्नोति भरतर्षभ॥७५॥

O best of the Bharata race, there is a Tirtha called Satasahasraka. Bathing there with regulated diet and subdued soul. O best of the Bharata race, one obtains the fruits of giving away one thousand kine.

ततो गच्छेत् राजेन्द्र भर्तृस्थानमुत्तमम्।

अश्वमेधस्य यज्ञस्य फलं प्राप्नोति मानवः॥७६॥

O king, one should then go to Bhatri Tirtha, a man obtains the fruits of Ashvamedha sacrifice.

कोटितीर्थे नरः स्नात्वा अर्चयित्वा गुहं नृप।

गोसहस्रफलं विद्यात् तेजस्वी च भवेन्नरः॥७७॥

O king, bathing in the Koti Tirtha and worshipping Guha, a man obtains the fruits of giving away one thousand kine and becomes effulgent.

ततो वाराणसीं गत्वा अर्चयित्वा वृषध्वजम्।

कपिलाह्वदे नरः स्नात्वा राजसूयमवाप्नुयात्॥७८॥

Then going to Varanasi and worshipping Vrishadhvaaja (Shiva) and then bathing in the Kapalihrada a man obtains the fruits of Rajasuya sacrifice.

अविमुक्तं समासाद्य तीर्थसेवी कुरुद्वह।

दर्शनाद् देवदेवस्य मुच्यते ब्रह्महत्याया॥७९॥

प्राणानुत्सृज्य तत्रैव मोक्षं प्राप्नोति मानवः।

O perpetuator of the Kuru race, going to Avimukta, the pilgrim is cleansed of even the sin of killing a Brahmana as soon as he sees the god of gods (Shiva). A man who gives up his life there obtains final salvation.

मार्कण्डेयस्य राजेन्द्र तीर्थमासाद्य दुर्लभम्॥८०॥

गोमतीगङ्गयोश्चैव संगमे लोकविश्रुते।

अग्निष्टोममवाप्नोति कुलं चैव समुद्धरेत्॥८१॥

O king of kings, then going to the inaccessible Tirtha of Markandeya situated at the confluence of the Gomati and the Ganges, ever celebrated over the world, one obtains the fruits of Agnishtoma (sacrifice) and saves his race.

ततो गयां सम्पसाद्य ब्रह्मचारी समाहितः।

अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत्॥८२॥

Then going to Gaya with concentrated mind and with Brahmacharya life, one obtains the fruits of Ashvamedha and also saves his race.

तत्राक्षयवतो नाम त्रिषु लोकेषु विश्रुतः।

तत्र दत्तं पितृभ्यस्तु भवत्यक्षयमुच्यते॥८३॥

There is the Tirtha called Aksayavata, celebrated all over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible.

महानद्यामुपस्पृश्य तर्पयेत् पितृदेवताः।

अक्षयान् प्राप्नुयाल्लोकान् कुलं चैव समुद्धरेत्॥८४॥

Bathing in the Mahanadi and offering their oblations to the Pitris and the celestials, one obtains eternal region and also saves his race.

ततो ब्रह्मसरो गत्वाधर्मारण्योपशोभितम्।

ब्रह्मलोकमवाप्नोति प्रभातामेव शर्वरीम्॥८५॥

Then going to Brahmasara adorned with the woods of Dharma, one goes to the region of Brahma as soon as the night is gone.

ब्रह्मणा तत्र सरसि यूपश्रेष्ठः समुच्छ्रितः।

यूपं प्रदक्षिणं कृत्वा वाजपेयफलं लभेत्॥८६॥

A best sacrificial pillar was built on that lake by Brahma. He who walks round that pillar obtains the fruits of Vajapeya (sacrifice).

ततो गच्छेत् राजेन्द्रधेनुकं लोकविश्रुतम्।

एकरात्रोषितो राजन् प्रयच्छेत् तिलधेनुकाम्॥८७॥

सर्वपापविशुद्धात्मा सोमलोकं व्रजेदध्वुवम्।

O king of kings, one should go to Dhenuka celebrated over the world. O king, living there one night and giving away sesamum and kine. His soul being purified and his sins being all destroyed, a man certainly goes to the region of Soma.

तत्र चिह्नं महद् राजन्नद्यापि सुमहद् भृशम्॥८८॥

कपिलायाः सवत्सायाश्चरन्त्याः पर्वते कृतम्।

सवत्सायाः पदानि स्म दृश्यन्तेऽद्यापि भारत॥८९॥

O king, there is still to be seen a greatly wonderful mark. The Kapilas with their calves used to roam over that mountain. O descendant of Bharata, the hoof-marks of Kapilas with their calves are to be seen there even up to date.

तेषूपस्पृश्य राजेन्द्र पदेषु नृपसत्तम।

यत् किंचिदशुभं कर्म तत् प्रणश्यति भारत॥९०॥

O king of kings, O foremost of monarchs, bathing in these hoof-marks, O descendants of Bharata, whatever sin is committed is all destroyed.

ततो गृध्रवटं गच्छेत् स्थानं देवस्यधीमतः।

स्नायीत भस्मना तत्र अभिगम्य वृषध्वजम्॥९१॥

Then one should go to Gridhravata which is the region of the god, the wielder of trident. Going to Vrishadhvaja (Shiva), one should rub his body with ashes.

ब्राह्मणेन भवेच्छीर्णं व्रतं द्वादशवार्षिकम्।

इतरेषां तु वर्णानां सर्वपापं प्रणश्यति॥९२॥

If he is a Brahmana, he will obtain the fruit of observing twelve years vows and if he is of other castes, all his sins will be destroyed.

उद्यन्तं च ततो गच्छेत् पर्वतं गीतनादितम्।

सावित्र्यास्तु पदं तत्र दृश्यते भरतर्षभ॥९३॥

O best of the Bharata race, one should then go to Udyanta mountain resounding with melodious notes. The foot-prints of Savitri are still to be seen there.

तत्र संध्यामुपासीत ब्राह्मणः संशितव्रतः।

तेन हुपास्ता भवति संध्या द्वादशवार्षिकी॥९४॥

The Brahmana of rigid vows who recites his Sandhya (prayers) there but once obtains the merit of reciting Sandhya for twelve years.

योनिद्वारं च तत्रैव विश्रुतं भरतर्षभ।

तत्राभिगम्य मुच्येत पुरुषो योनिसंकटात्॥९५॥

O best of the Bharata race, there is the Tirtha known by the name of Yonidvara. Going there a man is freed from the pain of rebirth.

कृष्णशुल्कावुभौ पक्षौ गयायां यो वसेन्नरः।

पुनात्यासप्तमं राजन् कुलं नास्त्यत्र संशयः॥१६॥

O king, the man who lives at Gaya during both the white and the black fortnight, no doubt sanctifies the seven generations of his race upwards and downwards.

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्।

यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥१७॥

One should desire for many sons, so that one may go to Gaya or perform Ashvamedha or offer a Nila bull.

ततः फल्गुं व्रजेद् राजस्तीर्थसेवी नराधिप।

अश्वमेधमवाप्नोति सिद्धिं च महतीं व्रजेत्॥१८॥

O king, O ruler of men, the pilgrim should then go to Falgu; he obtains the fruits of Ashvamedha (sacrifice) and attains to great success.

ततो गच्छेत् राजेन्द्रधर्मप्रस्थं समाहितः।

तत्रधर्मो महाराज नित्यमास्ते युधिष्ठिर॥१९॥

O king of kings, one should then go with concentrated mind to Dharmaprastha. O great king ever steady in war, Dharma is always present there.

तत्र कूपोदकं कृत्वा तेन स्नातः शुचिस्तथा।

पितृन् देवांस्तु संतर्प्य मुक्तपापो दिवं व्रजेत्॥२०॥

Drinking there the water of the well and purifying one's self there by a bath and also offering oblations to the Pitris and the celestials, one, being cleansed of his sins, goes to heaven.

मतङ्गस्याश्रमस्तत्र महर्षेर्भावितात्मनः।

तं प्रविश्याश्रमं श्रीमच्छ्रमशोकविनाशनम्॥२१॥

गवामयनयज्ञस्य फलं प्राप्नोति मानवः।

धर्मं तत्राभिसंस्पृश्य वाजिमेधमवाप्नुयात्॥२२॥

There is the hermitage of Matanga the Rishi of controlled passions. By entering that charming hermitage which is capable of destroying all griefs and sorrows. A man obtains the fruits of the Gavamayana (sacrifice). By touching (the image of) Dharma there, one obtains the fruits of Ashvamedha sacrifice.

ततो गच्छेत् राजेन्द्र ब्रह्मस्थानमनुत्तमम्।

तत्राभिगम्य राजेन्द्र ब्रह्माणं पुरुषर्षभ॥२३॥

राजसूयाश्वमेधाभ्यां फलं विन्दति मानवः।

O king of kings, one should then go to the excellent region of Brahma. O king, going there by that foremost of Purushas, Brahma. A man obtains the fruits of Rajasuya and Ashvamedha sacrifices.

ततो राजगृहं गच्छेत् तीर्थसेवी नराधिप॥२४॥

उपस्पृश्य ततस्तत्र कक्षीवानिव मोदते।

यक्षिण्या नैत्यकं तत्र प्राश्नीत पुरुषः शुचिः॥२५॥

यक्षिण्यास्तु प्रसादेन मुच्यते ब्रह्महत्याया।

O ruler of men, the pilgrim should then go to Rajagriha. Bathing there one rejoices (in heaven) like (the Rishi) Kakshivan. A man with purity should take there the offerings daily made to Yakshini. Through the favour of Yakshini one is cleansed of the sin of even killing a Brahmana.

मणिनागं ततो गत्वा गोसहस्रफलं लभेत्॥२६॥

There going to Maninaga one obtains the fruits of giving away one thousand kine.

तैथिकं भुञ्जते यस्तु मणिनागस्य भारत।

दष्टस्याशीविषेणापि न तस्य क्रमते विषम्॥२७॥

तत्रोष्य रजनीमेकां गोसहस्रफलं लभेत्।

O descendant of Bharata, he who eats anything belonging to that Tirtha does not die even if he is bitten by a venomous snake. Living there for one night, the fruits of giving away one thousand kine.

ततो गच्छेत् ब्रह्मर्षेर्गीतमस्य वनं प्रियम्॥२८॥

अहल्याया हृदे स्नात्वा व्रजेत् परमां गतिम्।

अभिगम्याश्रमं राजन् विन्दते श्रियमात्मनः॥२९॥

Then one should go to the charming forest of the Brahmarshi Gautama. Bathing in the lake Ahalya one attains to most excellent state; attaining to Sree, O king, one obtains best prosperity.

तत्रोदपानंधर्मज्ञ त्रिषु लोकेषु विश्रुतम्।

तत्राभिवेकं कृत्वा तु वाजिमेधमवाप्नुयात्॥३०॥

O virtuous man, there is a well celebrated all over the three worlds. Bathing there one obtains the fruits of Vajapeya (sacrifice).

जनकस्य तु राजर्षेः कूपस्त्रिदशपूजितः।

तत्राभिषेकं कृत्वा तु विष्णुलोकमवाप्नुयात्॥१११॥

There is (another) well sacred to the royal sage Janaka worshipped by the celestials. Bathing there one goes to the region of Vishnu.

ततो विनशनं गच्छेत् सर्वपापप्रमोचनम्।

वाजपेयमवाप्नोति सोमलोकं च गच्छति॥११२॥

Then one should go to Vinashana which destroys all sins. He obtains the fruits of Vajapeya (sacrifice) and goes to the region of Soma.

गण्डकीं तु समासाद्य सर्वतीर्थजलोद्भवाम्।

वाजपेयमवाप्नोति सूर्यलोकं च गच्छति॥११३॥

Going then to Gandaki which was produced by the water of all Tirthas, one obtains the fruits of Vajapeya (sacrifice) and goes to the region of Surya.

ततो विशल्यामासाद्य नदीं त्रैलोक्यविश्रुताम्।

अग्निष्टोममवाप्नोति स्वर्गलोकं च गच्छति॥११४॥

Then going to the river Vishalya, celebrated over the three worlds, one obtains the fruits of Agnishtoma sacrifice and goes to the celestials region.

ततोऽधिवङ्गधर्मज्ञं समाविश्य तपोवनम्।

गुह्यकेशु महाराज मौदते नात्र संशयः॥११५॥

O virtuous man, than going to the forest of the ascetics called Adhivanga. O great king, one rejoices without doubt among the Guhyakas.

कम्पनां तु समासाद्य नदीं सिद्धनिषेविताम्।

पुण्डरीकमवाप्नोति स्वर्गलोकं च गच्छति॥११६॥

Then going to the river named Kampana frequented by the Siddhas one obtains the fruits of Pundarika sacrifice and goes to the celestials region.

अथ माहेश्वरीधारां समासाद्य धराधिप।

अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत्॥११७॥

O ruler of earth, then going to the stream, called Maheshvari, one obtains the fruits of Ashvamedha (sacrifice) and saves his own race.

दिवौकसां पुष्करिणीं समासाद्य नराधिप।

न दुर्गतिमवाप्नोति वाजिमेधं च विन्दति॥११८॥

O ruler of men, going to the tank, of the celestials, one never meets with any calamity; he obtains the fruits of Ashvamedha sacrifice.

अथ सोमपदं गच्छेद् ब्रह्मचारी समाहितः।

माहेश्वरपदे स्नात्वा वाजिमेधफलं लभेत्॥११९॥

Then one should go with concentrated mind and with Brahmacharya life to Somapada. Bathing in Maheshvara pada, one obtains the fruits of Ashvamedha sacrifice.

तत्र कोटिस्तु तीर्थानां विश्रुता भरतर्षभ।

कूर्मरूपेण राजेन्द्र ह्यसुरेण दुरात्मना॥१२०॥

ह्रियमाणा हता राजन् विष्णुना प्रभविष्णुना।

तत्राभिषेकं कुर्वीत तीर्थकोट्यां युधिष्ठिर॥१२१॥

पुण्डरीकमवाप्नोति विष्णुलोकं च गच्छति।

O best of the Bharata race, it is well-known there is in that Tirtha, ten millions of Tirthas. O king of kings, a wicked-minded Asura in the form of a tortoise, was stealing it away, when, O king, it was recovered from him by Vishnu. O hero steady in war, bathing in that Tirtha. One obtains the fruits of Pundarika (sacrifice) and goes to the region of Vishnu.

ततो गच्छेत् राजेन्द्र स्थानं नारायणस्य च॥१२२॥

सदा संनिहितो यत्र विष्णुर्वसति भारता।

यत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः॥१२३॥

आदित्य वसवो रुद्रा जनार्दनमुपासते।

शालग्रम इति ख्यातो विष्णुरद्भुतकर्मकः॥१२४॥

O king of kings, one should then go to the region of Narayana, O descendant of Bharata, near which Vishnu always dwells. There Brahma and other celestials, the ascetic Rishis, the Adityas, the Vasus and the Rudras adore Janardana (Krishna). (In that Tirtha) Vishnu of wonderful deeds has become known as Shaligrama.

अभिगम्य त्रिलोकेशं वरदं विष्णुमव्ययम्।

अश्वमेधमवाप्नोति विष्णुलोकं च गच्छति॥१२५॥

Going to the lord of the three worlds, the giver of boons, the eternal Vishnu, one obtains

the fruits of Ashvamedha and goes to the region of Vishnu.

तत्रोदपानंधर्मज्ञ सर्वपापप्रमोचनम्।

समुद्रास्तत्र चत्वारः कूपे संनिहिताः सदा॥१२६॥

O virtuous man, there is a well which is capable of destroying all sins; in that well four seas always dwell.

तत्रोपस्पृश्य राजेन्द्र न दुर्गतिमवाप्नुयात्।

अभिगम्य महादेवं वरदं रुद्रमव्ययम्॥१२७॥

विराजति यथा सोमो मेघैर्मुक्तो नराधिप।

जातिस्मरमुपस्पृश्य शुचिः प्रयतमानसः॥१२८॥

O king of kings, bathing in it, one does not meet with any calamity; going to the giver of boons, the great god, the eternal Rudra, where, O king, he always dwells, one shines like the moon emerged from the clouds. Bathing in Jatismara with subdued mind and with purity.

जातिस्मरत्वमाप्नोति स्नात्वा तत्र न संशयः।

माहेश्वरपुरं गत्वा अर्चयित्वा वृषध्वजम्॥१२९॥

ईप्सिताल्लभते कामानुपवासान्न संशयः।

ततस्तु वामनं गत्वा सर्वपापप्रमोचनम्॥१३०॥

अभिगम्य हरिं देवं न दुर्गतिमवाप्नुयात्।

कुशिकास्याश्रमं गच्छेत् सर्वपापप्रमोचनम्॥१३१॥

One obtains without doubt the recollections of his former life by his bath there. Going to Maheshvarpura and worshipping Vrishadhvaaja (Shiva). One obtains without doubt the fulfillment of his desire by fasting (in that Tirtha). Then going to Vamana which destroys all sins and going to the deity Hari one never meets with any calamity. Then one should go to the hermitage called Kushika, which is capable of destroying all sins.

कौशिकीं तत्र गच्छेत् महापापप्रणाशिनीम्।

राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः॥१३२॥

Then going there to Kaushiki which destroys the greatest of sins, a man obtains the fruits of Rajasuya sacrifice.

ततो गच्छेत् राजेन्द्र चम्पकारण्यमुत्तमम्।

तत्रोष्य रजनीमेकां गोसहस्रफलं लभेत्॥१३३॥

O king of kings, one should then go to the excellent forest called Champaka. Living there

for one night one obtains the fruits of giving away one thousand kine.

अथ ज्येष्ठिमासाद्य तीर्थं परमदुर्लभम्।

तत्रोष्य रजनीमेकां गोसहस्रफलं लभेत्॥१३४॥

Then going to the inaccessible Tirtha, called Jyeshthila and living there for one night one obtains the fruits of giving away one thousand kine.

तत्र विश्वेश्वरं दृष्ट्वा देव्या सह महाद्युतिम्।

मित्रावरुणयोर्लोकानाप्नोति पुरुषर्षभा॥१३५॥

त्रिरात्रोपोषितस्तत्र अग्निष्टोमफलं लभेत्।

O foremost of men, seeing there the lord of the universe with his goddess of great effulgence, one goes to the region of Mitravaruna. Fasting there for three nights one obtains the fruits of Agnishtoma sacrifice.

कन्यासंवेद्यमासाद्य नियतो नियताशनः॥१३६॥

मनोः प्रजापतेर्लोकानाप्नोति पुरुषर्षभा।

कन्यायां ये प्रयच्छन्ति दानमण्वपि भारता॥१३७॥

तदक्षय्यमिति प्राहुर्ऋषयः संशितव्रताः।

Going to Kanyasamveda with regulated diet and subdued soul. O foremost of men, one goes to the region of Manu, the lord of creation. O descendant of Bharata, whatever is given away (in charity) at (the Tirtha, named) Kanya, the Rishis of rigid vows say, becomes everlasting.

निश्चिरां च समासाद्य त्रिषु लोकेषु विश्रुताम्॥१३८॥

अश्वमेधमवाप्नोति विष्णुलोकं च गच्छति।

ये तु दानं प्रयच्छन्ति निश्चिरासंगमे नराः॥१३९॥

ते यान्ति नरशार्दूल शक्रलोकमनामयम्।

तत्राश्रमो वसिष्ठस्य त्रिषु लोकेषु विश्रुतः॥१४०॥

Going to Nischira which is celebrated all over the three worlds, one obtains the fruits of Ashvamedha sacrifice and goes to the region of Vishnu. The man, who gives away in charity at the confluence of Nischira. O foremost of men, goes to the blessed region of Brahma. There is the hermitage of Vasishtha, celebrated all over the world.

तत्राभिषेकं कुर्वाणो वाजपेयमवाप्नुयात्।

देवकूटं समासाद्य ब्रह्मर्षिगणसेवितम्॥१४१॥

अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत्।

Bathing there one obtains the fruits of Vajapeya sacrifice. Going to Devakuta, frequented by the celestials Rishis, one obtains the fruit of Ashvamedha (sacrifice) and saves his race.

ततो गच्छेत् राजेन्द्र कौशिकस्य मुनेर्हृदम्॥१४२॥

यत्र सिद्धिं परां प्राप्तो विश्वामित्रोऽथ कौशिकः।

तत्र मासं वसेद् वीर कौशिक्यां भरतर्षभा॥१४३॥

O king of kings, one should then go to the lake of the Rishi Kaushika, where in days of yore Kaushika's son Vishvamitra obtained success (in asceticism). O best of the Bharata race, the hero who lives at Kaushika for one month.

अश्वमेधस्य यत् पुण्यं तन्मासेनाधिगच्छति।

सर्वतीर्थवरे चैव यो वसेत् महाहृदे॥१४४॥

न दुर्गतिमवाप्नोति विन्देद् बहु सुवर्णकम्।

Obtains in one month without doubt the virtue which is the fruit of Ashvamedha (sacrifice). He who lives in that foremost of all Tirthas, called Mahahrada. Never meets with any calamity and obtains the fruits of giving away much gold.

कुमारमभिगम्याथ वीराश्रमनिवासिनम्॥१४५॥

अश्वमेधमवाप्नोति नरो नास्त्यत्र संशयः।

Seeing Kumara (Kartikeya) who lives in Virasrama, a man obtains without doubt the fruits of Ashvamedha sacrifice.

अग्निधारां समासाद्य त्रिषु लोकेषु विश्रुताम्॥१४६॥

तत्राभिषेकं कुर्वाणो ह्यग्निष्टोममवाप्नुयात्।

Going then to Agnidhara, celebrated all over the three worlds and bathing there, one obtains the fruits of Agnishtoma sacrifice.

अधिगम्य महादेवं वरदं विष्णुमव्ययम्॥१४७॥

Going to the great god, the giver of boons, the eternal Vishnu.

पितामहसरो गत्वा शैलराजसमीपतः।

तत्राभिषेकं कुर्वाणो ह्यग्निष्टोममवाप्नुयात्॥१४८॥

And going to the tank, sacred to the Grandsire (Brahma) (situate) near the king of mountains and bathing there, one obtains the fruits of Agnishtoma sacrifice.

पितामहस्य सरसः प्रसृता लोकपावनी।

कुमारधारा तत्रैव त्रिषु लोकेषु विश्रुता॥१४९॥

Issuing from the Grandsire's tank, that holds the sanctifying (stream) Kumaradhara celebrated all over the three worlds.

यत्र स्नात्वा कृतार्थोऽस्मीत्यात्मानमवगच्छति।

षष्ठकालोपवासेन मुच्यते ब्रह्महत्या॥१५०॥

And bathing there one considers in his mind that all his desires are fulfilled. Fasting for six days, one is cleansed of the sin of even killing a Brahmana.

ततो गच्छेत्तर्धर्मज्ञ तीर्थसेवनतत्परः।

शिखरं वै महादेव्या गौर्यास्त्रैलोक्यविश्रुतम्॥१५१॥

O virtuous man, the pilgrim should then go to the peak of the great goddess Gauri, celebrated all over the world.

समारुह्य नश्चेष्ट स्तनकुण्डेषु संविशेत्।

स्तनकुण्डमुपस्पृश्य वाजपेयफलं लभेत्॥१५२॥

O foremost of men, ascending it one should go to Stanakunda Bathing in Stanakunda, one obtains the fruits of Vajapeya (sacrifice).

तत्राभिषेकं कुर्वाणः पितृदेवाचने रतः।

हयमेधमवाप्नोति शक्रलोकं च गच्छति॥१५३॥

Bathing there and worshipping the Pitris and the celestials one obtains the fruits of Ashvamedha (sacrifice) and goes to the region of Sakra (Indra).

ताम्रारुणं समासाद्य ब्रह्मचारी समाहितः।

अश्वमेधमवाप्नोति ब्रह्मलोकं च गच्छति॥१५४॥

Then going to the well, called Tamraruna, frequented by the celestials, O ruler of men, one obtains the virtue that is the fruit of a man-sacrifice.

नन्दिन्यां च समासाद्य कूपं देवनिषेवितम्।

नरमेधस्य यत् पुण्यं तदाप्नोति नराधिप॥१५५॥

O best of kings! then going to the well of celestials in the Nandini tirtha, one gets the fruit equal to the Narmedha sacrifice.

कालिकासंगमे स्नात्वा कौशिक्यरुणयोगतः।

त्रिरात्रोपोषितो राजन् सर्वपापैः प्रमुच्यते॥१५६॥

Bathing at the confluence of the Kalika and the Kaushika and the Aruna and fasting there for three nights, a learned man is cleared of all his sins.

उर्वशीतीर्थमासाद्य ततः सोमाश्रमं बुधः।

कुम्भकर्णाश्रमं गत्वा पूज्यते भुवि मानवः॥१५७॥

Going to the Tirtha called Urvashi and then to Somasrama and bathing at Kumbhakarnasrama a wise man becomes adored on earth.

कोकामुखमुपस्पृश्य ब्रह्मचारी यतव्रतः।

जातिस्मरत्वमाप्नोति दृष्टमेतत् पुरातनैः॥१५८॥

Bathing in Kokamukha with Brahmacharya life and well observed vows, it is seen in the Puranas, one obtains the recollection of his former births.

प्राङ्नदीं च समासाद्य कृतात्मा भवति द्विजः।

सर्वपापविशुद्धात्मा शक्रलोकं च गच्छति॥१५९॥

Going to Prangnadi, a twice-born becomes successful in his wishes and his soul being purified and sins being all destroyed he goes to the region of Shakra (Indra).

ऋषभद्वीपमासाद्य मेध्यं क्रौञ्चनिषूदनम्।

सरस्वत्यामुपस्पृश्य विमानस्थो विराजते॥१६०॥

Going then to the island called Rishabha and Kraunchanishudana which destroys all sins and bathing in the Sarasvati one blazes forth in heaven.

औदालकं महाराज तीर्थं मुनिनिषेवितम्।

तत्राभिषेकं कृत्वा वै सर्वपापैः प्रमुच्यते॥१६१॥

O great king, bathing then in the Tirtha, called Auddalaka, frequented by the Rishis one is cleansed of all his sins.

धर्मतीर्थं समासाद्य पुण्यं ब्रह्मर्षिसेवितम्।

वाजपेयमवाप्नोति विमानस्थश्च पूज्यते॥१६२॥

Going then to the sacred Dharma Tirtha, frequented by the Brahmarshis, one obtains the fruits of Vajapeya (sacrifice) and becomes adored in heaven.

CHAPTER 85

(TIRTHAYATRA PARVA)-Continued

Description of Pulastya Tirtha

पुलस्त्य उवाच

अथ संध्यां समासाद्य संवेद्यं तीर्थमुत्तमम्।

उपस्पृश्य नरो विद्यां लभते नात्र संशयः॥१॥

Pulastya said :

Then going to the excellent Tirtha called Samveda in the evening and bathing there, a man obtains without doubt great learning.

रामस्य च प्रभावेण तीर्थं राजन् कृतं पुरा।

तल्लौहित्यं समासाद्य विन्याद् बहु सुवर्णकम्॥२॥

O king, going then to Tollouhitya, Tirtha created in the days of yore by the prowess of Rama, one obtains the fruits of giving away much gold.

करतोयां समासाद्य त्रिरात्रोपोषितो नरः।

अश्वमेधमवाप्नोति प्रजापतिकृतो विधिः॥३॥

Going to the Karatoya and fasting there for three nights, a man obtains the fruits of Ashvamedha, this is the injunction of the lord of creation.

गङ्गायास्तत्र राजेन्द्र सागरस्य च संगमे।

अश्वमेधं दशगुणं प्रवदन्ति मनीषिणः॥४॥

O king of kings, it has been said by the wise men that he who goes to the place where the Ganges has joined the sea, one obtains ten times the merit of Ashvamedha sacrifice.

गङ्गायास्त्वपरं पारं प्राप्य यः स्नाति मानवः।

त्रिरात्रमुषितो राजन् सर्वपापैः प्रमुच्यते॥५॥

O king, going to the opposite bank of the Ganges and living there for three nights, one is cleansed of all his sins.

ततो वैतरणीं गच्छेत् सर्वपापप्रमोचनीम्।

विरजं तीर्थमासाद्य विराजति यथा शशी॥६॥

Then one should go to Vaitarini, which destroys all sins. Going then to the Tirtha, called Viraja, one shines like the moon.

प्रतरेच्य कुलं पुण्यं सर्वपापं व्यपोहति।

गोसहस्रफलं लब्ध्वा पुनाति स्वकुलं नरः॥७॥

Sanctifying his own race, he is cleansed of all his sins. Receiving the fruits of giving away one thousand kine, a man sanctifies his race.

शोणस्य ज्योतिरथ्यायाः संगमे नियतः शुचिः।

तर्पयित्वा पितृन् देवानग्निष्टोमफलं लभेत्॥८॥

Living with purity at the confluence of the Shona and the Jyotirathi and offering oblations to the Pitris and the celestials, one obtains the fruits of Agnishtoma sacrifice.

शोणस्य नर्मदायाश्च प्रभवे कुरुनन्दन।

वंशगुल्म उपस्पृश्य वाजिमेघफलं लभेत्॥१॥

O descendant of Kuru, bathing in Vanshagulma which is the source of the Shona and the Narmada one obtains the fruits of Ashvamedha sacrifice.

ऋषभं तीर्थमासाद्य कोसलायां नराधिप।

वाजपेयमवाप्नोति त्रिरात्रोपोषितो नरः॥१०॥

गोसहस्रफलं विन्द्यात् कुलं चैव समुद्धरेत्।

O ruler of men, going to the Tirtha, called Rishabha in Kosala and fasting there for three nights, a man obtains the fruits of Vajapeya sacrifice. He obtains the fruits of giving away one thousand kine and saves his race.

कोसलां तु समासाद्य कालतीर्थमुपस्पृशेत्॥११॥

वृषभैकादशफलं लभते नात्र संशयः।

पुष्पवत्यामुपस्पृश्य त्रिरात्रोपोषितो नरः॥१२॥

गोसहस्रफलं लब्ध्वा पुनाति स्वकुलं नृप।

Going to Kosala and bathing in the Tirtha called Kala. One obtains without doubt the fruits of giving away eleven bulls. Bathing at Pushpavati and fasting there for three nights, a man, receiving the fruits of giving away one thousand kine, sanctifies his race.

ततो बदरिकातीर्थं स्नात्वा भरतसत्तम॥१३॥

दीर्घमायुरवाप्नोति स्वर्गलोकं च गच्छति।

O best of the Bharata race, then bathing in the Tirtha called Badarika, one obtains long life and goes to the celestials region.

अथ चम्पां समासाद्य भागीरथ्यां कृतोदकः॥१४॥

दण्डाख्यमभिगम्यैव गोसहस्रफलं लभेत्।

Going then to Champa and offering oblations in Bhagirathi and going to Danda Tirtha, one obtains the fruits of giving away one thousand kine.

लपेटिकां ततो गच्छेत् पुण्यां पुण्योपशोभिताम्॥१५॥

वाजपेयमवाप्नोति देवैः सर्वैश्च पूज्यते।

Then one should go to the sacred Lapetika graced by the presence of the virtuous. One obtains the fruits of Vajapeya sacrifice and becomes adored by the celestials.

ततो महेन्द्रमासाद्य जामदग्न्यनिषेवितम्॥१६॥

रामतीर्थे नरः स्नात्वा अश्वमेघफलं लभेत्।

Then going to Mahendra, frequented by the son of Jamadagni and bathing at the Rama Tirtha, a man obtains the fruits of Ashvamedha sacrifice.

मतङ्गस्य तु केदारस्तत्रैव कुरुनन्दन॥१७॥

तत्र स्नात्वा कुरुश्रेष्ठ गोसहस्रफलं लभेत्।

O descendant of Kuru, there is Matanga's Tirtha called Kedara, bathing there one obtains the fruits of giving away one thousand kine.

श्रीपर्वतं समासाद्य नदीतीरमुपस्पृशेत्॥१८॥

अश्वमेघमवाप्नोति पूजयित्वा वृषध्वजम्।

Going to the mountain, called Sri, one should bathe in the river. Worshipping Vrishadhvaaja, a (Shiva) one obtains the fruits of Ashvamedha sacrifice.

श्रीपर्वते महादेवो देव्या सह महाद्युतिः॥१९॥

न्यवसत् परमप्रीतो ब्रह्मा च त्रिदशैः सह।

तत्र देवहृदे स्नात्वा शुचिः प्रयतमानसः॥२०॥

अश्वमेघमवाप्नोति परां सिद्धिं च गच्छति।

ऋषभं पर्वतं गत्वा पाण्ड्ये दैवतपूजितम्।

वाजपेयमवाप्नोति नाकपृष्ठे च मोदते॥२१॥

The greatly effulgent Mahadeva lives with his wife on the Sri mountain. There dwell also with great pleasure Brahma and the celestials. Then bathing in the Devahrada with purity and subdued mind, one obtains the fruits of Ashvamedha and attains to the highest state. Going to the Rishabha mountain in Pandya adored by the celestials, one obtains the fruits of Vajapeya (sacrifice) and rejoices in heaven.

ततो गच्छेत् कावेरीं वृतामप्सरसां गणैः।

तत्र स्नात्वा नरो राजन् गोसहस्रफलं लभेत्॥२२॥

Then one should go to Kaveri, surrounded by the Apsaras. O king, bathing there a man obtains the fruits of giving away one thousand kine.

ततस्तीरे समुद्रस्य कन्यातीर्थमुपस्पृशेत्।

तत्रोपस्पृश्य राजेन्द्र सर्वपापैः प्रमुच्यते॥२३॥

Then one should bathe in the Tirtha called Kanya on the sea coast. O king of kings, bathing there one is cleansed of all his sins.

अथ गोकर्णमासाद्य त्रिषु लोकेषु विश्रुतम्।
 समुद्रमध्ये राजेन्द्र सर्वलोकनमस्कृतम्॥२४॥
 यत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः।
 भूतयक्षपिशाचाश्च किंनराः समहोरगाः॥२५॥
 सिद्धचारणगन्धर्वमानुषाः पन्नगास्तथा।
 सरितः सागराः शैला उपासन्त उमापतिम्॥२६॥

The going to Gokarna, celebrated all over the three worlds and, O king of kings, which is situated in the midst of the ocean and is revered by all the worlds. Where Brahma and other celestials, the ascetic Rishis, the Bhutas, the Yakshas, the Kinnaras, the great Nagas, the Siddhas, the Charanas, the Gandharvas, the men, the snakes, the rivers, the seas and the hills, worship the lord of Uma.

तत्रेशानं समभ्यर्च्य त्रिरात्रोपोषितो नरः।

अश्वमेधमवाप्नोति गाणपत्यं च विन्दति॥२७॥

Worshipping there Ishana and fasting for three nights, a man obtains the fruits of Ashvamedha sacrifice and attains to the state of Ganapatya.

उष्य द्वादशरात्रं तु पूतात्मा च भवेन्नरः।

तत एव च गायत्र्याः स्थानं त्रैलोक्यपूजितम्॥२८॥

Living there for twelve nights a man becomes purified in his soul. Then one should go to the region of *Gayatri* adored by all the three worlds.

त्रिरात्रमुषितस्तत्र गोसहस्रफलं लभेत्।

निदर्शनं च प्रत्यक्षं ब्राह्मणानां नराधिप॥२९॥

Living there for three nights, one obtains the fruits of giving away one thousand kine. O ruler of men, a strange phenomenon as regards Brahmanas is seen there.

गायत्रीं पठते यस्तु योनिसंकरजस्तथा।

गाथा च गाथिका चापि तस्य सम्पद्यते नृपा॥३०॥

O king, if a Brahmana whether born of a Brahmana woman or of a woman of any other caste, recites *Gayatri* there, his recitation becomes rhythmical and musical.

अब्राह्मणस्य सावित्रीं पठतस्तु प्रणश्यति।

संवर्तस्य तु विप्रर्वेर्वापीमासाद्य दुर्लभाम्॥३१॥

रूपस्य भागी भवति सुभगश्च प्रजापते।

A man who is not a Brahmana cannot properly recite it at all. Going then to the inaccessible tank of the Brahmana Rishi Samvarta, one obtains personal beauty and great prosperity.

ततो वेणां समासाद्य त्रिरात्रोपोषितो नरः॥३२॥

मयूरहंससंयुक्तं विमानं लभते नरः।

Then going to Vena one should offer oblations to the Pitris and the celestials. (By doing this) a man obtains a car drawn by peacocks and cranes.

ततो गोदावरीं प्राप्य नित्यं सिद्धनिषेविताम्॥३३॥

गवां मेधमवाप्नोति वासुकेर्लोकमुत्तमम्।

वेणायाः संगमे स्नात्वा वाजिमेधफलं लभेत्॥३४॥

Then going to the Godavari, always frequented by the Siddhas. One obtains the fruits of a cow-sacrifice and goes to the excellent region of Vasuki. Bathing at the confluence of Vena one obtains the fruits of Vajapeya sacrifice.

वरदासंगमे स्नात्वा गोसहस्रफलं लभेत्।

ब्रह्मस्थानं समासाद्य त्रिरात्रोपोषितो नरः॥३५॥

गोसहस्रफलं विन्द्यात् स्वर्गलोकं च गच्छति।

Bathing at the confluence of Varada one obtains the fruits of giving away one thousand kine. Going to Brahmathana and living there for three nights a man. Obtains the fruits of giving away one thousand kine and goes to the celestials region.

कुशप्लवनमासाद्य ब्रह्मचारी समाहितः॥३६॥

त्रिरात्रमुषितः स्नात्वा अश्वमेधफलं लभेत्।

Going to Kushaplavana with concentrated mind and with Brahmacharya life. And fasting there for three nights and bathing there, one obtains the fruits of Ashvamedha sacrifice.

ततो देवहृदेऽरण्ये कृष्णवेणाजलोद्भवे॥३७॥

जातिस्मरहृदे स्नात्वा भवेज्जातिस्मरो नरः।

Then bathing in the charming Devahrada supplied with water by Krishna Vena. And also bathing in the Jatismarahrada, a man obtains the recollection of his former births.

यत्र क्रतुशतैरिष्टा देवराजो दिवं गतः॥३८॥

अग्निष्टोमफलं विन्द्याद् गमनादेव भारता

सर्वदेवहृदे स्नात्वा गोसहस्रफलं लभेत्॥३९॥

Here the king of the celestials performed one hundred sacrifices and went to heaven. O descendant of Bharata, one obtains the fruits of Agnishtoma by simply going here. Bathing in the Sarvadevahrada, one obtains the fruits of giving away one thousand kine.

ततो वापीं महापुण्यं पयोष्णीं सरितां वराम्।

पितृदेवार्चनरतो गोसहस्रफलं लभेत्॥४०॥

Then going to that best of water, that lake, called Payoshni and worshipping the Pitris and the celestials, one obtains the fruits of giving away one thousand kine.

दण्डकारण्यमासाद्य पुण्यं राजन्नुपस्पृशेत्।

गोसहस्रफलं तस्य स्नातमात्रस्य भारता॥४१॥

O descendant of Bharata, O king going to the sacred Dandakas forest, one should bathe there. One obtains the fruits of giving away (in charity) as soon as one bathes there.

शरभङ्गाश्रमं गत्वा शुकस्य च महात्मनः।

न दुर्गतिमवाप्नोति पुनाति च कुलं नरः॥४२॥

Going to the hermitage called Sharbhanga of the high-souled Shukra, a man never meets with any calamity and sanctifies his race.

ततः शूर्पारकं गच्छेज्जामदग्न्यनिषेवितम्।

रामतीर्थे नरः स्नात्वा विन्द्याद् बहुसुवर्णकम्॥४३॥

Then one should go to Surparka frequented by the son of Jamadagni. Then bathing in that Rama-Tirtha a man obtains the fruits of giving away much gold.

सप्तगोदावरे स्नात्वा नियतो नियताशनः।

महत् पुण्यमवाप्नोति देवलोकं च गच्छति॥४४॥

Bathing in the Sapta Godavari with regulated diet and subdued soul, one obtains great virtue and goes to the celestials region.

ततो देवपथं गत्वा नियतो नियताशनः।

देवसत्रस्य यत् पुण्यं तदेवाप्नोति मानवः॥४५॥

Then going to the Devapatha with regulated diet and subdued soul, a man obtains the merit that is the fruit of Deva sacrifice.

तुङ्गकारण्यमासाद्य ब्रह्मचारी जितेन्द्रियः।

वेदानध्यापयत् तत्र ऋषिः सारस्वतः पुरा॥४६॥

Going to Tungakaranya with passions under control and with Brahmacharya life, where in the days of yore, Rishi Sarasvta taught the Vedas to the ascetics.

तत्र वेदेषु नष्टेषु मुनेरङ्गिरसः सुतः।

ऋषीणामुत्तरीयेषु सूपविष्टो यथासुखम्॥४७॥

There when the Vedas were lost, the son of Rishi Angirasa, sitting comfortably on the upper garments of the Rishis.

ओङ्कारेण यथान्यायं सम्यगुच्चारितेन ह।

येन यत् पूर्वमभ्यस्तं तत् सर्वं समुपस्थितम्॥४८॥

Pronounced distinctly and with emphasis the word Om. At this, the ascetics again recollected all that they had learnt before.

ऋषयस्तत्र देवाश्च वरुणोऽग्निः प्रजापतिः।

हरिर्नारायणस्तत्र महादेवस्तथैव च॥४९॥

There the Rishis, the Devas, Varuna, Agni, Prajapati, Hari, Narayana and also Mahadeva.

पितामहश्च भगवान् देवैः सह महाद्युतिः।

भृगुं नियोजयामास याजनार्थं महाद्युतिम्॥५०॥

And the exalted and the greatly effulgent Grandsire, with the celestials appointed the greatly effulgent Bhrigu to perform their sacrifice.

ततः स चक्रे भगवानृषीणां विधिवत् तदा।

सर्वेषां पुनराधानं विधिदृष्टेन कर्मणा॥५१॥

आज्यभागेन तत्राग्निं तर्पयित्वा यथाविधि।

देवाः स्वभवनं याता ऋषयश्च यथाक्रमम्॥५२॥

तदरण्यं प्रविष्टस्य तुङ्गकं राजसत्तम्।

पापं प्रणश्यत्यखिलं स्त्रियो वा पुरुषस्य वा॥५३॥

Gratifying Agni with libations of ghee poured according to the ordinance, the high-souled Bhrigu once more performed the Agnidhyana sacrifice for all those Rishis. After which both they and the celestials went away to their respective homes one after another. O foremost of kings, he who enters the forest of Tungaka, whether male or female, is cleansed of all his sins.

तत्र मासं वसेद्भीरो नियतो नियताशनः।

ब्रह्मलोकं व्रजेद् राजन् कुलं चैव समुद्धरेत्॥५४॥

O hero, there in that Tirtha one should live for a month with regulated diet and subdued soul.

मेधाविकं समासाद्य पितृन् देवांश्च तर्पयेत्।

अनिष्टोममवाप्नोति स्मृतिं मेधां च विन्दति॥५५॥

Going then to Medhavika, one should offer oblations to the Pitris and the celestials. By doing this, one obtains the fruits of Agnishtoma (sacrifices) and also obtains memory and intellect.

अत्र कालञ्जरं नाम पर्वतं लोकविश्रुतम्।

तत्र देवहृदे स्नात्वा गोसहस्रफलं लभेत्॥५६॥

There in that Tirtha is the celebrated mountain called Kalanjara. Bathing in the celestials lake there, one obtains the fruits of giving away one thousand kine.

योः स्नातः साधयेत् तत्र गिरौ कालञ्जरे नृप।

स्वर्गलोके महीयेत नरो नास्त्यत्र संशयः॥५७॥

O king, he who after a bath offers there oblations to the Pitris and the celestials is without doubt adored in heaven.

ततो गिरिवरश्रेष्ठे चित्रकूटे विशाम्यते।

मन्दाकिनीं समासाद्य सर्वपापप्रणाशिनीम्॥५८॥

तत्राभिषेकं कुर्वाणः पितृदेवार्चने रतः।

अश्वमेधमवाप्नोति गतिं च परमां ब्रजेत्॥५९॥

-O king, going then to the river Mandakini which destroys sins and which is on that best of mountain called Chitrakuta, he who bathes there and worships the Pitris and the celestials obtains the fruits of Ashvamedha and attains to the best state.

ततो गच्छेत्तथर्मज्ञ भर्तृस्थानमनुत्तमम्।

यत्र नित्यं महासेनो गुहः संनिहितो नृप॥६०॥

O virtuous man, one should then go to the excellent Bhartristhana where, O king, heaven's generalissimo always lives.

तत्र गत्वा नृपश्रेष्ठ गमनादेव सिध्यति।

कोटितीर्थे नरः स्नात्वा गोसहस्रफलं लभेत्॥६१॥

O best of kings, only going there one obtains success. Bathing in the Koti Tirtha, a man obtains the fruits of giving away one thousand kine.

प्रदक्षिणमुपावृत्य ज्येष्ठस्थानं ब्रजेन्नरः।

अभिगम्य महादेवं विराजति यथा शशी॥६२॥

After walking round it a man should then to go Jyeshtasthana. Seeing Mahadeva there, one looks like the moon.

तत्र कूपे महाराज विश्रुता भरतर्षभा।

समुद्रास्तत्र चत्वारो निवसन्ति युधिष्ठिरा॥६३॥

O great king, ever steady in war O best of the Bharata race, O Yudhishtira, there is a celebrated well, in which four seas exist.

तत्रोपस्पृश्य राजेन्द्र पितृदेवार्चने रतः।

नियतात्मा नरः पूतो गच्छेत् परमां गतिम्॥६४॥

O king of kings, bathing there and worshipping the Pitris and the celestials with subdued soul, one being purified, obtains the highest state.

ततो गच्छेत् राजेन्द्र शृङ्गवेरपुरं महत्।

यत्र तीर्णो महाराज रामो दाशरथिः पुरा॥६५॥

O king of kings, one should then go to the great Srīngapur where, O great king, Dasharatha's son Rama formerly crossed (the Ganges).

तस्मिंस्तीर्थे महाबाहो स्नात्वा पापैः प्रमुच्यते।

गङ्गायां तु नरः स्नात्वा ब्रह्मचारी समाहितः॥६६॥

विधूतपाप्मा भवति वाजपेयं च विन्दति।

O mighty-armed hero, bathing in that Tirtha one is cleansed of his sins. Bathing in the Ganges with concentrated mind and with Brahmacharya life. One is cleansed of all his sins and obtains the fruits of Vajapeya sacrifice.

ततो मुञ्जवटं गच्छेत् स्थानं देवस्यधीमतः॥६७॥

अभिगम्य महादेवमभिवाद्य च भारता।

प्रदक्षिणमुपावृत्य गाणपत्यमवाप्नुयात्॥६८॥

तस्मिंस्तीर्थे तु जाह्नव्यां स्नात्वा पापैः प्रमुच्यते।

Then one should go to Munjavata, the region of the intelligent deity (Shiva). O descendant of Bharata, seeing there Mahadeva and worshipping him and also walking round it, one attains to the state of Ganapatya. Bathing in that Tirtha in the Janhavi, one is cleansed of all his sins.

ततो गच्छेत राजेन्द्र प्रयागमृषिसंस्तुतम्॥६९॥
 तत्र ब्रह्मादयो देवा दिशश्च सद्विगीश्वराः।
 लोकपालाश्च साध्याश्च पितरो लोकसम्पताः॥७०॥
 सनत्कुमारप्रमुखास्तथैव परमर्षयः।
 अङ्गिरःप्रमुखाश्चैव तथा ब्रह्मर्षयोऽमलाः॥७१॥
 तथा नागाः सुपर्णाश्च सिद्धाश्चक्रचरास्तथा।
 सरितः सागराश्चैव गन्धर्वाप्सरसोऽपि च॥७२॥
 हस्तिश्च भगवानास्ते प्रजापतिपुरस्कृतः।
 तत्र त्रीण्यनिकुण्डानि येषां मध्येन जाह्नवी॥७३॥
 वेगेन समतिक्रान्ता सर्वतीर्थपुरस्कृता।
 तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता॥७४॥
 यमुना गङ्गाया सार्धं संगता लोकपावनी।
 गङ्गायमुनयोर्मध्यं पृथिव्या जघनं स्मृतम्॥७५॥

Then, O king of kings, one should go to Prayaga which is highly praised by the Rishis. Here live Brahma and other celestials, the quarters with their presiding deities, the Lokapalas, the Saddhyas, the Pitris adored by the world, the great Rishis, Sanatkumar and others, the stainless Brahmarshis, Angiras and others, the Nagas, the Suparnas, the Siddhas, the snakes, the rivers, the seas, the Gandharvas, the Apsaras and the exalted Hari with the lord of creatures (Brahma) in front. There are three fiery caverns between which Janhavi, the foremost of Tirthas, rolls rapidly onward. The daughter of Tapanas, celebrated all over the three worlds, the world purifying Yamuna unites here with the Ganges. The country between the Ganges and the Yamuna is considered as the Jaghana of the earth.

प्रयागं जघनस्थानमुपस्थमृषयो विदुः।
 प्रयागं सप्रतिष्ठानं कम्बलाश्वतरौ तथा॥७६॥
 तीर्थं भोगवती चैव वेदिरेषा प्रजापतेः।
 तत्र वेदाश्च यज्ञाश्च मूर्तिमन्तो युधिष्ठिरा॥७७॥
 प्रजापतिमुपासन्ते ऋषयश्च तपोधनाः।
 यजन्ते क्रतुभिर्देवास्तथा चक्रधरा नृपाः॥७८॥
 ततः पुण्यतमं नाम त्रिषु लोकेषु भारत।
 प्रयागं सर्वतीर्थेभ्यः प्रवदन्त्यधिकं विभो॥७९॥
 गमनात् तस्य तीर्थस्य नामसंकीर्तनादपि।
 मृत्युकालभयाच्चापि नरः पापात् प्रमुच्यते॥८०॥

And Prayaga is known as the foremost point of that region. Prayaga, Sapratishanta, Kamvala, Asvatari and the Tirtha Bhogavati are the sacrificial altars of Prajapati (Brahma). O hero steady in war, the Vedas and the sacrifices in their embodied forms and also ascetic Rishis adore here Prajapati (Brahma). Here the celestials and the rulers of kingdoms perform their sacrifices. O descendant of Bharata, O lord, therefore Prayaga is the most sacred of all the Tirthas, in fact it is the foremost of all the Tirthas in the three worlds. Going to that Tirtha and singing its name and taking a little earth from it, one is cleansed of all his sins.

तत्राभिषेकं यः कुर्यात् संगमे लोकविश्रुते।

पुण्यं स फलमाप्नोति राजसूयाश्वमेधयोः॥८१॥

He who bathes in this celebrated confluence obtains all the merits of Ashvamedha and Rajasuya (sacrifices).

एषा यजनभूमिर्हि देवानामभिसंस्कृता।

तत्र दत्तं सूक्ष्ममपि महद् भवति भारत॥८२॥

O descendant of Bharata, this sacrificial place is worshipped by the celestials themselves. If a man gives away here only a little, it increases thousand-fold.

न वेदवचनात् तात न लोकवचनादपि।

मतिस्त्क्रमणीया ते प्रयागमरणं प्रति॥८३॥

O child, let not the texts of the Veda or the opinions of men dissuade your mind from the desire of dying at Prayaga.

दश तीर्थसहस्राणि षष्टिः कोट्यस्तथापराः।

येषां सान्निध्यमत्रैव कीर्तितं कुरुनन्दन॥८४॥

चतुर्विद्ये च यत् पुण्यं सत्यवादिषु चैव यत्।

स्नात एव तदाप्नोति गङ्गायमुनसंगमे॥८५॥

O descendant of Kuru, the wise men say that six hundred millions and ten thousand Tirthas exist at Prayaga. Bathing in the confluence of the Ganges and the Yamuna, one obtains the merit of the four kinds of knowledge and the merits also of those that are truthful.

तत्र भोगवती नाम वासुकेस्तीर्थमुत्तमम्।

तत्राभिषेकं यः कुर्यात् सोऽश्वमेधफलं लभेत्॥८६॥

There is an excellent Tirtha of Vasuki, called Bhogavati. He who bathes in it obtains the fruits of Ashvamedha.

तत्र हंसप्रपतनं तीर्थं त्रैलोक्यविश्रुतम्।

दशाम्भमेधिकं चैव गङ्गायां कुरुनन्दना॥८७॥

O descendant of Kuru, there in the Ganges is a Tirtha, celebrated all over the three worlds, called Hansaprapatana which gives one the fruits of ten sacrifices.

कुरुक्षेत्रसमा गङ्गा यत्र तत्रावगाहिता।

विशेषो वै कनखले प्रयागे परमं महत्॥८८॥

Wherever a man bathes in the Ganges he obtains the fruits of going to Kurukshetra, except the place named Kanakhala while the merit attaching to Prayaga is the greatest.

यद्यकार्यशतं कृत्वा कृतं गङ्गाभिषेचनम्।

सर्वं तत् तस्य गङ्गाभ्यो दहत्यग्निरिवेन्धनम्॥८९॥

सर्वं कृतयुगे पुण्यं त्रेतायां पुष्करं स्मृतम्।

द्वापरेऽपि कुरुक्षेत्रं गङ्गा कलियुगे स्मृता॥९०॥

पुष्करे तु तपस्तप्येद् दानं दद्यान्महालये।

मलये त्वग्निमारोहेद् भृगुतुङ्गे त्वनाशनम्॥९१॥

Having committed one hundred sins he who bathes in the Ganges has all his sins burnt off by the waters (of the Ganges) as fuel is consumed by fire. It has been said that in the Satya Yuga all the Tirthas were sacred. In the Treta Pushkara alone was sacred. In the Dvapara Kurukshetra was sacred. In the Kaliyuga the Ganges alone is sacred. In Pushkara, one should practice asceticism, in Mahalaya one should give away (in charity); in the Malaya (mountains) one should ascend the funeral pyre, in Bhṛigutunga, one should give up his body by fasting.

पुष्करे तु कुरुक्षेत्रे गङ्गायां मध्यमेषु च।

स्नात्वा तारयते जन्तुः सप्तसप्तावरांस्तथा॥९२॥

Bathing in Pushkara in Kurukshetra and in the Ganges and in the confluence (of the Ganges and the Yamuna), one saves ten generations of his race upwards and downwards.

पुनाति कीर्तिता पापं दृष्ट्वा भद्रं प्रयच्छति।

अवगाढा च पीता च पुनात्यासप्तमं कुलम्॥९३॥

He who recites the name (of the Ganges) is purified. He who beholds her obtains prosperity. He who bathes in her and drinks her water saves seven generations of his race upwards and downwards.

यावदस्थि मनुष्यस्य गङ्गाया स्पर्शते जलम्।

तावत् स पुरुषो राजन् स्वर्गलोके महीयते॥९४॥

O king, so long a man's bones lie in the waters of the Ganges, so long that man is adored in the celestials region,

यथा पुण्यानि तीर्थानि पुण्यान्यायतनानि च।

उपास्य पुण्यं लब्ध्वा च भवत्यमरलोकभाक्॥९५॥

As is the man who earns virtues by visiting the Tirthas and by drinking their sacred water and thus by earning virtue adored in the celestials region.

न गङ्गासदृशं तीर्थं न देवः केशवात् परः।

ब्राह्मणेभ्यः परं नास्ति एवमाह पितामहः॥९६॥

There is no Tirtha like the Ganges, there is no god like Keshava (Krishna), there is none superior to Brahmanas thus said the Grandsire (Brahma).

यत्र गङ्गा महाराज स देशस्तत् तपोवनम्।

सिद्धिक्षेत्रं च तज्ज्ञेयं गङ्गातीरसमाश्रितम्॥९७॥

O great king, where there is the Ganges and the place on the banks of the Ganges, is the wood fit for asceticism. The region through which the Ganges flows is a favourite hermitage.

इदं सत्यं द्विजातीनां साधूनामात्मजस्य च।

सुहृदां च जपेत् कर्णे शिष्यस्यानुगतस्य च॥९८॥

This truth (about Tirthas) should be recited to the ears of only Brahmanas, of the pious men, one's own sons, friends, disciples and dependants.

इदं धन्यमिदं मेध्यमिदं स्वर्गमनुत्तमम्।

इदं पुण्यमिदं रम्यं पावनं धर्म्यमुत्तमम्॥९९॥

It (this narrative of Tirthas) is unrivalled, it is blessed, it is holy and it leads men to heaven, it is holy, entertaining, sanctifying and it is productive of high merit.

महर्षीणामिदं गुह्यं सर्वपापप्रमोचनम्।

अधीत्य द्विजमध्ये च निर्मलः स्वर्गमाप्नुयात्॥१००॥

It is a mystery of the great Rishis, it cleanses all sins. By reciting this holy history in the midst of Brahmanas, one goes to heaven.

श्रीमत् स्वर्ग्यं तथा पुण्यं सपत्नशमनं शिवम्।

मेधाजननमद्भ्यं वै तीर्थवंशानुकीर्तनम्॥१०१॥

It is auspicious, heaven-giving, sacred, it is ever blessed and it destroys one's enemies. This narrative of Tirtha is the foremost of all narratives and it increases one's intellect.

अपुत्रो लभते पुत्रमधनोधनमाप्नुयात्।

महीं विजयते राजा वैश्योऽधनमवाप्नुयात्॥१०२॥

(By reciting it) the sonless obtain sons, the poor obtain wealth, the king conquers the world and the Vaisyas obtain affluence.

शूद्रोः यथेप्सितान् कामान् ब्राह्मणः पारगः पठन्।

यश्चेदं शृणुयान्नित्यं तीर्थपुण्यं नरः शुचिः॥१०३॥

जातीः स स्मरते बह्वीर्नाकपृष्ठे च मोदते।

गम्यान्पि च तीर्थानि कीर्तितान्यगमानि च॥१०४॥

The Shudra obtains all his desires and the Brahmana crosses the ocean (of world). The man who daily hears it with purity. Becomes able to remember the incidents of his former births and rejoices in heaven. Some of the Tirthas that have been narrated here are accessible and some inaccessible.

मनसा तानि गच्छेत् सर्वतीर्थसमीक्षया।

एतानि वसुभिः साध्यैरादित्यैर्मरुदश्विभिः॥१०५॥

But he who is eagerly desirous to see them should go to them even in his mind (with the help of imagination). The Vasus, the Sadhyas, the Adityas, the Marutas, the Ashvins.

ऋषिभिर्देवकल्पैश्च स्नातानि सुकृतैषिभिः।

एवं त्वमपि कौरव्य विधिनानेन सुव्रत॥१०६॥

And the Rishis equal to the celestials all bathed in them by performing good deeds. O descendant of Kuru, O vow observing hero, you too, acting according to the rites.

व्रज तीर्थानि नियतः पुण्यं पुण्येन वर्धयन्।

भावितैः करणैः पूर्वमास्तिव्याच्छ्रुतिदर्शनात्॥१०७॥

प्राप्यन्ते तानि तीर्थानि सद्भिः शास्त्रानुदर्शिभिः।

नाब्रवीत् नाकृतात्मा च नाशुचिर्न च तस्करः॥१०८॥

स्नाति तीर्थेषु कौरव्य न च वक्रमतिर्नरः।

त्वया तु सम्यग्वृत्तेन नित्यधर्मार्थदर्शिना॥१०९॥

Should with subdued senses, visit these Tirthas by increasing your virtue. The man of honesty and those who understand the Shastras are able to visit these Tirthas by reason of their purified soul, by their belief in Godhead and by their study of the Vedas. He who does not observe vows, whose soul is not under control, who is impure, who is a thief and who is crooked-minded cannot bathe in these Tirthas. O descendant of Kuru, you are ever observant of virtue and you are of pure character.

पिता पितामहश्चैव सर्वे च प्रपितामहाः।

पितामहपुरोगाश्च देवाः सर्षिगणा नृपा॥११०॥

तदधर्मेणधर्मज्ञं नित्यमेवाभितोषिताः।

अवाप्स्यसि त्वं लोकान् वै वसूनां वासवोपम्।

कीर्तिं च महतीं भीष्म प्राप्स्यसे भुवि शाश्वतीम्॥१११॥

O king, you have always gratified by your virtue your father, your grandfather, your great grandfather and also the celestials with Grandsire (Brahma) at their head and also the Rishis, O virtuous man, O Vasava-like hero, O Bhishma, you will attain to the region of the Vasus and you will acquire eternal fame on earth.

नारद उवाच

एवमुक्त्वाभ्यनुज्ञाय पुलस्त्यो भगवानृषिः।

प्रीतः प्रीतेन मनसा तत्रैवान्तरधीयत्॥११२॥

Narada said :

Having thus spoken with cheerfulness and bidding farewell to him (Bhishma) the exalted Rishi Pulastya with his mind well pleased, disappeared then and there.

भीष्मश्च कुरुशार्दूल शास्त्रतत्त्वार्थदर्शिबान्।

पुलस्त्यवचनाच्चैव पृथिवीं परिचक्रमे॥११३॥

O foremost of the Kurus, Bhishma also who well understood the true import of the Shastras travelled over the world at the command of Pulastya.

एवमेषा महाभाग प्रतिष्ठाने प्रतिष्ठिता।

तीर्थयात्रा महापुण्या सर्वपापप्रमोचनी॥११४॥

O greatly exalted one, he (Bhishma) ended here (at Prayaga) his highly meritorious visits

to the Tirthas which are ever capable of destroying all sins.

अनेन विधिना यस्तु पृथिवीं संचरिष्यति।

अश्वमेधशतस्याङ्घ्र्यं फलं प्रेत्य स भोक्ष्यति॥११५॥

He who travels over the earth according to these rules obtains the great fruits of one hundred horse-sacrifices and finally obtains salvation.

ततश्चाष्टगुणं पार्थ प्राप्स्यसेधर्ममुत्तमम्।

भीष्मः कुरूणां प्रवरो यथापूर्वमवाप्तवान्॥११६॥

O son of Pritha, you will get eight times superior merit to those that the foremost of the Kurus, Bhima formerly obtained.

नेता च त्वमृषीन् यस्मात् तेन तेऽष्टगुणं फलम्।

रक्षोगणविकीर्णानि तीर्थान्येतानि भारत।

न गतानि मनुष्येन्द्रैस्त्वामृते कुरुनन्दन॥११७॥

O descendant of Bharata, as you will take all these Rishis to those Tirthas, your merit will be eight times greater. The Tirthas are infested with Rakshashas. O descendant of Kuru, none else except you can go there.

इदं देवर्षिचरितं सर्वतीर्थाभिसंवृत्तम्।

यः पठेत् कल्यमुत्थाय सर्वपापैः प्रमुच्यते॥११८॥

He who recites this narrative of all the Tirthas told by the celestials Rishi (Pulastya) by rising early in the morning is cleansed of all his sins.

ऋषिमुखाः सदा यत्र वाल्मीकिस्त्वथ कश्यपः।

आत्रेयः कुण्डजठरो विश्वामित्रोऽथ गौतमः॥११९॥

असितो देवलश्चैव मार्कण्डेयोऽथ गालवः।

भरद्वाजो वसिष्ठश्च मुनिरुद्दालकस्तथा॥१२०॥

शौनकः सह पुत्रेण व्याश्च तपतां वरः।

दुर्वासश्च मुनिश्रेष्ठो जावालिश्च महातपाः॥१२१॥

एते ऋषिवराः सर्वे त्वत्प्रतीक्षास्तपोधनाः।

एभिः सह महाराज तीर्थान्येतान्यनुव्रज॥१२२॥

There always dwell those foremost of Rishis, Valmiki and Kashyapa, Atrya, Kundayatra Vishvamisra, Gautama, Asita, Devala, Markandeya, Galava, Bharadvaja, Vasishtha, Uddalaka, Shaunaka with his son, that best of ascetics Vyasa, that foremost of

Rishis Durvasa, the greatly ascetic Jabali, these foremost of Rishis are all waiting for of you. O great king, by visiting the Tirthas meet them.

एष ते लोमशो नाम महर्षिरमितद्युतिः।

समेष्यति महाराज तेन सार्धमनुव्रज॥१२३॥

O great king, a greatly effulgent Rishi named Lomasha will come to you. Go with him (to the Tirthas).

मयापि सहधर्मज्ञ तीर्थान्येतान्यनुक्रमात्।

प्राप्स्यसे महतीं कीर्तिं यथा राजा महाभिषः॥१२४॥

You can go with me O virtuous man, to visit some of the Tirthas. You will by this obtain great fame as did king Mahavisha,

यथा ययातिर्धर्मात्मा यथा राजा पुरुरवाः।

तथा त्वं राजशार्दूल स्वेनधर्मेण शोभसे॥१२५॥

यथा भगीरथो राजा यथा रामश्च विश्रुतः।

तथा त्वं सर्वराजभ्यो भ्राजसे रश्मिवानिव॥१२६॥

As did virtuous minded Yayati, as did king Pururava. O foremost of kings, you too will blaze forth with your own virtue; as did king Bhagiratha as did the celebrated Rama, so would you shine among kings like the Sun.

यथा मनुयथेक्ष्वाकुर्यथा पूरुर्महायशाः।

यथा वैन्यो महाराज तथा त्वमपि विश्रुतः॥१२७॥

यथा च वृत्रहा सर्वान् सपत्नान् निर्दहन् पुरा।

त्रैलोक्यं पालयामास देवराड् विगतज्वरः॥१२८॥

तथा शत्रुकथं कृत्वा त्वं प्रजाः पालयिष्यसि।

स्वधर्मविजितामुर्वीं प्राप्य राजीवलोचन॥१२९॥

ख्यातिं यास्यसिधर्मेण कार्त्तवीर्यार्जुनो यथा॥१३०॥

As were Manu, Ikshvaku the greatly famous Puru and Vena so, O great king, would you become celebrated and as in the days of yore, the slayer of Vitra, the king of the celestials after, having burnt his enemies and having his mind freed from all anxieties ruled over the three worlds, so will you destroying your enemies rule over your subjects. O lotus-eyed hero, having conquered the earth according to the custom of your own order (Kshatriya), you will acquire renown by your own virtue as did Krittaviryaarjuna.

वैशम्पायन उवाच

एवमाश्रास्य राजानं नारदो भगवानृषिः।

अनुज्ञाप्य महाराज तत्रैवान्तस्थीयत॥१३१॥

Vaishampayana said :

Having thus comforted the king, O great king, the exalted Rishi Narada, bidding firewell disappeared then and there.

युधिष्ठिरोऽपि धर्मात्मा तमेवार्थं विचिन्तयन्।

तीर्थयात्राश्रितं पुण्यमृषीणां प्रत्यवेदयत्॥१३२॥

And the virtuous-minded Yudhishtira also, reflecting on the subject, recited before the Rishis the merits that are derived from visiting the Tirthas.

CHAPTER 86

(TIRTHAYATRA PARVA)-Continued

The colloquy between Dhaumya and Yudhishtira

वैशम्पायन उवाच

भ्रातृणां मतमाज्ञाय नारदस्य चधीमतः।

पितामहसमंघौम्यं प्राह राजा युधिष्ठिरः॥१॥

Vaishampayana said :

Having ascertained the opinion of his brothers and that of the intelligent Narada, Yudhishtira thus spoke to the grandfather like Dhaumya.

मया स पुरुषव्याघ्रो जिष्णुः सत्यपराक्रमः।

अस्त्रहेतोर्माबाहुरमितात्मा विवासितः॥२॥

Yudhishtira said :

I have sent away for the acquisition of weapons, that foremost of men, that irresistibly powerful and the mighty-armed Vishnu (Arjuna) of immeasurable intelligence.

स हि वीरोऽनुरक्तश्च समर्थश्च तपोधनः।

कृती च भृशमप्यस्त्रे वासुदेव इव प्रभुः॥३॥

O ascetic, that hero (Arjuna) is devoted to me; he is able, he is well-skilled in weapons, he is like the lord Vasudeva (Krishna) himself.

अहं ह्येतावुभौ ब्रह्मन् कृष्णावरिविघातिनौ।

अभिजानामि विक्रान्तौ तथा व्यासः प्रतापवान्॥४॥

O Brahmana, I know them both, Krishna and Arjuna, those greatly powerful destroyers of

enemies as much as the mighty Vyasa knows them.

त्रियुगौ पुण्डरीकाक्षौ वासुदेवधनंजयौ।

नारदोऽपि तथा वेद योऽप्यशंसत् सदा मम॥५॥

I know Vasudeva (Krishna) and Dhananjaya (Arjuna) to be none else than Vishnu himself of six attributes. Narada also knows them to be such, for he has always spoken so to me.

तथाहमपि जानामि नरनारायणावृषी।

शक्तोऽयमित्यतो मत्वा मया स प्रेषितोऽर्जुनः॥६॥

इन्द्रादनवरः शक्रं सुरसूनुः सुराधिपम्।

द्रष्टुमस्त्राणि चादातुमिन्द्रादिति विवासितः॥७॥

भीष्मद्रोणावतिरथौ कृपो द्रौणिश्च दुर्जयः।

धृतराष्ट्रस्य पुत्रेण वृता युधि महारथाः॥८॥

I also know them to be Rishis Nara and Narayana. Knowing him to be able, I have sent Arjuna away. He is not inferior to Indra and he is fully competent; I have sent him, that son of god (Arjuna) to see the king of the celestials and obtain weapons from him. Bhishma and Drona are mighty car-warriors; Kripa and the son of Drona are invincible. These great car-warriors have been installed by the son of Dhritarashtra (Duryodhana) in the command of his army.

सर्वे वेदविदः शूराः सर्वास्त्रविदुषस्तथा।

योद्धुकामाश्च पार्थेन सततं ये महाबलाः।

स च दिव्यास्त्रवित् कर्णः सूतपुत्रो महारथः॥९॥

All of them are learned in the Vedas, all are heroic, all possess the knowledge of every weapon. Those greatly powerful heroes always eagerly desire to fight with Arjuna. Karna, the son of Suta, that great car-warrior, is well skilled in the celestials weapons.

योऽस्त्रजैगानिलबलः शरार्चिस्तलनिःस्वनः।

रजोधूमोऽस्त्रसम्पातोऽर्थात्ताराष्ट्रनिलोद्धतः॥१०॥

निसृष्ट इव कालेन युगान्ते ज्वलनो महान्।

मम सैन्यमयं कक्षं प्रधक्ष्यति न संशयः॥११॥

In respect of the impetus of his weapons, he possesses the strength of Vayu. He being a flame of fire, his arrows are its tongue. The dust (of the battle field) is its smoke and the slaps of his left hand cased in leather are the

crackling of that flame. Urged by the son of Dhritarashtra, as the fire, urged by the wind, Karna, fix like the all consuming fire at the end of Yuga, sent forth by the destroyer death himself, will certainly consume my troops like straw.

तं स कृष्णानिलोद्भूतो दिव्यास्त्रज्वलनो महान्।
 श्वेतवाजिबलाकाभृद् गाण्डीवेन्द्रायुधोल्बणः॥१२॥
 संरब्धः शरधाराभिः सुदीप्तं कर्णपावकम्।
 अर्जुनोदीरितो मेघः शमयिष्यति संयुगे॥१३॥
 स साक्षादेव सर्वाणि शक्रात् परपुरंजयः।
 दिव्यान्यस्त्राणि बीभत्सुस्ततश्च प्रतिपत्स्यते॥१४॥

Only that mass of clouds, namely Arjuna assisted by Krishna, who is like the powerful wind, his celestials weapons representing fearful lightning (in that cloud) his white steeds representing white cranes flying underneath (those clouds) his unbearable Gandiva representing the rainbow, (that Arjuna only) is capable of extinguishing that blazing flame, namely Karna, by means of the shower of his arrows shot with unflagging steadiness. That conqueror of hostile heroes, Vibhatsu (Arjuna) will certainly succeed in obtaining all the celestials weapons with their fullness and life from Indra.

अलं स तेषां सर्वेषामिति मेधीयते मतिः।

नास्ति त्वत्कृतार्थानां रणेऽरीणां प्रतिक्रिया॥१५॥

In my opinion he alone is equal to them all; it is impossible otherwise to vanquish in battle all those foes who have all attained great success in all those purposes.

ते वयं पाण्डवं सर्वे गृहीतास्त्रमर्दिदम्।

द्रष्टारो न हि बीभत्सुर्भारमुद्यम्य सीदति॥१६॥

We the Pandavas shall all see that chastiser of foes (Arjuna) fully equipped with celestials weapons, for Vibhatsu (Arjuna) when undertaking a task never droops down under its weight.

वयं तु तमृते वीरं वनेऽस्मिन् द्विपदां वर।

अवधानं न गच्छामः काम्यके सह कृष्णया॥१७॥

In the absence of that hero, that foremost of men, we shall never have peace of mind with Krishna (Draupadi) in this forest of Kamyaka.

भवानन्यद् वनं साधु बह्वन्नं फलवच्छुचि।

आख्यातु रामणीयं च सेवितं पुण्यकर्मभिः॥१८॥

Therefore, you, (O Rishis), speak of some other forest which is sacred and delightful and which abounds in fruits and food and which is inhabited by men of pious deeds,

यत्र कंचिद् वयं कालं वसन्तः सत्यविक्रमम्।

प्रतीक्षामोऽर्जुनं वीरं वृष्टिकामा इवाम्बुदम्॥१९॥

And where we may pass some time waiting for the heroic and invincible Arjuna, as Chataka (bird) expects rain from the gathering clouds.

विविधानाश्रमान् कांश्चिद् द्विजातिभ्यः प्रतिश्रुतान्।

सरांसि सरितश्चैव रमणीयांश्च पर्वतान्॥२०॥

आचक्ष्व न हि मे ब्रह्मन् रोचते तमृतेऽर्जुनम्।

वनेऽस्मिन् काम्यके वासो गच्छामोऽन्यां दिशं प्रति॥२१॥

Tell us of various hermitages, lakes, rivers and beautiful mountains which are open to the twice-born. O Brahmana, in the absence of Arjuna, I do not like to live in this forest of Kamyaka We shall go somewhere else.

CHAPTER 87

(TIRTHAYATRA PARVA)- Continued

Dhaumya's description of Tirthas

वैशम्पायन उवाच

तान् सर्वानुत्सुकान् दृष्ट्वा पाण्डवान् दीनचेतसः।

आश्वासयंस्तथाधौम्यो बृहस्पतिसमोऽब्रवीत्॥१॥

Vaishampayana said :

Seeing all the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya who was like Brihaspati himself, thus comforted them and spoke to them.

ब्राह्मणानुमतान् पुण्यानाश्रमान् भरतर्षभ।

दिशस्तीर्थानि शैलांश्च शृणु मे वदतोऽनघा॥२॥

Dhaumya said :

O best of the Bharata race, O sinless one, listen to me as I mention some of the sacred hermitages, regions and Tirthas and mountains that are approved of by the Brahmanas.

याञ्छुत्वा गदतो राजन् विशोको भवितासि ह।

द्रौपद्या चानया सार्धं भ्रातृभिश्च नरेश्वरा॥३॥

O king, O ruler of men, hearing which you with Draupadi and your brothers will be freed from all grief.

श्रवणाच्चैव तेषां त्वं पुण्यमाप्स्यसि पाण्डव।

गत्वा शतगुणं चैव तेभ्य एव नरोत्तम॥४॥

O son of Pandu, only hearing of them you will acquire great merit. But going to them, O foremost of men, you will get merit hundred times greater.

पूर्वं प्राचीं दिशं राजन् राजर्षिगणसेविताम्।

रम्यां ते कथयिष्यामि युधिष्ठिर यथास्मृति॥५॥

O king, O Yudhishtira, I shall first speak of the charming eastern country ever frequented by the royal Rishis, as far as I recollect.

तस्यां देवर्षिजुष्टायां नैमिषं नाम भारता।

यत्र तीर्थानि देवानां पुण्यानि च पृथक् पृथक्॥६॥

O descendant of Bharata, in that country there is a Tirtha ever frequented by the celestials Rishis called Naimisha. In that Tirtha there are several separate Tirthas sacred to the celestials.

यत्र सा गोमती पुण्या रम्या देवर्षिसेविता।

यज्ञभूमिश्च देवानां शामित्रं च विवस्वतः॥७॥

Here flows the charming and sacred Gomati, ever adored by the celestials Rishis; here is the sacrificial ground of the celestials and the sacrificial stake of Vivasvata (sun).

तस्यां गिरिवरः पुण्यो गयो राजर्षिसत्कृतः।

शिवं ब्रह्मसरो यत्र सेवितं त्रिदशर्षिभिः॥८॥

Here there is also that foremost of hills, the sacred Gaya, adored by the celestials Rishis, where there is the auspicious lake of Brahma, frequented by the celestials.

यदर्थं पुरुषव्याघ्र कीर्तयन्ति पुरातनाः।

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्॥९॥

यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्।

उत्तारयति संतत्या दशपूर्वान् दशावरान्॥१०॥

O foremost of men, it is for this reason the ancients say that men should desire for many sons, so that one (son) at least among them may go to Gaya. May perform the horse-sacrifice and may give away a Nila bull and

thus deliver ten generations of his race upwards and downwards.

महानदी च तत्रैव तथा गयशिरो नृपा।

यत्रासौ कीर्त्यते विप्रैरक्षय्यकरणो वटः॥११॥

O king, there is a great river and there is also Gayashira and there is a banian tree called by the Brahmanas eternal.

यत्र दत्तं पितृभ्योऽन्नमक्षय्यं भवति प्रभो।

सा च पुण्यजला तत्र फल्गुर्नाम महानदी॥१२॥

बहुमूलफला चापि कौशिकी भरतर्षभा।

विश्वामित्रोऽध्यगाद् यत्र ब्राह्मणत्वं तपोधनः॥१३॥

O lord, food offered here to the Pitris becomes everlasting. There flows the great river of sacred water called by the name of Falgu. O best of Bharata race, there is also in this place the Kaushika abounding in various fruits and roots where the great ascetic Vishvamitra attained to Brahmanhood.

गङ्गा यत्र नदी पुण्या यस्यास्तीरे भगीरथः।

अयजत् तत्र बहुभिः क्रतुभिर्भूरिदक्षिणैः॥१४॥

Here there is the river, the sacred Ganges; on the banks of Bhagirathi were performed many sacrifices with large Dakshinas (gift).

पञ्चालेषु च कौरव्य कथयन्त्युत्पलावनम्।

विश्वामित्रोऽयजद् यत्र पुत्रेण सह कौशिकः॥१५॥

O descendant of Kuru, they say that in the country of Panchala, there is a forest, called Utpala, in which the descendant of Kaushika, Vishvamitra with his son performed his sacrifices.

यत्रानुवंशं भगवाञ्जामदग्न्यस्तथा जगौ।

विश्वामित्रस्य तां दृष्ट्वा विभूतिमतिमानुषीम्॥१६॥

And where seeing the relics of Vishvamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestor.

कान्यकुब्जेऽपिबत् सोममिन्द्रेण सह कौशिकः।

ततः क्षत्रादपाक्रामद् ब्राह्मणोऽस्मीति चाब्रवीत्॥१७॥

At Kanyakubja, the descendant of Kaushika (Vishvamitra) drank the Soma with Indra. Then abandoning Kshatriya order, he said "I am a Brahmana."

पवित्रपृथिविर्जुष्टं पुण्यं पावनमुत्तमम्।

गङ्गायमुनयोर्वीर संगमं लोकविश्रुतम्॥१८॥

O hero, there is the sacred confluence of the Ganges and the Yamuna celebrated all over the world. Sacred and sin destroying it is ever adored by the holy Rishis.

यत्रायजत भूतात्मा पूर्वमेव पितामहः।

प्रयागमिति विख्यातं तस्माद् भरतसत्तम॥१९॥

O best of the Bharata race, in this place, the soul of creatures, the Grandsire (Brahma) formerly performed his sacrifices. It is hence called Prayaga.

अगस्त्यस्य तु राजेन्द्र तत्राश्रमवरो नृप।

तत् तथा तापसारण्यं तापसैरुपशोभितम्॥२०॥

O king of kings, O ruler, there is that foremost of hermitages of Agastya and also the forest called Tapasa graced by the presence of ascetics.

हिरण्यबिन्दुः कथितो गिरौ कालञ्जरे महान्।

आगस्त्यपर्वतो रम्यः पुण्यो गिरिवरः शिवः॥२१॥

There is also Hiranyabindu on the great Kalanjara mountain and also that foremost of hills Agastya which is charming sacred and auspicious.

महेन्द्रो नाम कौरव्य भार्गवस्य महात्मनः।

अयजत् तत्र कौन्तेय पूर्वमेव पितामहः॥२२॥

O descendant of Kuru, there is also the hill called Mahendra, sacred to the high-souled descendant of Bhṛigu (Rama), where in the days of yore the Grandsire (Brahma) performed his sacrifices.

यत्र भागीरथी पुण्या सरस्यासीद् युधिष्ठिर।

यत्र सा ब्रह्मशालेति पुण्या ख्याता विशाम्पते॥२३॥

धूतपाप्मभिराकीर्णा पुण्यं तस्याश्च दर्शनम्।

O king, O Yudhishtira, in this place the Bhagirathi enters a lake, where there is also the sacred river known by the name of Brahmashala. The very sight of which produces great virtue and the banks of which are inhabited by men whose sins are destroyed.

पवित्रो मङ्गलीयश्च ख्यातो लोके महात्मनः॥२४॥

केदारश्च मतङ्गस्य महानाश्रम उत्तमः।

कुण्डोदः पर्वतो रम्यो बहुमूलफलोदकः॥२५॥

नैषधस्तृषितो यत्र जलं शर्म च लब्धवान्।

There is also the sacred, auspicious, celebrated, great and excellent hermitage of the high-souled Matanga, called Kedara. There is also the charming Kundoda mountain which abounds in many fruits, roots and water, where the king of the Nishadas (Nala) had satisfied his thirst and rested for a while.

यत्र देववनं पुण्यं तापसैरुपशोभितम्॥२६॥

बाहुदा च नदी यत्र नन्दा च गिरिमूर्धनि।

In this place is also the charming Devavana, grand with the presence of ascetics. In this place also are rivers Bahuda and Nanda on the top of the mountains.

तीर्थानि सरितः शैलाः पुण्यान्यायतनानि च॥२७॥

प्राच्यां दिशि महाराज कीर्तितानि मया तव।

तिसृष्वन्यानि पुण्यानि दिक्षु तीर्थानि मे शृणु।

सरितः पर्वतांश्चैव पुण्यान्यायतनानि च॥२८॥

O great king, I have described to you all the Tirthas, the rivers, the mountains and sacred spots that are to be seen in the eastern country. Now hear of the sacred Tirthas, rivers, mountains and holy spots in the other three quarters.

CHAPTER 88

(TIRTHAYATRA PARVA)- Continued

Dhaumya's description of Tirthas

धौम्य उवाच

दक्षिणस्यां तु पुण्यानि शृणु तीर्थानि भारत।

विस्तरेण यथाबुद्धि कीर्त्यमानानि तानि वै॥१॥

Dhaumya said :

O descendant of Bharata, I shall describe to you in detail according to my knowledge the sacred Tirthas of the south. Listen to them.

यस्यामाख्यायते पुण्या दिशि गोदावरी नदी।

बहुरामा बहुजला तापसाचरिता शिवा॥२॥

In this quarter lies the sacred and auspicious river Godavari which is full of much water, which abounds in groves and which is frequented by the ascetics.

वेणा भीमरथी चैव नद्यौ पापभयापहे।

मृगद्विजसमाकीर्णे तापसालयभूषिते॥३॥

In this place also are the rivers Vena and Bhimarathi, both capable of destroying sin and fear, both abounding in birds and deer and are graced with the abodes of ascetics.

राजर्वेस्तस्य च सरिच्चगस्य भरतर्वषभ।

रम्यतीर्था बहुजला पयोष्णी द्विजसेविता॥४॥

O best of the Bharata race, in this region, is also the Tirtha of the royal ascetic, called Nriga, namely the river Payashini which is charming and which is full of water and which is frequented by Brahmanas.

अपि चात्र महायोगी मार्कण्डेयो महायशाः।

अनुवंश्यां जगौ गाथां नृगस्यधरणीपते॥५॥

मृगस्य यजमानस्य प्रत्यक्षमिति नः श्रुतम्।

अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः॥६॥

पयोष्यां यजमानस्य वाराहे तीर्थे उत्तमे।

उद्धृतं भूतलस्थं वा वायुना समुदीरितम्।

पयोष्या हस्ते तोयं पापमामरणान्तिकम्॥७॥

In this place the greatly illustrious and mighty Yogi, Markandeya sang the praises of the king Nriga and of his family. We have heard of the sacrificing king Nriga; we have heard also that which really took place when he was performing a sacrifice in the excellent Tirtha called Varaha on the Payoshini. In that sacrifice Indra became intoxicated with Soma and the Brahmanas with the gifts which they received. The water of the Payashini, taken up (in vessel) or flowing along the ground or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death.

स्वर्गादुत्तुङ्गमलं विषाणं यत्र शूलिनः।

स्वमात्मविहितं दृष्ट्वा मर्त्यः शिवपुरं व्रजेत्॥८॥

Higher than heaven itself, created and bestowed by the trident wielding deity (Shiva) there in that pure Tirtha, seeing the image of the deity one goes to the region of Shiva.

एकतः सरितः सर्वा गङ्गाद्याः सलिलोच्चयाः।

पयोष्णी चैकतः पुण्या तीर्थेभ्यो हि मता मम॥९॥

Placing on the one scale Ganga and all the other rivers with their waters and on the other, the Payoshini, the latter in my opinion would be superior in point of merit to all the Tirthas put together.

माठरस्य वनं पुण्यं बहुमूलफलं शिवम्।

यूपश्च भरतश्रेष्ठ वरुणस्रोतसे गिरौ॥१०॥

O best of the Bharata race, on the mountain, called Varuna Srotasa is the sacred and auspicious forest of Mathara abounding in fruits and roots and containing a sacrificial stake.

प्रवेणुत्तरमार्गे तु पुण्ये कण्वाश्रमे तथा।

तापसानामरण्यानि कीर्तितानि यथाश्रुति॥११॥

It is said that in the region north of it (Payoshini) and near the sacred hermitage of Kanva are many forests inhabited by the ascetics.

वेदी शूर्पारके तात जगदग्नेर्महात्मनः।

रम्या पाषाणतीर्था च पुनश्चन्द्रा च भारत॥१२॥

O child, O descendant of Bharata, in the charming Tirtha called Shurparaka, are the two sacrificial platforms of the high-souled son of Jamadagni called Pashana and Punashchandra.

अशोकतीर्थं तत्रैव कौन्तेय बहुलाश्रमम्।

अगस्त्यतीर्थं पाण्ड्येषु वारुणं च युधिष्ठिर॥१३॥

कुमार्यः कथिताः पुण्याः पाण्ड्येष्वेव नरर्वभ।

ताम्रपर्णी तु कौन्तेय कीर्तयिष्यामि तां शृणु॥१४॥

O son of Kunti, in this place, is the Tirtha called Ashoka abounding in many hermitages. O Yudhishtira, in the Pandya country are the Tirthas called Agastya and Varuna. O foremost of men, O son of Kunti, among the Pandyas, there is the Tirtha called Kumari. Hear, I shall now describe Tamraparna.

यत्र देवैस्तपस्तप्तं महदिच्छद्भिराश्रमे।

गोकर्णं इति विख्यातस्त्रिषु लोकेषु भारत॥१५॥

In this hermitage, the celestials had undergone penances with the desire of obtaining salvation. In this region is also Gokarna celebrated over the three worlds.

शीततोयो बहुजलः पुण्यस्तात शिवः शुभः।

हृदः परमदुष्प्रापो मानुषैरकृतात्मभिः॥१६॥

O child, it is full of cool water, it is auspicious, sacred and capable of giving great merit. That lake is inaccessible to men of unpurified souls.

तत्र वृक्षतृणाद्यैश्च सम्पन्नः फलमूलवान्।

आश्रमोऽगस्त्यशिष्यस्य पुण्यो देवसमो गिरिः॥१७॥

Near to that Tirtha is the sacred hermitage of Agastya's disciple, the mountain Devasama which abounds in trees and grass and fruits and roots.

वैदूर्यपर्वतस्तत्र श्रीमान् मणिमयः शिवः।

अगस्त्यस्याश्रमश्चैव बहुमूलफलोदकः॥१८॥

There is also the Vaidurya mountain which is delightful and which abounds in gems and which is capable of bestowing great merit. There (on that mountain) is the hermitage of Agastya abounding in fruits, roots and water.

सुराष्ट्रेष्वपि वक्ष्यामि पुण्यान्यायतनानि च।

आश्रमान् सरितश्चैव सरांसि च नराधिप॥१९॥

O ruler of men, I shall now describe the sacred spots and hermitages, rivers and lakes, situated in the Saurashtra country.

चमसोद्भेदनं विप्रास्तत्रापि कथयन्त्युत।

प्रभासं चोदधौ तीर्थं त्रिदशानां युधिष्ठिर॥२०॥

O Yudhishtira, the Brahmanas say that on the sea-coast is the Chamasodbhedana and also Prabhasa, the Tirtha which is adored by the celestials.

तत्र पिण्डारकं नाम तापसाचरितं शिवम्।

उज्जयन्तश्च शिखरी क्षिप्रं सिद्धिकरो महान्॥२१॥

There is also the Tirtha called Pindarka, frequented by ascetics and capable of producing great merit. In this region is the great mountain Ujjayanta which produces great success.

तत्र देवर्षिवर्येण नारदेनानुकीर्तितः।

पुराणः श्रूयते श्लोकस्तं निबोध युधिष्ठिर॥२२॥

O Yudhishtira, the celestials Rishi Narada of great intelligence has recited an ancient sloka about it. Listen to it.

पुण्ये गिरौ सुराष्ट्रेषु मृगपक्षिनिषेविते।

उज्जयन्ते स्म तप्ताङ्गे नाकपृष्ठे महीयते॥२३॥

He who performs austerities on the sacred hill, Ujjayanta in Saurashtra, abounding in birds and beasts, is adored in the celestials region.

पुण्या द्वारवती तत्र यत्रासौ मधुसूदनः।

साक्षाद् देवः पुराणोऽसौ स द्विधर्मः सनातनः॥२४॥

There is also Daravati which produces great merit and in which lives the slayer of Madhu who is the ancient one in embodied form and who is eternal virtue.

ये च वेदविदो विप्रा ये चाध्यात्मविदो जनाः।

ते वदन्ति महात्मानं कृष्णधर्मं सनातनम्॥२५॥

The Brahmanas, learned in the Vedas and persons versed in the philosophy of the soul say that the illustrious Krishna is eternal virtue.

पवित्राणां हि गोविन्दः पवित्रं परमुच्यते।

पुण्यानामपि पुण्योऽसौ मङ्गलानां च मङ्गलम्।

त्रैलोक्ये पुण्डरीकाक्षो देवदेवः सनातनः॥२६॥

अव्ययात्मा व्ययात्मा च क्षेत्रज्ञः परमेश्वरः।

आस्ते हरिरचिन्त्यात्मा तत्रैव मधुसूदनः॥२७॥

Govinda is said to be the pure of all pure things, the righteous of the righteous and the auspicious of the auspicious. In all the three worlds, the lotus-eyed god of gods is eternal. He is the pure soul; he is the supreme Brahma and he is the lord of all. That slayer of Madhu of inconceivable soul lives there.

CHAPTER 89

(TIRTHAYATRA PARVA)-Continued

Dhaumya's description of Tirthas

धौम्य उवाच

आनर्तेषु प्रतीच्यां वै कीर्तयिष्यामि ते दिशि।

यानि तत्र पवित्राणि पुण्यान्यायतनानि च॥१॥

Dhaumya said :

I shall (now) describe to you those sacred spots capable of producing merit that lie on the west, in the country of the Anartas.

प्रियङ्ग्वाम्रणोपेता वानीरफलमालिनी।

प्रत्यक्प्रोता नदी पुण्या नर्मदा तत्र भारता॥२॥

O descendant of Bharata, there flows in a westward course the sacred river Narmada,

graced by Priyangu and adorned with mango trees and engar-landed by cranes.

त्रैलोक्ये यानि तीर्थानि पुण्यान्यायतनानि च।

सरिद्वनानि शैलेन्द्रा देवाश्च सपितामहाः॥३॥

नर्मदायां कुरुश्रेष्ठ सह सिद्धर्षिचारणैः।

स्नातुमायान्ति पुण्यौघैः सदा वारिषु भारता॥४॥

All the Tirthas, sacred spots, rivers, forests and those best of the mountains that are in the three worlds, all the celestials with the Grandsire, with the Siddhas, the Rishis and the Charanas. O foremost of Kurus, O descendant of Bharata, always come to bathe in the sacred waters of the Narmada.

निकेतः श्रूयते पुण्ये यत्र वश्रवसो मुनेः।

जज्ञेधनपतिर्यत्र कुबेरो नरवाहनः॥५॥

It has been heard by us that the sacred hermitage of Rishi Vishvasrava stood there and there the lord of wealth, Kubera, having man as his vehicle, was born.

वैदूर्यशिखरो नाम पुण्यो गिरिवरः शिवः।

नित्यपुष्पफलास्तत्र पादपा हरितच्छदाः॥६॥

There is also that foremost of hills, the sacred and auspicious Vaidurya mountain, which is always abounding in trees that are green and that are always adorned with flowers and fruits.

तस्य शैलस्य शिखरे सरः पुण्यं महीपते।

फुल्लपद्मं महाराज देवगन्धर्वसेवितम्॥७॥

O ruler of men, O great king, on the top of the mountain there is a sacred lake adorned with full blossomed lotuses and frequented by the celestials and the Gandharvas.

बह्वाश्चर्यं महाराज दृश्यते तत्र पर्वते।

पुण्ये स्वर्गोपमे चैव देवर्षिगणसेविते॥८॥

O great king, many wonders are to be seen on that sacred mountain which is like heaven itself and which is visited by the celestials Rishis.

हृदिनी पुण्यतीर्था च राजर्वेस्तत्र वै सरित्।

विश्वामित्रनदी राजन् पुण्या परपुरंजया॥९॥

यस्यास्तीरे सतां मध्ये ययातिर्नहुषात्मजः।

पपात स पुनर्लोकौल्लेभेधर्मान् सनातनान्॥१०॥

O king, O conqueror of hostile cities, there is the sacred river called Vishvamitra belonging to the royal sage of that name and which abounds in many sacred Tirthas. It was on the banks of this river, the son of Nahusha, Yayati, fell (from heaven) among the pious and obtained again the eternal region of the virtuous.

तत्र पुण्यो हृदः ख्याते मैनाकश्चैव पर्वतः।

बहुमूलफलोपेतस्त्वसिते नाम पर्वतः॥११॥

There is also the sacred lake known by the name of Punya, the mountain called Mainaka and that other mountain called Asita abounding in fruits and roots.

आश्रमः कक्षसेनस्य पुण्यस्तत्र युधिष्ठिर।

च्यवनस्याश्रमश्चैव विख्यातस्तत्र पाण्डवाः॥१२॥

O Yudhishtira, O son of Pandu, there is also the sacred hermitage of Kakshasena and also the hermitage of Chyavana known every where.

तत्राल्पेनैव सिध्यन्ति मानवास्तपसा विभो।

जम्बूभार्गो महाराज ऋषीणां भावितात्मनाम्॥१३॥

आश्रमः शाम्यतां श्रेष्ठ मृगद्विजनिषेवितः।

O lord, here men obtain success in their asceticism with less austerities. O great king, here also is Jambumarga, the hermitage of Rishis of subdued soul. O foremost of self-controlled men, the hermitage is frequented by birds and deer.

ततः पुण्यतमा राजन् सततं तापसैर्युता॥१४॥

केतुमाला च मेध्या च गङ्गद्वारं च भूमिप।

ख्यातं च सैश्ववारण्यं पुण्यं द्विजनिषेवितम्॥१५॥

O king, there is the very sacred and ascetic surrounded, Ketumela, Medhaya also Gangadvarya and the celebrated forest of Saindhava, frequented by the Brahmanas.

पितामहसरः पुण्यं पुष्करं नाम नामतः।

वैखानसानां सिद्धानामृषीणामाश्रमः प्रियः॥१६॥

Then there is the sacred lake of the Grandsire, known by the name of Pushkara, the favourite hermitage of Valkhilyas, the Siddhas and the Rishis.

अप्यत्र संश्रयार्थाय प्रजापतिरथो जगौ।

पुष्करेषु कुरुष्रेष्ठ गाथां सुकृतिनां वरः॥१७॥

O foremost of Kurus, O best of all virtuous men, moved by the desire to get its shelter, the lord of creatures recited this verse at Pushkara.

मनसाप्यभिकामस्य पुष्कराणि मनस्विनः।

विप्रणश्यन्ति पापानि नाकपृष्ठे च मोदते॥१८॥

"If a pure souled man wishes to go to the Pushkara even in his imagination, he is cleansed of all his sins and he rejoices in heaven.

CHAPTER 90

(TIRTHAYATRA PARVA)- Continued

Dhaumya's description of Tirtha

धौम्य उवाच

उदीच्यां राजशार्दूल दिशि पुण्यानि यानि वै।

तानि ते कीर्तयिष्यामि पुण्यान्यायतनानि च॥१॥

शृणुष्वावहितो भूत्वा मम मन्त्रयतः प्रभो।

कथाप्रतिग्रहो वीर श्रद्धां जनयते शुभाम्॥२॥

Dhaumya said :

O foremost of men, I shall (now) describe those Tirthas and sacred spots that lie in the northern country. O lord, hear of them with all attention. O hero, hearing this narrative one obtains reverence which does him much good.

सरस्वती महापुण्या हृदिनी तीर्थमालिनी।

समुद्रगा महावेगा यमुना यत्र पाण्डव॥३॥

O son of Pandu, here flows the greatly sacred Sarasvati abounding in Tirthas and banks, easy of ascent. Here also flows the ocean going and impetuous Yamuna.

यत्र पुण्यतरं तीर्थं प्लक्षावतरणं शुभम्।

यत्र सारस्वतैरिष्ट्वा गच्छन्त्यवभृथैर्द्विजाः॥४॥

And here is also the very sacred and auspicious Tirtha called Plakshavatarana where the Brahmanas after performing the Sarasvati sacrifice made their ablutions.

पुण्यं चाख्यायते दिव्यं शिवमग्निशिरोऽनघ।

सहदेवोऽयजद् यत्र शम्याक्षेपेण भारत॥५॥

O sinless one, O descendant of Bharata, here is also the celebrated celestials and auspicious

Tirtha called Agnisshira, where Sahadeva performed a sacrifice by measuring out the ground by a throw of Shamyā.

एतस्मिन्नेव चार्थेऽसाविन्द्रगीता युधिष्ठिर।

गाथा चरति लोकेऽस्मिन् गीयमाना द्विजातिभिः॥६॥

O Yudhishtira, it is for this reason Indra sang the praises (of Sahadeva) in a verse which is still current in the world and sung by the Brahmanas.

अग्नयः सहदेवेन सेविता यमुनामनु।

ते तस्य कुरुशार्दूल सहस्रशतदक्षिणाः॥७॥

O foremost of the Kurus, on the Yamuna, Agni was worshipped by Sahadeva when Dakshinas (gifts) in hundreds and thousands were made.

तत्रैव भरतो राजा चक्रवर्ती महायशः।

विंशतिः सप्त चाष्टौ च हयमेधानुपाहरत्॥८॥

Here the greatly illustrious king, the emperor Bharata performed thirty five horse-sacrifices.

कामकृद् यो द्विजातीनां श्रुतस्तात यथा पुरा।

अत्यन्तमाश्रमः पुण्यः शरभङ्गस्य विश्रुतः॥९॥

O child, we have heard that Sharabhanga who in the days of yore used to gratify much the Brahmanas, had his sacred and celebrated hermitage here.

सरस्वती नदी सद्भिः सततं पार्थ पूजिता।

बालखिल्यैर्महाराज यत्रेष्टमृषिभिः पुरा॥१०॥

O son of Pritha, O great king, here is also the river Sarasvati which is ever worshipped by the pious and (on the bank of which) the Balakhyas performed sacrifices in the days of yore.

दृषद्वती महापुण्या यत्र ख्याता युधिष्ठिर।

न्यचोधाख्यस्तु पुण्याख्यः पाञ्चाल्यो द्विपदां वरः॥११॥

दाल्भ्यघोषश्च दाल्भ्यश्चधरणीस्थो महात्मनः।

कौन्तेयानन्तयशसः सुव्रतस्यामितौजसः॥१२॥

आश्रमः ख्यायते पुण्यस्त्रिषु लोकेषु विश्रुतः।

O Yudhishtira, O foremost of men, here is also the highly sacred and greatly famous Drishadvati. Here are Nyagrodhya, Panchalya, Punya, Dalbhayaghosa and Dalbhya which are the sacred hermitage on earth of the illustrious

Anantasas of excellent vows and great energy and which are all celebrated over the three worlds.

एतावर्णाविवर्णौ च विश्रुतौ मनुजाधिपः॥१३॥

O ruler of men, here also the celebrated Etavarna and Avavarna.

वेदज्ञौ वेदविद्वांसौ वेदविद्याविदावुभौ।

ईजाते क्रतुभिर्मुख्यैः पुण्यैर्भरतसत्तमः॥१४॥

Learned in the Vedas, versed in the Vedic lore and proficient in Vedic rites, O best of the Bharata race, performed many sacred and best sacrifices.

समेत्य बहुशो देवाः सेन्द्राः सवरुणाः पुरा।

विशाखयूपेऽतप्यन्त तेन पुण्यतमश्च सः॥१५॥

Here is also Vishakhayupa to which in the days of yore came the celestials with Indra and Varuna and practised asceticism; and thus it became so sacred.

ऋषिर्महान् महाभागो जमदग्निर्महायशः।

पलाशकेषु पुण्येषु रम्येष्वयजत प्रभुः॥१६॥

Here also is the sacred and charming Palasaka where the greatly exalted, the highly illustrious great Rishi lord Jamadagni performed sacrifices.

यत्र सर्वाः सरिच्छ्रेष्ठाः साक्षात् तपुषिसत्तमम्।

स्वं स्वं तोयमुपादाय परिवार्योपतस्थिरे॥१७॥

Here all the chief rivers in their embodied forms, taking their respective waters, stood round that foremost of Rishis.

अपि चात्र महाराज स्वयं विश्वावसुर्जगौ।

इमं श्लोकं तदा वीर प्रेक्ष्य दीक्षां महात्मनः॥१८॥

O great king, O hero, here also Vibhavas (fire) himself, going there and seeing that high-souled Rishis' initiation, recited the following sloka.

यजमानस्य वै देवाञ्जमदग्नेर्षहात्मनः।

आगम्य सरितो विप्रान् मधुना समतर्पयन्॥१९॥

"When the illustrious Jamadagni was worshipping the celestials, the rivers, coming to the Brahmanas, offered them honey."

गन्धर्वयक्षरक्षोभिरप्सररोभिश्च सेवितम्।

किरातकिन्नरावासं शैलं शिखारेणां वरम्॥२०॥

बिभेद तरसा गङ्गा गङ्गाद्वारं युधिष्ठिर।

पुण्यं तत् ख्यायते राजन् ब्रह्मर्षिगणसेवितम्॥२१॥

O Yudhishthira, the spot where the Ganga rushes onward clearing that foremost of mountains (the Himalayas) frequented by the Gandharvas, the Yakshas, the Rakshasas, the Apsaras and inhabited by the Kiratas and the Kinnaras is called Gangadvara. O king this spot frequented by the celestials Rishis is considered very sacred.

सनत्कुमारः कौरव्य पुण्यं कनखलं तथा।

पवर्तश्च पुरुर्नाम यत्र यातः पुरुरवाः॥२२॥

O descendant of Kuru, by Sanatkumar, as also the sacred Kankhala. Here is also the mountain called Puru on which was born Pururava,

भृगुर्यत्र तपस्तेपे महर्षिगणसेविते।

राजन् स आश्रमः ख्यातो भृगुतुङ्गे महागिरिः॥२३॥

And where Bhṛigu practised his austerities. O king that hermitage has thus become known by the name of mountain Bhṛigutunga.

यः स भूतं भविष्यच्च भवच्च भरतर्षभ।

नारायणः प्रभुर्विष्णुः शाश्वतः पुरुषोत्तमः॥२४॥

तस्यातियशसः पुण्यां विशालां बदरीमनु।

आश्रमः ख्यायते पुण्यस्त्रिषु लोकेषु विश्रुतः॥२५॥

O best of Bharata race, here is the sacred and extensive Badari, celebrated all over the worlds, which is the highly holy hermitage of him who is the Present, the Past and the Future, who is called Narayana, the lord Vishnu, who is eternal and who is the foremost of Purushas.

उष्णतोयवहा गङ्गां शीततोयवहा पुरा।

सुवर्णसिक्ता राजन् विशालां बदरीमनु॥२६॥

O king, near Badari the cool waters of Ganga were formerly hot and her banks were over-spread with sands of gold.

ऋषये यत्र देवाश्च महाभागा महौजसः।

प्राप्य नित्यं नमस्यन्ति देवं नारायणं प्रभुम्॥२७॥

यत्र नारायणो देवः परमात्मा सनातनः।

तत्र कृत्स्नं जगत् सर्वं तीर्थान्यायतनानि च॥२८॥

Here the greatly exalted and highly effulgent Rishis and the celestials come daily to worship

the deity, the lord Vishnu. The whole universe, with all its Tirthas and sacred places is there where dwells the deity Narayana, the eternal Supreme soul.

तत् पुण्यं परमं ब्रह्म तत् तीर्थं तत् तपोवनम्।

तत् परं परमं देवं भूतानां परमेश्वरम्॥२९॥

He is virtue, he is the supreme Brahma, he is the Tirtha, he is the ascetic retreat, he is the first, he is the foremost of gods, he is the great lord of all creatures.

शाश्वतं परमं चैवधातारं परमं पदम्।

यं विदित्वा न शोचन्ति विद्वांसः शास्त्रदृष्टयः॥३०॥

तत्र देवर्षयः सिद्धाः सर्वे चैव तपोधनाः।

He is the great creator, he is the highest state. By knowing him, learned men versed in the Shastras never meet with grief. The celestials Rishis, the Siddhas, may all the ascetics live ther.

आदिदेवो महायोगी यत्रास्ते मधुसूदनः॥३१॥

पुण्यानामपि तत् पुण्यमत्र ते संशयोऽस्तु मा।

एतानि राजन् पुण्यानि पृथिव्यां पृथिवीपते॥३२॥

कीर्तितानि नरश्रेष्ठ तीर्थान्यायतनानि च।

एतानि वसुभिः साध्यैरादित्यैर्मरुदश्विभिः॥३३॥

ऋषिभिर्देवकल्पैश्च सेवितानि महात्मभिः।

चरन्नेतानि कौन्तेय सहिता ब्राह्मणर्षभैः।

भ्रातृभिश्च महाभागैरुत्कण्ठां विहरिष्यसि॥३४॥

Where the primeval deity, that Supreme Yogi, the slayer of Madhu lives. O king, let not any doubt come to your mind about the sacredness of that place. O ruler of earth, these are the sacred spots on earth and the Tirthas that I have mentioned to you. O foremost of men, they are all frequented by the Vasus, the Sadhyas, the Adityas, the Marutas, the Ashvins and the high-souled. Celestialss like Rishis. O son of Kunti, visit all these (Tirthas) with the Brahmanas and with your greatly exalted brothers and thus be relieved from all anxiety.

CHAPTER 91

(TIRTHAYATRA PARVA)- Continued

The colloquy between Yudhishthira and Lomasha

वैशम्पायन उवाच

एवं सम्भाषमाणे तुधौम्ये कौरवनन्दन।

लोमशः स महातेजा ऋषिस्तत्राजगाम ह॥१॥

तं पाण्डवाचजो राजा सगणो ब्राह्मणाश्च ते।

उपातिष्ठन्महाभागं दिवि शक्रमिवामराः॥२॥

Vaishampayana said :

O descendant of Kuru, when Dhaumya was thus talking, at that very time the greatly effulgent Rishi Lomasha came here. Thereupon the eldest Pandava, the king (Yudhishthira) with his followers and other Brahmanas sat round that greatly exalted one (Lomasha), as Shakra (Indra) is surrounded by the celestials.

समभ्यर्च्य यथान्यायं धर्मपुत्रो युधिष्ठिरः।

पप्रच्छागमने हेतुमत्ने च प्रयोजनम्॥३॥

Having duly adored him, the son of Dharma Yudhishthira asked the reason of his arrival and the object of his wandering.

स पृष्टः पाण्डुपुत्रेण प्रीयमाणो महामनाः।

उवाच श्लक्ष्णया वाचा हर्षयन्निव पाण्डवान्॥४॥

Having been asked by the son of Pandu, the high-minded (Rishi), being well pleased, spoke in sweet words and delighted the Pandavas.

संचरन्स्मि कौन्तेय सर्वाल्लौकोकान् यदृच्छया।

गतः शक्रस्य भवनं तत्रापश्यं सुरेश्वरम्॥५॥

Lomasha said :

O son of Kunti, travelling over all the worlds at pleasure I went to the abode of Sakra (Indra) and there I saw the king of the celestials.

तव च भ्रातरं वीरमपश्यं सव्यसाचिनम्।

शक्रस्यार्धासनगतं तत्र मे विस्मये महान्॥६॥

I saw your brother also, the heroic Savyasachi (Arjuna) sitting on the half of Shakra's seat and I became very much astonished,

आसीत् पुरुषशार्दूल दृष्ट्वा पार्थं तथागतम्।

आह मां तत्र देवेशो गच्छ पाण्डुसुतान् प्रति॥७॥

On seeing Partha sitting in that way. O foremost of men, then the chief of the celestials said to me, "Go to the sons of Pandu."

सोऽहमभ्यागतः क्षिप्रं दिदृक्षुस्त्वां सहाजुनम्।

वचनात् पुरुहूतस्य पार्थस्य च महात्मनः॥८॥

At the request of Indra and the high-souled Partha. I have speedily come here to see you with your younger brothers.

आख्यास्ये ते प्रियं तात महत् पाण्डवनन्दन।

ऋषिभिः सहितो राजन् कृष्णया चैव तच्छृणु॥९॥

यत् त्वयोक्तो महाबाहुरस्त्रार्थं भरतर्षभ।

तदस्त्रमाप्तं पार्थेन रुद्रादप्रतिमं विभो॥१०॥

O child, O descendant of Pandu, O king, I shall tell you something which will give you great pleasure. Listen to it with Krishna (Draupadi) and with the Rishis that are with you. O lord, O best of the Bharata race, Partha has obtained from Rudra that matchless weapon for which you had sent that mighty armed hero to the celestials region.

यत् तद् ब्रह्मशिरो नाम तपसा रुद्रमागमत्।

अमृतादुत्थितं रौद्रं तल्लब्धं सव्यसाचिना॥११॥

That fearful weapon, known by the name of Brahmashira which rose after the Ambrosia (in the churning of the ocean) and which Rudra obtained after great asceticism, has been obtained by Savyasachi (Arjuna).

तत् समन्त्रं ससंहारं सप्रायश्चित्तमङ्गलम्।

वज्रमस्त्राणि चान्यानि दण्डादीनि युधिष्ठिर॥१२॥

Together with the Mantras for hurling and withdrawing it and also the rites of expiation and revival. O Yudhishtira, the weapon Vajra, Dandas and other weapons,

यमात् कुबेराद् वरुणादिन्द्राच्च कुरुनन्दन।

अस्त्राप्यधीतवान् पार्थो दिव्यान्यमितविक्रमः॥१३॥

O descendant of Kuru, have been obtained by the immeasurably powerful Partha from Yama, Kubera, Varuna and Indra.

विश्ववासोस्तु तनयाद् गीतं नृत्यं च साम च।

वादित्रं च यथान्यायं प्रत्यविन्दद् यथाविधि॥१४॥

He has learnt from Vishvavasu's son both vocal and instrumental music and also singing

and also the reciting of the Sama (Veda) as thoroughly as they should be learnt.

एवं कृतास्त्रः कौन्तेयो गाथर्वं वेदमाप्तवान्।

सुखं वसति बीभत्सुरनुजस्यानुजस्तव॥१५॥

Having thus acquired all weapons and learnt the Gandharva Veda (knowledge) your third brother Vivatsu (Arjuna) lives happily in (heaven).

यदर्थं मां सुरश्रेष्ठ इदं वचनमब्रवीत्।

तच्च ते कथयिष्यामि युधिष्ठिर निबोध मे॥१६॥

O Yudhishtira, I shall now tell you what the chief of the celestials spoke to me. Listen to me.

भवान् मनुष्यलोकेऽपि गमिष्यति न संशयः।

ब्रूयाद् युधिष्ठिरं तत्र वचनान्मे द्विजोत्तम॥१७॥

(He said), "You will certainly go to the world of men. O foremost of men, tell Yudhishtira my these words.

आगमिष्यति ते भ्राता कृतास्त्रः क्षिप्रमर्जुनः।

सुरकार्यं महत् कृत्वा यदशक्यं दिवौकसाम्॥१८॥

Your brother will soon come back to you after having obtained all weapons and after having accomplished a great deed for the celestials which is incapable of being done by them.

तपसापि त्वमात्मानं योजय भ्रातृभिः सह।

तपसो हि परं नास्ति तपसा विन्दते महत्॥१९॥

Devote yourself with your brothers to asceticism; there is nothing superior to asceticism and asceticism produces great results.

अहं च कर्णं जानामि यथावद् भरतर्षभ।

सत्यसंघं महोत्साहं महावीर्यं महाबलम्॥२०॥

O best of the Bharata race, I know very well that Karna possesses great ardour, energy, strength and prowess.

महाहवेष्वाप्रतिमं महायुद्धविशारदम्।

महाधनुर्धरं वीरं महास्त्रं वरवर्णिनम्॥२१॥

He is matchless in great battle, highly learned in the science of war, a great wielder of bow, a hero clad in the best of armour and skilled in the best of weapons.

महेश्वरसुतप्रख्यमादित्यतनयं प्रभुम्।

तथार्जुनमतिस्कन्दं सहजोल्बणपौरुषम्॥२२॥

That exalted son of Aditya resembles the son of Maheshvara himself. I know also very well and naturally great prowess of the broad-shouldered Arjuna.

न स पार्थस्य संग्रमे कलामर्हति षोडशीम्।

यच्चापि ते भयं कर्णान्मनसिस्थमर्दिदम्॥२३॥

In battle Karna is not equal even to a sixteenth part of Partha (Arjuna). The fear that you bear in your mind from Karna, O chastiser of foes.

तच्चाप्यपहरिष्यामि सव्यसाचिन्युपागते।

यच्च ते मानसं वीर तीर्थयात्रामिमां प्रति।

स महर्षिलोमशस्ते कथयिष्यत्यसंशयम्॥२४॥

Will be dispelled when Savyasachi (Arjuna) would come here from heaven. O Hero and as regards your desire to go to visit the Tirthas, the great Rishi Lomasha will no doubt speak to you.

यच्च किञ्चित् तपोयुक्तं फलं तीर्थेषु भारत।

ब्रह्मर्षिरेष ब्रूयात् ते तच्छ्रद्धेयं न चान्यथा॥२५॥

O descendant of Bharata, whatever that Brahmana Rishi would speak about the fruits of asceticism and Tirthas, should be accepted by you with all respect and never otherwise.

CHAPTER 92

(TIRTHAYATRA PARVA)- Continued

Yudhishtira's consultation about Tirtha Visiting

लोमश उवाच

धनंजयेन चाप्युक्तं यत् तच्छृणु युधिष्ठिर।

युधिष्ठिरं भ्रातरं मे योजयेद्यर्प्यया श्रिया॥१॥

त्वं ह्यधर्मान् परान् वेत्स्य तपांसि च तपोधन।

श्रीमतां चापि जानासिधर्मं राज्ञां सनातनम्॥२॥

Lomasha said :

O Yudhishtira, listen to now what Dhananjaya (Arjuna) has said. He said, "Make

my brother Yudhishtira to practice excellent religion. O ascetic, you know the highest religion, ascetic austerities and the eternal religion of prosperous kings.

स भवान् परमं वेद पावनं पुरुषं प्रति।

तेन संयोजयेथास्त्वं तीर्थपुण्येन पाण्डवान्॥३॥

You know the great means by which men are purified. Therefore, persuade the Pandavas to acquire the virtue which is obtained by visiting Tirthas.

यथा तीर्थानि गच्छेत् गाश्च दद्यात् स पार्थिवः।

तथा सर्वात्मना कार्यमिति मामर्जुनोऽब्रवीत्॥४॥

Do that with all your heart by which that king Yudhishtira may visit all the Tirthas and give away (in charity). Arjuna said this to me.

भवता चानुगुप्तोऽसौ चरेत् तीर्थानि सर्वशः।

रक्षोभ्यो रक्षितव्यश्च दुर्गेषु विषमेषु च॥५॥

(He said), "Let him go to all the Tirthas protected by you. You should protect him from the Rakshasas in inaccessible and rugged places.

दधीच इव देवेन्द्रं यथा चाप्यङ्गिरा रविम्।

तथा रक्षस्व कौन्तेयान् राक्षसेभ्यो द्विजोत्तमा॥६॥

O foremost of Brahmanas, as Dadhichi has protected the chief of the celestials and as Angiras has protected the sun, so do you protect the sons of Kunti from the Rakshasas.

यातुधाना हि बहवो राक्षसाः पर्वतोपमाः।

त्वयाभिगुप्तं कौन्तेयं न विवर्तेयुरन्तिकम्॥७॥

The way is beset with many Rakshasas, huge as mountains. If protected by you, they will not be able to approach the sons of Kunti.

सोऽहमिन्द्रस्य वचनान्नियोगादर्जुनस्य च।

रक्षमाणो भयेभ्यस्त्वां चरिष्यामि त्वया सह॥८॥

At the request of Indra and also being appointed by Arjuna, I shall travel with you protecting you from all dangers.

द्विस्तीर्थानि मया पूर्वं दृष्टानि कुरुनन्दन।

इदं तृतीयं द्रक्ष्यामि तान्येव भवता सह॥९॥

O descendant of Kuru, I have seen the Tirthas twice before. I shall for the third time see them with you.

इयं राजर्षिभिर्याता पुण्यकृद्भिर्युधिष्ठिरा।

मन्वादिभिर्महाराज तीर्थयात्रा भयापहा॥१०॥

O great king Yudhishtira, Manu and other Rishis of virtuous deeds had visited the Tirthas, for a visit to them dispels all fears.

नानृजुर्नाकृतात्मा च नाविद्यो न च पापकृत्।

स्नाति तीर्थेषु कौरव्य न च वक्रमतिर्नरः॥११॥

O descendant of Kuru, men, who are crooked-minded, who have not souls under control, who are illiterate and who are sinful, do not bathe in Tirthas.

त्वं तु धर्ममतिर्नित्यधर्मज्ञः सत्यसंगरः।

विमुक्तः सर्वसङ्गेश्वो भूय एव भविष्यसि॥१२॥

But your mind is always fixed on virtue; you are versed in the precepts of religion and you are truthful, you will surely be freed from all fears.

यथा भागीरथो राजा राजानश्च गयादयः।

यथा ययातिः कौन्तेय तथा त्वमपि पाण्डव॥१३॥

O son of Pandu and O Yudhishtira, you are like the king Bhagiratha or king Gaya or Yayati or any one else like them.

युधिष्ठिर उवाच

न हर्षात् सम्प्रपश्यामि वाक्यस्यास्योत्तरं क्वचित्।

स्मरेद्धि देवराजो यं को नामाभ्यधिकस्ततः॥१४॥

Yudhishtira said :

I am so overwhelmed with joy that I cannot find words to answer you. Who can be more fortunate than he who is remembered by the king of the celestials?

भवता संगमो यस्य भ्राता चैव धनंजयः।

वासवः स्मरते यस्य को नामाभ्यधिकस्ततः॥१५॥

Who can be more fortunate than he who has you for his company, who has Dhananjaya (Arjuna) as his brother, nay who is remembered by Vasava (Indra) himself.

यच्च मां भगवानाह तीर्थानां दर्शनं प्रति।

धौम्यस्य वचनादेवा बुद्धिः पूर्वं कृतैव मे॥१६॥

What your exalted self has said to me as regards seeing the Tirthas I have already made up my mind (to do it) at the words of Dhaumya.

तद् यदा मन्यसे ब्रह्मन् गमनं तीर्थदर्शने।

तदैव गन्तास्मि तीर्थान्येष मे निश्चयः परः॥१७॥

O Brahmana, I shall start to visit the Tirthas at whatever hour you are pleased to appoint. This is my firm resolve.

वैशम्पायन उवाच

गमने कृतबुद्धिं तु पाण्डवं लोमशोऽब्रवीत्।

लघुर्भव महाराज लघुः स्वैरं गमिष्यसि॥१८॥

Vaishampayana said :

Lomasha then thus spoke to the Pandava (Yudhishtira) who had made up his mind, "O great king, be light (as regards your retinue), for if you be thus light, you will be able to go more easily.

युधिष्ठिर उवाच

भिक्षाभुजो निवर्तन्तां ब्राह्मणा यतयश्च ये।

क्षुचुडध्वश्चमायासशीतार्तिमसहिष्णावः॥१९॥

Yudhishtira said :

Let the mendicants, Brahmanas and Yogis who are incapable of bearing hunger and thirst, the fatigues of travel and toil and also the severity of winter desist (from following me).

ते सर्वे विनिवर्तन्तां ये च मिष्टभुजो द्विजाः।

पक्वान्नलेहपानानां मांसानां च विकल्पकाः॥२०॥

Let those Brahmanas also that live on sweet meats, that desire cooked food and the food that is sucked or drunk and meat desist (from following me).

तेऽपि सर्वे निवर्तन्तां ये च सूदानुयायिनः।

मया यथोचिताजीव्यैः संविभक्तश्च वृत्तिभिः॥२१॥

ये चाप्यनुरताः पौरा राजभक्तिपुरः सराः।

धृतराष्ट्रं महाराजमभिगच्छन्तु ते च वै॥२२॥

Let all those that depend on cooks also desist (from following me). Let those citizens that have followed me from loyalty and whom I have hitherto supported properly go back to the great king Dhritarashtra.

स दास्यति यथाकालमुचिता यस्य या भृतिः।

स चेद् यथोचितां वृत्तिं न दद्यान्मनुजेश्वरः॥२३॥

अस्मत्प्रियहितार्थाय पाञ्चाल्यो वः प्रदास्यति॥२४॥

He will give them in due time their proper allowance. If that ruler of men does not give

them their proper allowances. The king of Panchala will give them the allowance for our satisfaction and welfare.

वैशम्पायन उवाच

ततो भूयिष्ठशः पौरा गुरुभारप्रपीडिताः।

विप्राश्च यतयो मुख्या जम्पुर्नागपुरं प्रति॥२५॥

Vaishampayana said :

Thereupon being exceedingly aggrieved the Brahmanas, the Yogis and the citizens went towards Hastinapur.

तान् सर्वान्धर्मराजस्य प्रेम्णा राजाग्निकासुतः।

प्रतिजग्राह विधिवद्धनैश्च समतर्पयत्॥२६॥

Out of affection for Dharmaraja (Yudhishtira), the king (Dhritarashtra) the son of Ambika, received them properly and gratified them with proper allowances.

ततः कुन्तीसुतो राजा लघुभिर्बाह्यजैः सह।

लोमशेन च सुप्रीतस्त्रिरात्रं काम्यकेऽवसत्॥२७॥

Thereupon, the son of Kunti, the king (Yudhishtira) with only a few Brahmanas lived in the Kamyaka (forest) for three nights, much cleared by Lomasha.

CHAPTER 93

(TIRTHAYATRA PARVA)-Continued

Yudhishtira's departure for the Tirthas

वैशम्पायन उवाच

ततः प्रयान्तं कौन्तेयं ब्राह्मणा वनवासिनः।

अभिगम्य तदा राजन्निदं वचनमब्रुवन्॥२८॥

Vaishampayana said :

O king, thereupon those dwellers of the forest, those Brahmanas, seeing that the son of Kunti was about to, came to him and spoke these words.

राजंस्तीर्थानि गन्तासि पुण्यानि भ्रातृभिः सह।

ऋषिणा चैव सहितो लोमशेन महात्मना॥२९॥

"O king, you are going to the sacred Tirthas with your brothers and with the illustrious Rishi Lomasha.

अस्मानपि महाराज नेतुमर्हसि पाण्डव।

अस्माभिर्हि न शक्यानि त्वदुते तानि कौरव॥३०॥

O great king, O Pandava, O descendant of Kuru, you should take us with you. Without you we shall never be able to visit them.

श्वापदैरुपसृष्टानि दुर्गाणि विषमाणि च।

अगम्यानि नरैरल्पैस्तीर्थानि मनुजैश्च॥३१॥

O ruler of men, they are full of dangers and abound in wild beasts; they are inaccessible and are to be reached through dragged ways. Men in small parties cannot reach these Tirthas.

भवतो भ्रातरः शूराधनुर्धरवसः सदा।

भवद्भिः पालिताः शूरैर्गच्छामो वयमप्युत॥३२॥

O undeteriorating one, your brothers are heroes, they are foremost wielders of bows. Protected by you who are all heroes, we shall also be able to go.

भवत्प्रसादाद्भि वयं प्राप्नुयामः सुखं फलम्।

तीर्थानां पृथिवीपाल वनानां च विशाम्यते॥३३॥

O ruler of earth, O king, through your favour we shall acquire the happy fruits of Tirthas and (sacred) forests.

तव वीर्यपरित्राताः शुद्धास्तीर्थपरिप्लुताः।

भवेमधूतपाप्मानस्तीर्थसंदर्शनात्पुनः॥३४॥

O king, protected by your prowess, let us be cleansed of all our sins by visiting those Tirthas and by purifying ourselves by bathing therein.

भवानपि नरेन्द्रस्य कार्तवीर्यस्य भारता।

अष्टकस्य च राजर्षेर्लोमपादस्य चैव ह॥३५॥

भरतस्य च वीरस्य सार्वभौमस्य पार्थिव।

ध्रुवं प्राप्स्यसि दुष्प्रापल्लोकांस्तीर्थपरिप्लुतः॥३६॥

O descendant of Bharata, O king, having bathed in these Tirthas you too will certainly obtain those inaccessible regions obtained by Kartavirya, Ashtaka, the royal sage Lomapada and the imperial and heroic Bharata.

प्रभासादीनि तीर्थानि महेन्द्रादींश्च पर्वतान्।

गङ्गाद्याः सरितश्चैव प्लक्षादींश्च वनस्पतीन्॥३७॥

त्वया सह महीपाल द्रष्टुमिच्छामहे वयम्।

यदि ते ब्राह्मणेष्वस्ति काचित् प्रीतिर्जनाधिप॥३८॥

Prabhasa and other Tirthas, Mahendra and other mountains, Ganga and other rivers,

Plaksha and other lords of forests (trees). O great king, we desire to see all these with you. O ruler of men, if you have any regard of the Brahmanas. Then speedily do what we say. You will obtain prosperity through it.

कुरु क्षिप्रं वचोऽस्माकं ततः श्रेयोऽभिपत्स्यसे।
तीर्थानि हि महाबाहो तपोविघ्नकरैः सदा॥१२॥

O mighty armed hero, Tirthas are infested by Rakshasas ever prone to obstruct ascetic austerities. You should protect us from them.

अनुकीर्णानि रक्षोभिस्तेभ्यो नस्त्रातुमर्हसि।
तीर्थान्युक्तानिद्यौम्येन नारदेन चधीमता॥१३॥
यान्युवाच च देवर्षिलोमशः सुमहातपाः।
विधिवत् तानि सर्वाणि पर्यटस्व नराधिप॥१४॥
धूतपाप्मा सहास्माभिर्लोमशेनाभिपालितः।
स राजा पूज्यमानस्तैर्हर्षादश्रुपरिप्लुतः॥१५॥
भीमसेनादिभिवीरैर्भ्रातृभिः परिवारितः।
बाढमित्यब्रवीत् सर्वास्तानृषीन् पाण्डवर्षभ॥१६॥

O ruler of men visit all the Tirthas spoken of by the greatly intelligent Dhaumya and also those spoken of by the greatly ascetic celestials Rishi Lomasha. Protected by Lomasha and accompanied by us, be cleansed of all sins." Having been thus addressed by them, the king (Yudhishtira) was filled with tears of joy. Surrounded by his heroic brothers headed by Bhimasena that foremost of Pandavas (Yudhishtira) said to all those Rishis "So be it."

लोमशं समनुज्ञाप्यद्यौम्यं चैव पुरोहितम्।
ततः स पाण्डवश्रेष्ठो भ्रातृभिः सहितो वशी॥१७॥

With the permission of Lomasha and also with that of the priest Dhumya that self-controlled eldest Pandava with his brothers,

द्रौपद्या चानवद्याङ्ग्या गमनाय मनो दधे।
अथ व्यासो महाभागस्तथा पर्वतनारदौ॥१८॥
काम्यके पाण्डवं द्रष्टुं समाजग्मुर्मनीषिणः।
तेषां युधिष्ठिरो राजा पूजां चक्रे यथाविधि।
सत्कृतास्ते महाभागा युधिष्ठिरमथाब्रुवन्॥१९॥

And with faultless featured Draupadi made up his mind to start. At that very time the

greatly exalted Vyasa, Parvata and Narada, all endued with great intelligence, came to the Kamyaka (forest) with the desire of seeing the Pandavas. the king Yudhishtira worshipped them all in due form. When the exalted ones were all duly-worshipped, they thus spoke to Yudhishtira,

ऋषय ऊचुः

युधिष्ठिर यमौ भीम मनसा कुस्तार्जवम्।
मनसा कृतशौचा वै शुद्धास्तीर्थानि यास्यथ॥२०॥

"O Yudhishtira, O the twins, O Bhima, banish all evil thoughts from your minds. Purify your hearts and thus being purified go to the Tirthas.

शरीरनियमं प्राहुर्ब्राह्मणा मानुषं व्रतम्।
मनोविशुद्धां बुद्धिं च दैवमाहुर्व्रतं द्विजाः॥२१॥

The Brahmanas have said that to regulate one's body is the observance of human vows and to purify one's mind and understanding is the observance of celestials vows.

मनो ह्यदुष्टं शौचाय पर्याप्तं वै नराधिप।
मैत्रीं बुद्धिं समास्थाय शुद्धास्तीर्थानि द्रक्ष्यथ॥२२॥

O ruler of men, the mind which is free from all evil thoughts is highly pure. Therefore bearing friendly feelings towards all the purifying yourselves, visit the Tirthas.

ते यूयं मानसैः शुद्धाः शरीरनियमव्रतैः।
दैवं व्रतं समास्थाय यथोक्तं फलमाप्स्यथ॥२३॥

Observing human vows in respect of your body and purifying your mind by observing the celestials vows, acquire the fruits of Tirthas as recited (to you).

ते तथेति प्रतिज्ञाय कृष्णया सह पाण्डवाः।
कृतस्वस्त्ययनाः सर्वे मुनिभिर्दिव्यमानुषैः॥२४॥

Saying "So be it," the Pandavas with Krishna (Draupadi) caused all those celestials and human Rishis to perform propitiatory rites.

लोमशस्योपसंगृह्य पादौ द्वैपायनस्य च।
नारदस्य च राजेन्द्र देवर्षेः पर्वतस्य च॥२५॥

O king of kings, then touching the feet of Lomasha, of Dvaipayana (Vyasa) of Narada and of the celestials Rishi Parvata,

धौम्येन सहिता वीरास्तथा तैर्वनवासिभिः।

मार्गशीर्ष्यामतीतायां पुष्येण प्रययुस्ततः॥२६॥

Those heroes, accompanied by Dhaumya and other dwellers of the forest, started on their journey on the day following the full moon of Agrahayana in which the constellation Pausha was in ascendance.

कठिनानि समादाय चौराजिनजटाधराः।

अभेद्यैः कवचैर्युक्तास्तीर्थान्यन्वचरंस्ततः॥२७॥

इन्द्रसेनादिभिर्भृत्यै रथैः परिचतुर्दशैः।

महानसव्यापृतैश्च तथान्यैः परिचारकैः॥२८॥

सायुधा बद्धनिस्त्रिंशस्तूणवन्तः समार्गणाः।

प्राङ्मुखाः प्रययुर्वीराः पाण्डवा जनमेजय॥२९॥

Clad in barks and skins, putting on impenetrable armours the heroic sons of Pandu with matted-locks on their heads, with quivers, arrows swords and other weapons, accompanied by Indrasena and other attendants, with fourteen chariots, with a number of cooks and servants of other classes, O Janamejaya, started with their faces turned towards the east.

CHAPTER 94

(TIRTHAYATRA PARVA)-Continued

Yudhishtira's departure for the Tirthas

युधिष्ठिर उवाच

न वै निगुणमात्मानं मन्ये देवर्षिसत्तम।

तथास्मि दुःखसंतप्तो यथा नान्यो महीपतिः॥१॥

Yudhishtira said :

O foremost of celestials Rishis, I do not think that I am not endued with some merit. But I am still afflicted with so much sorrow that (I believe) there is no other king like me.

परांश्च निर्गुणान् मन्ये न चधर्मगतानपि।

ते च लोमश लोकेऽस्मिन्वृध्यन्ते केन हेतुना॥२॥

O Lomasha, I think my enemies have no merit and no virtuous tendencies. Why then do they prosper in this world?

लोमश उवाच

नात्र दुःखं त्वया राजन् कार्यं पार्थ कथंचन।

यदधर्मेण वर्धेयुर्धर्मरुचयो जनाः॥३॥

Lomasha said :

O king, O Partha, never grieve that sinful men should prosper in consequence of the sins they commit.

वर्धत्यधर्मेण नरस्ततो भद्राणि पश्यति।

ततः सपत्नाञ्जयति समूलस्तु विनश्यति॥४॥

A man may be seen to prosper by his sins, obtain good fruits or vanquish his enemies, but he is finally destroyed to the root.

मया हि दृष्टा दैतेया दानवाश्च महीपते।

वर्धमाना ह्यधर्मेण क्षयं चोपगताः पुनः॥५॥

O ruler of earth, I have seen many Daityas and Danavas prosper by sin, but I have also seen that destruction has again ever taken them.

पुरा देवयुगे चैव हृष्टं सर्वं मया विभो।

अरोचयन् सुराधर्मधर्मं तत्पजिरेऽसुराः॥६॥

O lord, I have seen all this formerly in the Deva Yuga. The celestials practised virtue whereas the Asuras practised sin.

तीर्थानि देवा विविशुर्नाविशन् भारतासुराः।

तानधर्मकृतो दर्पः पूर्वमेव समाविशत्॥७॥

O descendant of Bharata, the celestials visited the Tirthas whereas the Asuras did not visit them. Those sinful ones were first filled with pride.

दर्पान्मानः समभवन्मानात् क्रोधो व्यजायत।

क्रोधादह्नीस्ततोऽलज्जा वृत्तं तेषां ततोऽनशत्॥८॥

Pride begot vanity and vanity begot wealth. From wealth arose every king of evil propensity and from evil propensities arose shamelessness.

तानलज्जान् गतह्रीकान् हीनवृत्तान् वृथाब्रतान्।

क्षमा लक्ष्मीः स्वधर्मश्च न चिरात् प्रजहुस्ततः॥९॥

From shamelessness good behaviour disappeared from among them. From their shamelessness, from their evil propensities, from their want of good conduct and virtuous vows, forgiveness, propensity and morality all forsook them.

लक्ष्मीस्तु देवानगमदलक्ष्मीरसुरान् नृप।

तानलक्ष्मी समाविष्टान् दर्पोपहतचेतसः॥१०॥

O king, Lakshmi (the goddess of prosperity) then sought the celestials while a Lakshmi (goddess of adversity) sought the Asuras. When they were possessed by adversity they became senseless out of pride.

दैतेयान् दानवांश्चैव कलिरप्याविशत् ततः।

तानलक्ष्मीसमाविष्टान् दानवान् कलिना हतान्॥११॥

Then Kali possessed the Daityas and the Danavas. Being thus possessed by adversity, the Danavas were destroyed by Kali.

दर्पाभिभूतान् कौन्तेय क्रियाहीनानचेतसः।

मानाभिभूतानचिराद् विनाशः समपद्यत॥१२॥

O son of Kunti, as they were filled with pride they became destitute of rites and sacrifices, devoid of reason, overwhelmed with vanity and they soon met with their destruction.

निर्यशस्कास्तथा दैत्याः कृत्स्नशो विलयं गताः।

देवास्तु सागरांश्चैव सरितश्च सरांसि च॥१३॥

अभ्यगच्छन्धर्मशीलाः पुण्यान्यायतनानि च।

तपोभिः क्रतुभिर्दानैराशीर्वादैश्च पाण्डव॥१४॥

प्रजहुः सर्वपापानि श्रेयश्च प्रतिपेदिरे।

एवमादानवन्तश्च निरादानाश्च सर्वशः॥१५॥

Covered with infamy the Daityas were soon destroyed. O son of Pandu, the celestials, however, who were all of virtuous character, going to the seas, rivers and lakes and other sacred places, cleansed themselves of all their sins by means of asceticism and sacrifices, by gifts and blessings; and O Pandava, they obtained great prosperity. Because they thus abandoned all evil deeds and practised all good deeds,

तीर्थान्यगच्छन् विबुधास्तेनापुर्भूतिमुत्तमाम्।

तथा त्वमपि राजेन्द्र स्नात्वा तीर्थेषु सानुजः॥१६॥

पुनर्वेत्स्यसि तां लक्ष्मीमेष पन्थाः सनातनः।

And visited all the Tirthas, they obtained great good fortune. O king of kings, you will too therefore, bathing with your younger

brothers in the Tirthas, obtain again great good fortune. This is the eternal road.

यथेव हि नृगो राजा शिविरौशीनरो यथा॥१७॥

भगीरथो वसुमना गयः पूरुः पुरुरवाः।

चरमाणास्तपो नित्यं स्पर्शनादम्भसश्च ते॥१८॥

तीर्थाभिगमनात् पूता दर्शनाच्च महात्मनाम्।

अलभन्त यशः पुण्यं धनानि च विशाप्स्यते॥१९॥

As kings, Nriga, Shibi, Ushinara, Bhagiratha, Vasumana, Gaya, Puru and Pururava, by always practising austerities and touching the sacred waters and visiting the Tirthas and seeing the illustrious holy men, O king, obtained fame, virtue and great wealth.

तथा त्वमपि राजेन्द्र लब्ध्वासि विपुलां श्रियन्त।

यथा चेक्ष्वाकुरभवत् सपुत्रजनवान्धवः॥२०॥

मुचुकुन्दोऽथ मान्धाता मरुत्तश्च महीपतिः।

कीर्तिं पुण्यामविन्दन्त यथा देवास्तपोबलात्॥२१॥

देवर्षयश्च कात्स्न्येन तथा त्वमपि वेत्स्यसि।

धार्तराष्ट्रास्त्वधर्मेण मोहेन च वशीकृताः।

न चिराद् वै विनश्यन्ति दैत्या इव न संशयः॥२२॥

So will you obtain by acquiring exceedingly great prosperity. As Ikshvaku with his sons, friends and followers, as Muchukunda, Mandhata and king Maruta, as the celestials through their power of asceticism, as the celestials Rishis also have obtained fame, so will you also obtain great fame. The sons of Dhritarashtra, enslaved as they are by sin and ignorance, will certainly be destroyed like Daityas.

CHAPTER 95

(TIRTHAYATRA PARVA)-Continued

Description of Gaya's sacrifice

वैशम्पायन उवाच

ते तथा सहिता वीरा वसन्तस्तत्र तत्र ह।

क्रमेण पृथिवीपाल नैमिषारण्यमागताः॥१॥

Vaishampayana said :

O ruler of earth, those heroes, (the Pandavas) accompanied by their followers, going from place to place, at last reached Naimisha forest.

ततस्तीर्थेषु पुण्येषु गोमत्याः पाण्डवा नृपा।
 कृताभिषेकाः प्रदुर्गाश्च वित्तं च भारता॥१॥
 तत्र देवान् पितॄन् विप्रांस्तर्पयित्वा पुनः पुनः।
 कन्यातीर्थेऽश्वतीर्थे च गवां तीर्थे च भारता।
 कालकोट्यां वृषप्रस्थे गिरावुष्य च पाण्डवाः॥३॥
 बाहुदायां महीपाल चक्रुः सर्वेऽभिषेचनम्।
 प्रयागे देवयजने देवानां पृथिवीपते॥४॥
 ऊषुराप्नुत्य गात्राणि तपश्चातस्थुरुत्तमम्।
 गङ्ग्यामुनयोश्चैव संगमे सत्यसंगराः॥५॥

O king, O descendant of Bharata, the Pandavas bathed in the sacred Tirtha of Gomati and gave away kine and wealth (in charity). O descendant of Bharata, again and again offering oblations there to the Pitris and the celestials and the Brahmanas and living in Kalkoti and Brishapraस्था hills, these descendants of Kuru, O ruler of earth, reached Vahuda and all performed there oblations. O king, going then to the sacrificial ground of the celestials. Those truth-observing men purified their bodies by bathing in the confluence of the Ganges and the Yamuna and performed excellent austerities.

विपाप्मानो महात्मानो विप्रेभ्यः प्रदुर्वसु।
 तपस्विजनजुष्टां च ततो वेदीं प्रजापतेः॥६॥
 जग्मुः पाण्डुसुता राजन् ब्राह्मणैः सह भारता।
 तत्र ते न्यवसन् वीरास्तपश्चातस्थुरुत्तमम्॥७॥
 संतर्पयन्तः सततं वन्येन हविषा द्विजान्।

Having been thus cleansed of all their sins, those high-souled heroes gave much wealth to the Brahmanas. O descendant of Bharata, then the son of king, O Pandu went to the (sacrificial altar) Vedi of the Creator, ever adored by the ascetics. There lived those heroes and performed excellent asceticism. Always gratifying the Brahmanas with the offer of fruits and ghee.

ततो महीधरं जग्मुर्मर्षज्ञेनभिसंस्कृतम्॥८॥
 राजर्षिणा पुण्यकृता गयेनानुपमद्युते।
 नगो गयशिरो यत्र पुण्या चैव महानदी॥९॥
 वानीरमालिनी रम्या नदी पुलिनशोभिता।

दिव्यं पवित्रकूटं च पवित्रंधरणीधरम्॥१०॥

ऋषिजुष्टं सुपुण्यं तत् तीर्थं ब्रह्मसरोत्तमम्।

अगस्त्यो भगवान् यत्र गतो वैवस्वतं प्रति॥११॥

Then they went to Mahidhara, consecrated by the virtuous. Royal sage Gaya of matchless effulgence. Here stands the hill called Gayasira and where flows the sacred great river. With charming banks adorned with bushes of cane plants. On that celestials and sacred hill of holy peaks. Is the highly sacred Tirtha called Brahmasara adored by the Rishis, where Agastya went to the high-souled Vivasvata.

उवास च स्वयं तत्रधर्मराजः सनातनः।

सर्वासां सरितां चैव समुद्भेदो विशाम्पते॥१२॥

And where dwelt the eternal king of justice (Yama) himself. O king, all the rivers have taken their rise from it.

यत्र संनिहितो नित्यं महादेवः पिनाकधृक्।

तत्र ते पाण्डवा वीराश्चातुर्मास्यैस्तदेजिरे॥१३॥

ऋषियज्ञेन महता यत्राक्षयवटो महान्।

The wielder of Pinaka, the great god (Shiva) is always near it. The heroic Pandavas performed there the vow called Chaturmasa, according to the rites of the Rishi Jagma. Here is also the great banian tree called Akshayavata.

अक्षये देवयजने अक्षयं यत्र वै फलम्॥१४॥

Any sacrifice performed there produces ever-lasting merit.

ते तु तत्रोपवासांस्तु चकुर्निश्चितमानसाः।

ब्राह्मणास्तत्र शतशः समाजग्मुस्तपोधनाः॥१५॥

They (the Pandavas) began to fast there with subdued mind. And there came to them hundreds of ascetic Brahmanas.

चातुर्मास्येनायजन्त आर्षेण विधिना तदा।

तत्र विद्यातपोवृद्धा ब्राह्मणा वेदपारगाः।

कथां प्रचक्रिरे पुण्यां सदसिस्था महात्मनाम्॥१६॥

Those Brahmanas, learned in the Vedas and old in knowledge, also performed the vow called Chaturmasa according to the rites ordained by the Rishis and they, becoming the court of the illustrious heroes talked on various subjects.

तत्र विद्याव्रतस्नातः कौमारं व्रतमास्थितः।

शमथोऽकथयद् राजन्नामूर्तरयसं गयम्॥१७॥

O king, the learned and vow-observing and celebrated Samatha spoke of Gaya, the son of Amurtaya.

शमथ उवाच

अमूर्तरयसः पुत्रो गयो राजर्विसत्तमः।

पुण्यानि यस्य कर्माणि तानि मे शृणु भारत॥१८॥

Samatha said :

The son of Amurtaya is Gaya, the foremost of royal sages. O descendant of Bharata, listen to me, as I recite his virtuous deeds.

यस्य यज्ञो बभूवेह बह्वन्नो बहुदक्षिणः।

यत्रान्नपर्वता राजञ्शतशोऽथ सहस्रशः॥१९॥

घृतकुल्याश्च दध्नाश्च नद्यो बहुशतास्तथा।

व्यञ्जनानां प्रवाहाश्च महार्हाणां सहस्रशः॥२०॥

O king, here it was that he performed many sacrifices, in which food and gifts were in abundance and in which cooked rice was in hundreds and thousands of mountains. Ghee and curds were in hundreds of lakes and rivers and richly cooked curries in thousands of streams.

अहन्यहनि चाप्येवं याचतां सम्प्रदीयते।

अन्ये च ब्राह्मणा राजन् भुञ्जतेऽन्नं सुसंस्कृतम्॥२१॥

O king, day after they were given away to all that asked for them. Besides Brahmanas were fed with food which was pure.

तत्र वै दक्षिणाकाले ब्रह्मघोषो दिवं गतः।

न च प्रज्ञायते किंचिद् ब्रह्मशब्देन भारत॥२२॥

O descendant of Bharata, when the time for distributing Dakshina (gift) came, the chanting of the Vedas reached heaven. Nothing else could be heard for that chanting of the Vedas.

पुण्येन चरता राजन् भूर्दिशः खं नभस्तथा।

आपूर्णमासीच्छब्देन तदप्यासीन्महाद्भुतम्॥२३॥

यत्र स्म गाथा गायन्ति मनुष्या भरतर्षभ।

अन्नपानैः शुभैस्तृप्ता देशे देशे सुवर्चसः॥२४॥

O king, those sacred sounds filled earth, the points of the firmament, the sky and the heaven itself; and great wonders were seen. O best of

Bharata race, greatly gratified with the food and the drink, men went about singing the following verse in various countries.

गयस्य यज्ञे के त्वद्य प्राणिनो भोक्तुमीप्सवः।

तत्र भोजनशिष्टस्य पर्वताः पञ्चविंशतिः॥२५॥

"Who is there among creatures that desires to day to eat more in the sacrifice of Gaya? There are still twenty-five mountains of food (uneaten).

न तत् पूर्वं जनाश्चकुर्वन् करिष्यन्ति चापरे।

गयो यदकरोद् यज्ञे राजर्विरमितद्युतिः॥२६॥

What the immeasurably effulgent royal sage Gaya has done was never done by any man before or will be done by any man in future.

कथं तु देवा हविषा गयेन परितर्पिताः।

पुनः शक्ष्यन्त्युपादातुमन्यैर्दत्तानि कानिचित्॥२७॥

The celestials have been so very much fed with the Ghee that Gaya has offered them that they are not able to take anything more offered by any one else.

सिकता वा यथा लोके यथा वा दिवि तारकाः।

यथा वा वर्षतोधारा असंख्येयाः स्म केनचित्।

तथा गणयितुं शक्या गययज्ञे न दक्षिणाः॥२८॥

As sand-grains on earth, as stars in the sky, as the drops of falling rains cannot be counted by any body, so will none be able to count the Dakshina given away in Gaya's sacrifice."

एवंविधाः सुबहवस्तस्य यज्ञा महीपतेः।

बभूवुरस्य सरसः समीपे कुरुनन्दन॥२९॥

O descendant of Kuru, O king, many such sacrifices of his were performed on the banks of this lake.

CHAPTER 96

(TIRTHAYATRA PARVA)- Continued

History of Agastya

वैशम्पायन उवाच

ततः सम्प्रस्थितो राजा कौन्तेयो भूरिदक्षिणः।

अगस्त्याश्रममासाद्य दुर्जयायामुवास ह॥१॥

Vaishampayana said :

Then the son of Kunti, the king (Yudhishtira), distinguished for his large gifts,

came to the hermitage of Agastya and lived at Durjaya.

तत्रैव लोमशं राजा पप्रच्छ वदतां वरः।

अगस्त्येनेह वातापिः किमर्थमुपशामितः॥२॥

That foremost of eloquent men, the king (Yudhishtira) asked Agastya why Vatapi was killed there by him,

आसीद्वा किं प्रभाञ्च स दैत्यो मानवान्तकः।

किमर्थं चोदितो मन्युरगस्त्यस्य महात्मनः॥३॥

And what was the prowess of that men-eating Daitya and why the anger of that high-souled (Rishi) was excited against him.

लोमश उवाच

इल्वलो नाम दैतेय आसीत् कौरवनन्दन।

मणिमत्यां पुरि पुरा वातापिस्तस्य चानुजः॥४॥

Lomasha said :

O descendant of Kuru, there was a Daitya, named Ilvala in the days of yore in the city of Manimati. He had a younger brother, called Vatapi.

स ब्राह्मणं तपोयुक्तमुवाच दितिनन्दनः।

पुत्रं मे भगवानेकमिन्द्रतुल्यं प्रयच्छतु॥५॥

That son of Diti (one day) spoke to an ascetic Brahmana, (saying), "O exalted one, give me a son equal to Indra."

तस्मै स ब्राह्मणो नादात् पुत्रं वासवसम्मितम्।

चुक्रोध सोऽसुरस्तस्य ब्राह्मणस्य ततो भृशम्॥६॥

As that Brahmana did not give him a son equal to Indra, that Asura got exceedingly angry against that Brahmana.

तदाप्रभृति राजेन्द्र इल्वलो ब्रह्महासुरः।

मन्युमान् भ्रातरं छागं मायावी ह्यकरोत् ततः॥७॥

O king of kings, from that day the Asura Ilvala became a destroyer of Brahmanas. Endued as he was with the power of illusion, he made his brother a goat.

मेषरूपी च वातापिः कामरूप्यभवत् क्षणात्।

संस्कृत्य च भोजयति ततो विप्रं जिघांसति॥८॥

Vatapi who was capable of assuming any form at will at once assumed the form of a goat. After being cooked that food was given to the Brahmanas in order to kill them.

स चाह्वयति यं वाचा गतं वैवस्वतक्षयम्।

स पुनर्देहमास्थाय जीवन् स्म प्रत्यदृश्यत॥९॥

For he, whom he (Ilvala) summoned with his voice, would at once come back to him if he had gone even to the abode of Yama.

ततो वातापिमसुरं छागं कृत्वा सुसंस्कृतम्।

तं ब्राह्मणं भोजयित्वा पुनरेव समाह्वयत्॥१०॥

Thus having transformed Vatapi into a goat and after having cooked his flesh, he fed the Brahmanas and summoned him (back) again.

तामिल्वलेन महता स्वरेण वाचमीरिताम्।

श्रुत्वातिमायो बलवान् क्षिप्रं ब्राह्मणकण्टकः॥११॥

That powerful (Asura) endued with great power of illusion, that thorn to the Brahmanas, hearing the words loudly uttered by Ilvala,

तस्य पार्श्वं विनिर्भिद्य ब्राह्मणस्य महासुरः।

वातापिः प्रहसन् राजन् निश्चक्राम विशाम्पते॥१२॥

That great Asura Vatapi, O king, O ruler of earth, would laughingly come out ripping open the sides of these Brahmanas.

एवं स ब्राह्मणान् राजन् भोजयित्वा पुनः पुनः।

हिसयामास दैतेय इल्वलो दुष्टचेतनः॥१३॥

O king, having thus fed the Brahmanas again and again, the wicked-minded Daitya Ilvala destroyed the Brahmanas.

अगस्त्यश्चापि भगवानेतस्मिन् काल एव तु।

पितृन् ददर्श गर्ते वै लम्बमानानधोमुखान्॥१४॥

The exalted Agastya in the mean-while saw his (dead) ancestors hanging in a pit with their head downwards.

सोऽपृच्छल्लम्बमानांस्तान् भवन्त इव कम्पिताः।

संतानहेतोरिति ते प्रत्युचुर्ब्रह्मवादिनः॥१५॥

He asked them who were thus hanging, "What is the matter with you?" And those Brahmanas replied, "It is for the want of offspring."

ते तस्मै कथयामासुर्वयं ते पितरः स्वकाः।

गर्तमेतमनुप्राप्ता लम्बामः प्रसवार्थिनः॥१६॥

They told him, "We are your forefathers. We are thus hanging in this pit for the want of offspring."

यदि नो जनयेथास्त्वमगस्त्यापत्यमुत्तमम्।

स्यान्नोऽस्मान्निरयान्मोक्षस्त्वं च पुत्राप्नुया गतिम्॥१७॥

O Agastya, if you beget an excellent son for us, we may then be saved from this hell and you too can acquire the blessed state obtainable by begetting offspring."

स तानुवाच तेजस्वी सत्यधर्मपरायणः।

करिष्ये पितरः कामं व्येतु वो मानसो जवरः॥१८॥

To them replied that powerful Rishi observant of truth and morality, "O Pitris. I shall accomplish your desire and remove the fever of your mind."

ततः प्रसवसंतानं चिन्तयन् भगवानृषिः।

आत्मनः प्रसवस्यार्थं नापश्यत् सदृशीं स्त्रियम्॥१९॥

Then that illustrious Rishi began to think how to perpetuate his race. He did not find a fit wife in whom he can take his birth as his son.

स तस्य तस्य सत्त्वस्य तत् तदङ्गमनुत्तमम्।

संगृह्य तत्समैरङ्गैर्निर्मिमे स्त्रियमुत्तमाम्॥२०॥

He then, taking those parts of creatures that are considered beautiful, created an excellent woman with them.

स तां विदर्भराजस्य पुत्रार्थं तप्यतस्तपः।

निर्मितामात्मनोऽर्थाय मुनिः प्रादान्महातपाः॥२१॥

That greatly ascetic Rishi then gave that woman created for him to the king of Vidarbha who was performing great asceticism to beget an offspring.

सा तत्र जज्ञे सुभगा विद्युत् सौदामनी यथा।

विभ्राजमाना वपुषा व्यवर्धत शुभानना॥२२॥

Taking her birth there, that exalted girl of beautiful face, as effulgent as the lightning, began to grow in body day after day.

जातमात्रां च तां दृष्ट्वा वैदर्भः पृथिवीपतिः।

प्रहर्षेण द्विजातिभ्यो न्यवेदयत् भारत॥२३॥

O descendant of Bharata, as soon as she was born, seeing her, that ruler of earth, the king of Vidharbha communicated it to the Brahmanas in great joy.

अभ्यनन्दन्त तां सर्वे ब्राह्मणा वसुधाधिपः।

लोपापुद्रेति तस्याश्च चक्रिरे नाम ते द्विजाः॥२४॥

O ruler of earth, all those Brahmanas blessed her and those twice born ones gave her the name of Lopamudra.

ववृधे सा महाराज विभ्रती रूपमुत्तमम्।

अप्स्विवोत्पलिनी शीघ्रमग्नेरिव शिखा शुभा॥२५॥

O king, possessed with great beauty that blessed girl began to grow quickly like a lotus in water or the blazing flame in a fire.

तां यौवनस्थां राजेन्द्र शतं कन्याः स्वलंकृताः।

दास्यः शतं च कल्याणीमुपातस्थुर्वशानुगाः॥२६॥

O king of kings, when she grew youthful, one hundred damsels adorned with ornaments and also one hundred maid-servants, remaining at her command always, waited upon that blessed girl.

सा स्म दासीशतवृता मध्ये कन्याशतस्य च।

आस्ते तेजस्विनी कन्या रोहिणीव दिवि प्रभा॥२७॥

Surrounded by these one hundred maid-servants and remaining in the midst of these one hundred damsels, that effulgent damsel shone, as the brilliant Rohini (star) in the sky.

यौवनस्थामपि च तां शीलाचारसमन्विताम्।

न वव्रे पुरुषः कश्चिद् भयात् तस्य महात्मनः॥२८॥

When she grew youthful, even then for the fear of the illustrious king none dared ask for her hand, endued as she was with good and excellent manners.

सा तु सत्यवती कन्या रूपेणाप्सरसोऽप्यति।

तोषयामास पितरं शीलेन स्वजनं तथा॥२९॥

That truthful maiden possessed of beauty like that of an Apsara pleased her father and relatives with her good conduct.

वैदर्भी तु तथायुक्तां युवतीं प्रेक्ष्य वै पिता।

मनसा चिन्तयामास कस्मै दद्यामिमां सुताम्॥३०॥

Seeing her attain to puberty, her father, the king of Vidharbha thought in his mind, "To whom shall I give my this daughter?"

CHAPTER 97

(TIRTHAYATRA PARVA)-Continued

The history of Agastya

लोमश उवाच

यदा त्वमन्यतागस्त्यो गार्हस्थ्ये तां क्षमामिति।
तदाभिगम्य प्रोवाच वैदर्भं पृथिवीपतिम्॥१॥

Lomasha said :

When Agastya thought that she had become fit for leading a domestic life, he went to the ruler of the earth, the king of Vidarbha and spoke to him thus.

राजन् निवेशे बुद्धिर्मे वर्तते पुत्रकारणात्।

वरये त्वां महीपाल लोपामुद्रां प्रयच्छ मे॥२॥

O king, I have a mind to lead a domestic life for the sake of begetting offspring. O ruler of earth, therefore bestow on me Lopamudra; I solicit her.

एवमुक्तः स मुनिना महीपालो विचेतनः।

प्रत्याख्यानाय चाशक्तः प्रदातुं चैव नैच्छत्॥३॥

Having been thus addressed by the Rishi, that king fainted away. He was unable to refuse, though he was unwilling to give.

ततः स भार्याभ्येत्य प्रोवाच पृथिवीपतिः।

महर्षिर्वीर्यवानेष क्रुद्धः शापाग्निना दहेत्॥४॥

That ruler of earth then, going to his wife, said, "The great Rishi possesses great power. If angry, he can consume us by the fire of his curse.

तं तथा दुःखितं दृष्ट्वा सभार्यं पृथिवीपतिम्।

लोपामुद्राभिगम्येदं काले वचनमब्रवीत्॥५॥

Seeing the king with his wife afflicted with sorrow, Lopamudra coming to them at that time spoke these words.

न मत्कृते महीपाल पीडामभ्येतुमर्हसि।

प्रयच्छ मामगस्त्याय ब्राह्मात्मानं मया पितः॥६॥

"O ruler of earth, you should not grieve on my account. O father, bestow me on Agastya and save yourself by giving me away."

दुहितुर्वचनाद् राजा सोऽगस्त्याय महात्मने।

लोपामुद्रां ततः प्रादाद विधिपूर्वं विशाम्पते॥७॥

O king, at the request of his daughter that king then bestowed Lopamudra on the illustrious Agastya with all due rites.

प्राप्य भार्यामगस्त्यस्तु लोपामुद्रामभाषत।

महार्हाण्युत्पृजैतानि वासांस्याभरणानि च॥८॥

Having received Lopamudra as his wife, Agastya thus spoke to her. "Throw away these costly robes and ornaments."

ततः सा दर्शनीयानि महार्हाणि तनूनि च।

समुत्ससर्ज रम्भोरुर्वसनान्यायतेक्षणा॥९॥

ततश्च्रीराणि जग्राह वल्कलान्यजिनानि च।

समानव्रतचर्या च बभूवायतलोचना॥१०॥

Thereupon that large-eyed damsel of Rambha-like thighs threw away her costly and handsome robes of fine texture. That large-eyed lady then dressing herself in bark, skin and rags, became equal to her husband in vows and acts.

गङ्गाद्वारमथागम्य भगवानृषिसत्तमः।

उग्रमातिष्ठत तपः सह पत्न्यानुकूलया॥११॥

Coming to the source of the Ganges that exalted one, that foremost of Rishis, began to perform severe austerities with his helpful wife.

सा प्रीता बहुमानाच्च पतिं पर्यचरत् तदा।

अगस्त्यश्च परां प्रीतिं भार्यायामचरत् प्रभुः॥१२॥

She being much pleased began to serve her husband with great respect and the exalted Agastya also showed great love towards his wife.

ततो बहुतिथे काले लोपामुद्रां विशाम्पते।

तपसा द्योतितां स्नातां ददर्श भगवानृषिः॥१३॥

स तस्याः परिचारेण शौचेन च दमेन च।

श्रिया रूपेण च प्रीतो मैथुनायाजुहाव ताम्॥१४॥

After a long time, O king, the illustrious Rishi one day saw Lopamudra, blazing in ascetic splendour, coming after a bath in her season. Being pleased with her service, with her purity, with her self-control, with her grace and beauty, he summoned her for the purpose of living with her.

ततः सा प्राञ्जलिर्भूत्वा लज्जमानेव भाविनी।

तदा सप्रणयं वाक्यं भगवन्तमथाब्रवीत्॥१५॥

Thereupon that lady in love and bashfulness spoke thus with joined hands to the exalted one.

असंशयं प्रजाहेतोर्भार्या पतिरविन्दत।

या तु त्वयि मम प्रीतिस्ताम्रवे कर्तुमर्हसि॥१६॥

"The husband certainly marries a wife for the purpose of offspring. But O Rishi, you should show towards me that love which I bear for you.

यथा पितुर्गृहे विप्र प्रासादे शयनं मम।

तथाविधे त्वं शयने मामुपैतुमिहार्हसि॥१७॥

O Brahmana, you should come to me on a bed like the one in which I used to lie in my father's house, his palace.

इच्छामि त्वां नग्विवं च भूषणैश्च विभूषितम्।

उपसर्तुं यथाकामं दिव्याभरणभूषिता॥१८॥

I desire that you should be adorned with garlands of flowers and I too should be adorned with those celestial ornaments that I like.

अन्यथा नोपतिष्ठेयं चीरकाषायवासिनी।

नैवापवित्रो विप्रर्षे भूषणोऽयं कथंचन॥१९॥

O foremost of Brahmanas, I can not go to you with these rags dyed in red; to wear ornaments is never unholy.

अगस्त्य उवाच

न तेधनानि विद्यन्ते लोपामुद्रे तथा मम।

यथाविधानि कल्याणि पितुस्तव सुमध्यमे॥२०॥

Agastya said :

O Lopamudra, O blessed girl, O slender-waisted maiden, I have not wealth like what your father possesses.

लोपामुद्रोवाच

ईशोऽसि तपसा सर्वं समाहर्तुं तपोधन।

क्षणेन जीवलोके यद् वसु किंचन विद्यते॥२१॥

Lopamudra said :

O great ascetic, by your ascetic prowess you can in a moment bring here all the wealth that exists in the world of men.

अगस्त्य उवाच

एवमेतद् यथाऽऽस्य त्वं तपोव्ययकरं तु तत्।

यथा तु मे न नश्येत तपस्तन्मां प्रचोदय॥२२॥

Agastya said :

It is true what you say. But it would (simply) waste my ascetic merit. Bid me so do that which may not waste my ascetic merit.

लोपामुद्रोवाच

अल्पावशिष्टः कालोऽयमृतोर्मम तपोधन।

न चान्यथाहमिच्छामि त्वामुपैतुं कथंचन॥२३॥

Lopamudra said :

O great ascetic, my season will not last long. I do not desire to live with you at any other time.

न चापिधर्ममिच्छामि विलोपुं तु कथंचन।

एवं तु मे यथाकामं सम्पादयितुमर्हसि॥२४॥

I never also desire to diminish your virtue in any way. You should therefore do what I desire without injuring your virtue.

अगस्त्य उवाच

यद्येष कामः सुभगे तव बुद्ध्या विनिश्चितः।

हर्तुं गच्छाम्यहं भद्रे चर काममिह स्थिता॥२५॥

Agastya said :

O blessed girl, O fortunate one, if you make this resolve in your mind, then I will go out in search of wealth. Mean-while here as you like.

CHAPTER 98

(TIRTHAYATRA PARVA)- Continued

History of Agastya

लोमश उवाच

ततो जगाम कौरव्य सोऽगस्त्यो भिक्षितुं वसु।

श्रुतर्वाणं महीपालं यं वेदाभ्यधिकं नृपैः॥१॥

Lomasha said :

O descendant of Kuru, then Agastya went out to beg wealth from the king Shrutarvana who was considered to be richer than other kings.

स विदित्वा तु नृपतिः कुम्भयोनिमुपागतम्।

विषयान्ते सहामात्यः प्रत्यगृहणात् सुसत्कृतम्॥२॥

Having learnt of the arrival of the pot-born Rishi on the frontier of his kingdom, the king went out with his ministers and received the holy man with all respects.

तस्मै चार्घ्यं यथान्यायमानीय पृथिवीपतिः।

प्राञ्जलिः प्रयतो भूत्वा पप्रच्छागमनेऽर्थिताम्॥३॥

Having duly offered the Arghya, the king with joined hands, submissively inquired the reason of the Rishi's arrival.

अगस्त्य उवाच

वित्तार्थिनमनुप्राप्तं विद्धि मां पृथिवीपते।

यथाशक्त्यविहिंस्यान्यान् संविभागं प्रयच्छ मे॥४॥

Agastya said :

O lord of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability.

लोमश उवाच

तत आयव्ययौ पूर्णौ तस्मै राजा न्यवेदयत्।

अतो विद्वन्मुपादत्स्व यदत्र वसु मन्यसे॥५॥

Lomasha said :

Telling him that his income and expenditure were the same, that king said "Take from my wealth whatever you please to take."

तत आयव्ययौ दृष्ट्वा समौ सममतिर्द्विजः।

सर्वथा प्राणिनां पीडामुपादानामन्यत॥६॥

Having seen that his income and expenditure are the same, that Rishi who always saw both sides with equal eyes thought that if he took anything (from that king's wealth), he would injure creatures.

स श्रुतर्वाणामादाय ब्रह्मश्चमगमत् ततः।

स च तौ विषयस्यान्ते प्रत्यगृहणाद् यथाविधि॥७॥

तयोरर्घ्यं च पाद्यं च ब्रह्मश्चः प्रत्यवेदयत्।

अनुज्ञाप्य च पप्रच्छ प्रयोजनमुपक्रमे॥८॥

Taking therefore Shrutarvana with him, he went to Bradhnashva. Having learnt of their arrival at the frontier of his kingdom he received them duly by offering them Arghya and water to wash their feet. He then with their permission inquired the reason of their coming.

अगस्त्य उवाच

वित्तकामाविह प्राप्तौ विद्ध्यावां पृथिवीपते।

यथाशक्त्यविहिंस्यान्यान् संविभागं प्रयच्छ नौ॥९॥

Agastya said :

O ruler of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability,

लोमश उवाच

तत आयव्ययौ पूर्णौ ताभ्यां राजा न्यवेदयत्।

अतो ज्ञात्वा तु गृहणीतं यदत्र व्यतिरिच्यते॥१०॥

Lomasha said :

Thereupon the king, telling them that his income and the expenditure are the same, said "Knowing this, take from my wealth whatever you please to take."

तत आयव्ययौ दृष्ट्वा समौ सममतिर्द्विजः।

सर्वथा प्राणिनां पीडामुपादानामन्यत॥११॥

Having seen that his income and expenditure were the same, the Rishi who always saw both sides with equal eyes thought if he took any thing from him he would injure other creatures.

पौरुकुत्सं ततो जग्मुस्त्रसदस्युं महाधनम्।

अगस्त्यश्च श्रुतर्वा च ब्रह्मश्च महीपतिः॥१२॥

Then Agastya, Shrutarvana and the king Bradnashva all went to Purukutsa's son Trasadasya of great wealth.

त्रसदस्युस्तु तान् दृष्ट्वा प्रत्यगृहणाद् यथाविधि।

अभिगम्य महाराज विषयान्ते महामनाः॥१३॥

अर्चयित्वा यथान्यायमिक्ष्वाकू राजसत्तमः।

समस्तांश्च ततोऽपृच्छत् प्रयोजनमुपक्रमे॥१४॥

O great king, having learnt of their arrival at the frontier of his kingdom, the high-minded Trasadasya went out and received them duly. That foremost of kings of the Ikshvaku race, having duly worshipped them, asked the reason of their coming.

अगस्त्य उवाच

वित्तकामानिह प्राप्तान् विद्धि नः पृथिवीपते।

यथाशक्त्यविहिंस्यान्यान् संविभागं प्रयच्छ नः॥१५॥

Agastya said :

O ruler of earth, know, that I have come to you for wealth. Give me a portion of your wealth according to your ability.

लोमश उवाच

तत आयव्ययौ पूर्णौ तेषां राजा न्यवेदयत्।

एतज्ज्ञात्वा ह्यपादध्वं यदत्र व्यतिरिच्यते॥१६॥

तत् आयव्ययौ दृष्ट्वा समौ सममतिद्विजः।

सर्वथा प्राणिनां पीडामुपादानादमन्यत॥१७॥

Lomasha said :

Telling them that his income and expenditure were the same that king said, "knowing this take from my wealth whatever you please to take. Having seen that his income and expenditure were the same, the Rishi who saw both sides with equal eyes thought that if he took anything, he would injure other creatures.

ततः सर्वे समेत्याथ ते नृपास्तं महामुनिम्।

इदमूचुर्महाराज समवेक्ष्य परस्परम्॥१८॥

O great king, then all those monarchs looking at one another and speaking all together thus spoke to the great Rishi.

अयं वै दानवो ब्रह्मन्निवलो वसुमान् भुवि।

तमतिक्रम्य सर्वेऽद्य वयं चर्यामहे वसु॥१९॥

O Brahmana, there is a Danava on earth named Ilvala who of all persons possesses the largest wealth. Let us all go to day to him and ask wealth from him.

लोमश उवाच

तेषां तदासीदुचितमित्वलस्यैव भिक्षणम्।

ततस्ते सहिता राजन्निवल् संपुपाद्रवन्॥२०॥

O king, the suggestion to beg wealth from Ilvala appeared to them proper; and they all then went to Ilvala.

CHAPTER 99

(TIRTHAYATRA PARVA)-Continued

Destruction of Parshurama's effulgence

लोमश उवाच

इल्वलस्तान् विदित्वा तु महर्षिसहितान् नृपान्।

उपस्थितान् सहामात्यो विषयान्ते ह्यपूजयत्॥२१॥

Lomasha said :

Having learnt that those kings with the great Rishi had arrived at the frontier of his kingdom. Ilvala with all his relatives went out and worshipped them duly.

तेषां ततोऽसुरश्रेष्ठस्त्वातिथ्यमकरोत् तदा।

सुसंस्कृतेन कौरव्य भ्रात्रा वातापिना यदा॥२२॥

O descendant of Kuru, that foremost of Asuras received them with hospitality and entertained them with well cooked meat of his brother Vatapi (in the form of a goat).

ततो राजर्षयः सर्वे विषण्णा गतचेतसः।

वातापि संस्कृतं दृष्ट्वा मेषभूतं महासुरम्॥२३॥

Thereupon seeing Vatapi, the great Asura cooked, all the royal sages were filled with grief and became as senseless.

अथाब्रवीदगस्त्यस्तान् राजर्षीन्विसत्तमः।

विषादो वो न कर्तव्यो ह्यहं भोक्ष्ये महासुरम्॥२४॥

धुर्यासनमथासाद्य निषसाद महानृषिः।

तं पर्यवेष्ट दैत्येन्द्र इल्वलः प्रहसन्निवा॥२५॥

Thereupon that foremost of Rishis Agastya said to those royal sages. "You ought not to grieve. I shall eat up the great Asura." When the great Rishi sat on an excellent seat in order to eat, the great Daitya Ilvala laughingly began to distribute the food.

अगस्त्य एव कृत्स्नं तु वातापिं वुभुजे ततः।

भुक्तवत्यसुरोऽऽह्वानमकरोत् तस्य चेल्वलः॥२६॥

Then Agastya eat up all the cooked meat of Vatapi. When the dinner was over the Asura Alluvial began to summon him (Vatapi).

ततो वायुः प्रादुरभूदधस्तस्य महात्मनः।

शब्देन महता तात गर्जन्निव यथा घनः॥२७॥

Thereupon, a child, (only a quantity of) wind came out of the stomach of the high-souled one with great a sound as that of the roaring clouds.

वातापे निष्क्रमस्वेति पुनः पुनरुवाच ह।

तं प्रहस्याब्रवीद् राजन्नगस्त्यो मुनिसत्तमः॥२८॥

He (Ilvala) again and again cried, "Vatapi, O Vatapi, come out." Then that foremost of Rishis, Agastya laughingly said,

कुतो निष्क्रमितुं शक्तो मया जीर्णस्तु सोऽसुरः।

इल्वलस्तु विषण्णोऽभूद् दृष्ट्वा जीर्णं महासुरम्॥२९॥

"How can he come out? I have already digested that Asura." Seeing that great Asura digested, Ilvala became sad.

प्राञ्जलिश्च सहामात्यैरिदं वचनमब्रवीत्।

किमर्थमुपयाताः स्थ ब्रूत किं करवाणि वः॥३०॥

Joining his hands along with his ministers, he thus spoke, "What for have you come here? And what can I do for you?"

प्रत्युवाच ततोऽगस्त्यः प्रहसन्नित्वलं तदा।

ईशं ह्यसुर विद्वस्त्वां वयं सर्वेधनेश्वरम्॥११॥

Thereupon Agastya smilingly thus replied, "O Asura, we know you to be possessed of great power and also enormous wealth.

एते च नातिधनिनोधनार्थश्च महान् मम।

यथाशक्त्यविहिंस्यान्यान् संविभागं प्रयच्छ नः॥१२॥

These kings are not very wealthy, but my necessity of wealth is great. Give us what you can without injuring any other.

ततोऽभिवाद्य तमृषिमित्वलो वाक्यमब्रवीत्।

दित्सितं यदि वेत्सि त्वं ततो दास्यामि ते वसु॥१३॥

Thereupon (having been thus addressed) Ilvala saluted the Rishi and thus spoke to him, "If you can say what it is that I mean to give, then I shall give you wealth.

अगस्त्य उवाच

गवां दशसहस्राणि राज्ञामेकैकशोऽसुर।

तावदेव सुवर्णस्य दित्सितं ते महासुर॥१४॥

Agastya said :

O Asura, you have intended to give to each of these kings ten thousand kine and as many gold coins.

महां ततो वै द्विगुणं रथश्चैव हिरण्मयः।

मनोजवौ वाजिनौ च दित्सितं ते महासुर॥१५॥

O great Asura, to me you have intended to give twice as much and a golden chariot and a couple of horses with the speed of mind.

लोमश उवाच

जिज्ञास्यमानः स रथः कौन्तेयासीद्धिरण्मयः।

ततः प्रव्यथितो दैत्यो ददावभ्यधिकं वसु॥१६॥

Lomasha said :

O son of Kunti, he (Ilvala) made inquired and learnt that the car was really made of gold. The Daitya then with a sad heart gave away much wealth.

विरावश्च सुरावश्च तस्मिन् युक्तौ रथे हयौ।

ऊहतुः सवसूनाशु तावगस्त्याश्रमं प्रति॥१७॥

अगस्त्येनाभ्यनुज्ञाता जग्मू राजर्षयस्तदा।

कृतवांश्च मुनिः सर्वं लोपामुद्राचिकीर्षितम्॥१८॥

That car which are yoked the two horses, called Virava and Surava. O descendant of Bharata, these horses took those kings and Agastya and also all the wealth to the hermitage of Agastya within twinkling of an eye. Then obtaining Agastya's permission the royal sages went away to their respective cities. That Rishi (Agastya) did all that his wife Lopamudra had desired.

लोपामुद्रोवाच

कृतवानसि तत् सर्वं भगवन् मम काङ्क्षितम्।

उत्पादय सकृन्मह्यमपत्यं वीर्यवत्तरम्॥१९॥

Lopamudra said :

O exalted one, you have accomplished all my desires. (Now) beget on me a greatly powerful and virtuous son.

अगस्त्य उवाच

तुष्टोऽहमस्मि कल्याणि तव वृत्तन शोभने।

विचारणामपत्ये तु तव वक्ष्यामि तां शृणु॥२०॥

Agastya said :

O blessed one, O beautiful lady, I am pleased with your conduct. Listen to me as regards the proposal I make in respect of your son.

सहस्रं तेऽस्तु पुत्राणां शतं वा दशसम्मितम्।

दश वा शततुल्याः स्युरेको वापि सहस्रजित्॥२१॥

Do you desire to have one thousand sons or one hundred sons, each equal to one hundred or only one such who can conquer one thousand.

लोपामुद्रोवाच

सहस्रसम्मितः पुत्र एकोऽप्यस्तु तपोधन।

एकोहि बहुभिः श्रेयान् विद्वान् साधुरसाधुभिः॥२२॥

Lopamudra said :

O great ascetic, let me have one son equal to one thousand. One learned and good son is preferable to many bad ones.

लोमश उवाच

स तथेति प्रतिज्ञाय तया सम्भवन्मुनिः।

समये समशीलिन्या श्रद्धान्वाङ्मह्यनया॥२३॥

तत आधाय गर्भं तमगमद् वनमेव सः।

तस्मिन् वनगते गर्भो ववृधे सप्त शारदान्॥२४॥

Lomasha said :

O King, saying "So be it", that Rishi lived with reverence with his devoted wife of equal behaviour and then (the Rishi) went away into the forest. After he had gone away to the forest, that conception grew on for seven years.

सप्तमेऽब्दे गते चापि प्राच्यवत् स महाकविः।

ज्वलन्निव प्रभावेण दृढस्युर्नाम भारता॥२५॥

O descendant of Bharata, when the seventh year passed, that highly learned man, called Dridasya came out of the womb blazing like fire.

साङ्गोपनिषदान् वेदाङ्गपन्निव महातपाः।

तस्य पुत्रोऽभवद्वेषः स तेजस्वी महाद्विजः॥२६॥

That highly effulgent Brahmana, that great ascetic, took birth as that Rishi's (Agastya's) son, as if uttering the Vedas, Vedangas and the Upanishadas.

स बाल एव तेजस्वी पितुस्तस्य निवेशने।

इध्मानां भारमाजहे इध्मवाहस्ततोऽभवत्॥२७॥

Greatly powerful even in his childhood, he used to carry loads of sacrificial fuel to his father's house and hence he was called Idhmavaha.

तथायुक्तं तु तं दृष्ट्वा मुमुदे स मुनिस्तदा।

एवं स जनयामास भारतापत्यमुत्तमम्॥२८॥

Seeing him endued with such (prowess) that Rishi became very much pleased. O descendant of Bharata, thus did he beget that excellent son.

लेभिरे पितरश्चास्य लोकान् राजन् यथेप्सितान्।

तत ऊर्ध्वमयं ख्यातस्त्वगस्त्यस्याश्रमो भुवि॥२९॥

O king, by this his ancestors obtained the region they desired. From that time this place has become famous on earth as the hermitage of Agastya.

प्राह्लादिदेवं वातापिरगस्त्येनोपशामितः।

तस्यायमाश्रमो राजन् रमणीयैर्गुणैर्युतः॥३०॥

O king, this is that hermitage of Agastya who had killed Vatapi of the Prahrada race, the hermitage adorned with charming beauties.

एषा भागीरथी पुण्या देवगन्धर्वसेविता।

वातेरिता पताकेव विराजति नभस्तले॥३१॥

This sacred Bhagirathi frequented by the celestials and the Gandharvas rolls in like a person in the sky shaken by the gentle breeze.

प्रतार्यमाणा कूटेषु यथा निम्नेषु नित्यशः।

शिलातलेषु संत्रस्ता पन्नगेन्द्रवधूरिव॥३२॥

She flows onward on draggy crests (of hills), descending lower and lower, looking like a frightened female snake lying along the slopes of the hills.

दक्षिणां वै दिशं सर्वां प्लावयन्ती च मातृवत्।

पूर्वं शम्भोर्जटाभ्रटा समुद्रमहिषी प्रिया।

अस्यां नद्यां सुपुण्यायां यथेष्टमवगाह्यताम्॥३३॥

Issuing first from the matted locks of Sambhu (Shiva), this favourite queen of the ocean floods the southern country, (thereby benefiting it) as a mother. Bathe freely in this highly sacred river.

युधिष्ठिर निबोधेदं त्रिषु लोकेषु विश्रुतम्।

भृगोस्तीर्थं महाराज महर्षिगणसेवितम्॥३४॥

O Yudhishtira, O great king, behold the Bhrgu Tirtha, celebrated over the three worlds and frequented by the great Rishi.

यत्रोपस्पृष्टवान् रामो हतं तेजस्तदाऽऽप्तवान्।

अत्र त्वां भ्रातृभिः सार्धं कृष्णाया चैव पाण्डवा॥३५॥

Bathing in it, Rama regained his lost prowess. O son of Pandu, bathing here with your brothers and Krishna (Draupadi).

दुर्योधनहतं तेजः पुनरादातुमर्हसि।

कृतवैरेण रामेण यथा चोपहतं पुनः॥३६॥

You should regain that effulgence which had been robbed from you by Duryodhana, as Rama regained his lost splendour by a hostile encounter (with Dashratha's son).

वैशम्पायन उवाच

स तत्र भ्रातृभिश्चैव कृष्णाया चैव पाण्डवः।

स्नात्वा देवान् पितृश्चैव तर्पयामास भारता॥३७॥

Vaishampayana said :

O descendant of Bharata, the Pandava (Yudhishtira) bathed there with his brothers

and Krishna (Draupadi) and offered oblations to the Pitris and the celestials,

तस्य तीर्थस्य रूपं वै दीप्ताद् दीप्ततरं बभौ।

अप्रवृत्त्यतरासीच्छात्रवाणां नरर्षभा॥३८॥

O foremost of men, after he had bathed there, his body blazed forth in brighter effulgence, and he became invincible to all foes,

अपृच्छच्चैव राजेन्द्र लोमशं पाण्डुनन्दनः।

भगवन् किमर्थं रामस्य हतमासीद् वपुः प्रभो।

कथं प्रत्याहतं चैव एतदाचक्ष्व पृच्छतः॥३९॥

O king of kings, the son of Pandu (Yudhishtira) then thus spoke to Lomasha, "O exalted one, for what reason Rama's effulgence was robbed? How did he again regain it? I ask you, tell me everything.

लोमश उवाच

शृणु रामस्य राजेन्द्र भार्गवस्य चधीमतः।

जातो दशरथस्यासीत् पुत्रो रामो महात्मनः॥४०॥

विष्णुः स्वेन शरीरेण रावणस्य वधाय वै।

पश्यामस्तमयोध्यायां जातं दाशरथिं ततः॥४१॥

Lomasha said :

O king of kings, listen to the history of Rama (Dasharatha's son) and also that of the intelligent (Parshurama), the descendant of Bhṛigu. For the destruction of Ravana, Vishnu in his own body took his birth as the son of the illustrious Dasharatha. We then saw that son of Dasharatha when he had been born in Ayodhya.

ऋचीकनन्दनो रामो भार्गवो रेणुकासुतः।

तस्य दाशरथेः श्रुत्वा रामस्याक्लिष्टकर्मणः॥४२॥

कौतूहलान्वितो रामस्त्वयोध्यामगमत् पुनः।

धनुरादाय तद् दिव्यं क्षत्रियाणां निबर्हणम्॥४३॥

Being impelled by curiosity, Rama, the descendant of Bhṛigu, the son of Richika and Renuka, hearing of Rama, the son of Dasharatha of spotless deeds, went to Ayodhya, taking with him the bow so fatal to the Kshatriyas.

जिज्ञासमानो रामस्य वीर्यं दाशरथेस्तदा।

तं वै दशरथः श्रुत्वा विषयान्तमुपागतम्॥४४॥

प्रेषयामास रामस्य रामं पुत्रं पुरस्कृतम्।

स तमभ्यागतं दृष्ट्वा उद्यतास्त्रमवस्थितम्॥४५॥

प्रहसन्निव कौन्तेय रामो वचनमब्रवीत्।

कृतकालं हि राजेन्द्रधनुरेतन्मया विभो॥४६॥

(With the intention of) ascertaining the prowess of Rama, the son of Dasharatha. Hearing that he had arrived at the frontier of his dominion, Dasharatha, sent his own son Rama to receive (Parshu) Rama with respect. Seeing him (Dasharatha's son) arrived and standing before him with upraised weapons, Rama, smilingly spoke these words to him, "O king of kings, O lord, O ruler of earth, string, if you can with all your strength, this bow in my hand which was made to destroy the Kshatriyas."

समारोपय यत्नेन यदि शक्नोषि पार्थिव।

इत्युक्तस्त्वाह भगवंस्त्वं नाधिक्षेप्तुमर्हसि॥४७॥

Having been thus addressed, he (Dasharatha's son) said, "O exalted one, you should not insult me thus.

नाहमप्यधमोऽधर्मे क्षत्रियाणां द्विजातिषु।

इक्ष्वाकूणां विशेषेण बाहुवीर्ये न कथनम्॥४८॥

I am amongst the twice-born not deficient in the virtue of the Kshatriya order. But the descendants of Ikshvaku never boast of their prowess of arms,

तमेवंवादिनं तत्र रामो वचनमब्रवीत्।

अलं वै व्यपदेशेन धनुरायच्छ राघव॥४९॥

To him who spoke thus, Rama replied in these words, "O descendant of Raghu, stop all your crafty speech. Take this bow."

ततो जग्राह रोषेण क्षत्रियवर्षमसूदनम्।

रामो दाशरथिर्दिव्यं हस्ताद् रामस्य कार्मुकम्॥५०॥

धनुरारोपयामास सलील इव भारता।

ज्याशब्दमकरोच्चैव स्मयमानः स वीर्यवान्॥५१॥

Thereupon the son of Dasharatha Rama took up in anger from the hands of (Parshu) Rama that celestials bow which destroyed the foremost of Kshatriyas. O descendant of Bharata, that greatly powerful hero stringed that bow without the least exertion and then he twanged it.

तस्य शब्दस्य भूतानि वित्रसन्त्यशनेरिव।
अथाब्रवीत् तदा रामो रामं दाशरथिस्तदा॥५२॥
इदमारोपितं ब्रह्मन् किमन्यत् करवाणि ते।
तस्य रामो ददौ दिव्यं जामदग्न्यो महात्मनः।
शरमाकर्णदिशान्तमयमाकृष्यतामिति॥५३॥

With its twang like that of the thunder he frightened all creatures. Thereupon Rama, the son of Dasharatha, thus spoke to (Parshu) Rama, "O Brahmana, here I have strung the bow. What else shall I do for you?" Then the illustrious son of Jamadagni (Parshurama) gave to Rama a celestial arrow and said, "Please this to the bow-string and draw it to your ear.

लोमश उवाच

एतच्छुत्वाब्रवीद् रामः प्रदीप्त इव मन्युना।
श्रूयते क्षम्यते चैव दर्पपूर्णोऽसि भार्गव॥५४॥

Having heard this, Rama, blazing up in wrath, thus spoke to him, "O descendant of Bhrigu, I have heard what you have said and I have also pardoned you. You are full of vanity.

त्वया ह्यधिगतं तेजः क्षत्रियेभ्यो विशेषतः।
पितामहप्रसादेन तेन मां क्षिपसिध्रुवम्॥५५॥

You have acquired prowess superior to the Kshatriyas through the grace of the Grandsire (Brahma) and therefore you certainly insult me.

पश्य मां स्वेन रूपेण चक्षुस्ते वितराम्यहम्।
ततो रामशरीरे वै रामः पश्यति भार्गवः॥५६॥
आदित्यान् सवसून् रुद्रान् साध्यांश्च समरुद्रगान्।
पितरो हुताशनश्चैव नक्षत्राणि ग्रहास्तथा॥५७॥

गन्धर्वा राक्षसा यक्षा नद्यस्तीर्थानि यानि च।
ऋषयो बालखिल्याश्च ब्रह्मभूताः सनातनाः॥५८॥
देवर्षयश्च कात्स्न्येन समुद्राः पर्वतास्तथा।
वेदश्च सोपनिषदो वषट्कारैः सहाध्वरैः॥५९॥
चेतोमन्ति च सामानिधनुर्वेदश्च भारता।

मेघवृन्दानि वर्षाणि विद्युत्तश्च युधिष्ठिरा॥६०॥

Behold me in my own original form; I give you sight." Then the descendant of Bhrigu Rama saw in the body of Rama (Dasharatha's son). The Adityas, the Vasus, the Rudras, the Sadhyas, the Marutas, the Pitris, Hutashana (Fire), constellations, the planets. The

Gandharvas, the Rakshashas, the Yakshas, the rivers, the Tirthas, those eternal Rishis who have become Brahma-like, namely Valakhilyas. The celestials Rishis, the seas, the mountains, the Vedas, the Upanishadas, the Vasishthas, the sacrifices, the Samas in their living forms. O descendant of Bharata Yudhishtira, the science of arms, the clouds with rain and lightning to saw in the body of Rama (Dasharatha's son).

ततः स भगवान् विष्णुस्तं वै बाणं मुमोच ह।
शुष्काशनिसमाकीर्णं महोल्काभिश्च भारता॥६१॥
पांसुवर्षेण महता मेघवर्षेण भूतलम्।
भूमिकम्पैश्च निर्घातैर्नदैश्च विपुलैरपि॥६२॥

Then the exalted Vishnu (Rama) shot that arrow. O descendant of Bharata at this the whole earth was filled with sounds of thunder and burning meteors flashed through the sky. Showers of dust and rain fell on the earth, earthquakes, whirlwinds of fearful sounds convulged everything.

स रामं विह्वलं कृत्वा तेजश्चाक्षिप्य केवलम्।
आगच्छज्ज्वलितो बाणो रामबाहुप्रचोदितः॥६३॥

Confounding (Parshu) Rama by the effulgence of the arrow shot by the hand of Rama, it came back blazing into his hand.

स तु विह्वलतां गत्वा प्रतिलभ्य च चेतनाम्।
रामः प्रत्यागतप्राणः प्राणमद् विष्णुतेजसम्॥६४॥
विष्णुना सोऽभ्यनुज्ञातो महेन्द्रमगमत् पुनः।
भीतस्तु तत्र न्यवसद् व्रीडितस्तु महातपाः॥६५॥

(Parshu) Rama who had been thus deprived of his senses, then regaining his consciousness and receiving back (as it were) his life, bowed to the greatly effulgent Vishnu (Rama). Commanded by Vishnu he again went to the Mahendra mountain. The great ascetic lived there in fear and in shame.

ततः संवत्सरेऽतीते हतौजसमवस्थितम्।
निर्मदं दुःखितं दृष्ट्वा पितरो राममब्रुवन्॥६६॥

When one year passed away, seeing (Parshu) Rama deprived of prowess, his pride gone and himself in great affliction, the Pitris thus spoke to him,

पितर ऊचुः

न वै सम्यगिदं पुत्र विष्णुमासाद्य वै कृतम्।

स हि पूज्यश्च मान्यश्च त्रिषु लोकेषु सर्वदा॥६७॥

"O son, in going to Vishnu, your conduct was not proper. He deserves to be worshipped and respected by the three worlds.

गच्छ पुत्र नदीं पुण्यां वधूसरकृताह्वयाम्।

तत्रोपस्पृश्य तीर्थेषु पुनर्वपुरवाप्स्यसि॥६८॥

O son, go to the sacred river which is known by the name of Vadhusara. Bathing in all the Tirthas in that river, you will regain your old effulgence.

दीप्तोदं नाम तत् तीर्थं यत्र ते प्रपितामहः।

भृगुर्देवयुगे राम तप्तवानुत्तमं तपः॥६९॥

O Rama, therein is the Tirtha called Diptodaka where your grand father Bhrgu in the celestials age practised excellent austerities."

तत् तथा कृतवान् रामः कौन्तेय वचनात् पितुः।

प्राप्तवाञ्छ पुनस्तेजस्तीर्थेऽस्मिन् पाण्डुनन्दन॥७०॥

O son of Kunti, Rama did all that his ancestors had said. O son of Pandu, he regained his lost effulgence in this Tirtha.

एतदीदृशकं तात रामेणाक्लिष्टकर्मणा।

प्राप्तमासीन्महाराज विष्णुमासाद्य वै पुरा॥७१॥

O child, O great king, this was what happened in the days of yore to Rama of spotless deeds when he met with Vishnu.

CHAPTER 100

(TIRTHAYATRA PARVA)- Continued

The construction of Vajra

युधिष्ठिर उवाच

भूय एवाहमिच्छामि महर्षेस्तस्यधीमतः।

कर्मणां विस्तरं श्रोतुमगस्त्यस्य द्विजोत्तम॥१॥

Yudhishtira said :

O foremost of Brahmanas, I desire to hear in detail more of the achievements of the highly intelligent great Rishi Agastya.

लोमश उवाच

भूय राजन् कथां दिव्यामद्भुताप्रतिमानुषीम्।

अगस्त्यस्य महाराज प्रभावममितौजसः॥२॥

Lomasha said :

O king, O great monarch, listen to the excellent, wonderful and extraordinary account of Agastya and also about his immeasurably effulgent prowess.

आसन् कृतयुगे घोरा दानवा युद्धदुर्मदाः।

कालकेया इति ख्याता गणाः परमदारुणाः॥३॥

There in the Treta Yuga were some fearful Danavas who were invincible in battle. They were known by the name of Kalkeyas and they possessed fearful prowess.

ते तु वृत्रं समाश्रित्य नानाप्रहरणोद्यताः।

समन्तात् पर्यधावन्त महेन्द्रप्रमुखान् सुरान्॥४॥

Placing themselves under (the command of) Vritra and arming themselves with various weapons, they pursued the celestials with Indra at their head to all directions.

ततो वृत्रवधे यत्नमकुर्वन्निदशाः पुरा।

पुरंदरं पुरस्कृत्य ब्रह्माणमुपतस्थिरे॥५॥

Thereupon the celestials resolved upon the destruction of Vritra and they all went to Brahma with Purandra (Indra) at their head.

कृताञ्जलींस्तु तान् सर्वान् परमेष्ठीत्युवाच ह।

विदितं मे सुराः सर्वं यद् वः कार्यं चिकीर्षितम्॥६॥

Seeing them all standing before him with joined hands. Parameshti (Brahma) thus spoke to them, "O celestials, I know all that you desire.

तमुपायं प्रवक्ष्यामि यथा वृत्रं वधिष्यथ।

दधीच इति विख्यातो महानृषिरुदारधीः॥७॥

तं गत्वा सहिताः सर्वे वरं वै सम्प्रयाचता।

स वो दास्यति धर्मात्मा सुप्रीतेनान्तरात्मना॥८॥

I shall tell you the means by which Vritra will be killed. There is a highly intelligent great Rishi, well-known by the name of Dadhichi. Go to him all together and ask from him a boon. That Rishi, of virtuous mind and well pleased heart, will grant you the boon.

स वाच्यः सहितैः सर्वैर्भवद्भिर्जयकाङ्क्षिभिः।

स्वान्यस्थीनि प्रयच्छेति त्रैलोक्यस्य हिताय वै॥९॥

Desirous as you are of victory, go all together to him and tell him, "Give us your bones for the good of the three worlds."

स शरीरं समुत्सृज्य स्वान्यस्थीनि प्रदास्यति।

तस्यास्थिभिर्महाघोरं वज्रं संस्क्रियतां दृढम्॥१०॥

Giving up his body, he will give his bones to you. With those bones make a greatly fearful and strong weapon (to be called) Vajra (thunder).

महच्छत्रुहणं घोरं षडश्रं श्रीमनिःस्वनम्।

तेन वज्रेण वै वृत्रं वधिष्यति शतक्रतुः॥११॥

It will have six sides, it will be fearful, it will make terrible roars, it will be able to destroy even the greatest enemies. With that Vajra, Shatakratu (Indra) will kill Vitrā.

एतद् वः सर्वमाख्यातं तस्माच्छीघ्रं विधीयताम्।

एवमुक्तास्ततो देवा अनुज्ञाप्य पितामहम्॥१२॥

नारायणं पुरस्कृत्य दधीचस्याश्रमं ययुः।

सरस्वत्याः परे पारे नानाद्रुमलतावृतम्॥१३॥

I have told you all. Do all this without delay." Having been thus addressed, the celestials bidding farewell to the Grandsire (Brahma). Went to the hermitage of Dadhichi with Narada at their head. It (hermitage) stood on the opposite bank of the Sarasvati, covered with various plants and creepers.

षट्पदोद्गीतनिनर्दैर्विद्युष्टं सामगैरिव।

पुंस्कोकिलरवोन्मिश्रं जीवं जीवकनादितम्॥१४॥

It resounded with the hum of bees as if they were reciting Samas. It echoed with the melodious notes of males Kokilas and Chakoras.

महिषैश्च वराहैश्च सुमरैश्चमरैरपि।

तत्र तत्रानुचरितं शार्दूलभयवर्जितैः॥१५॥

Buffaloes, bears, deer and Chamaras (cows) wandered there at pleasure without having any fear of tigers.

करेणुभिर्वारणैश्च प्रभिन्नकरटामुखैः।

सरोऽवगाढैः क्रीडद्भिः समन्तादनुनादितम्॥१६॥

Male elephants with juice trickling down from their rent temples sported with the female elephants in the streams and filled the place with their roars.

सिंहव्याघ्रैर्महानादान्नदद्भिरनुनादितम्।

अपरैश्चापि संलीनैर्गुहाकन्दरशायिभिः॥१७॥

तेषु तेष्ववकाशेषु शोभितं सुमनोरमम्।

त्रिविष्टपसमप्रख्यं दधीचाश्रममागमन्॥१८॥

The place echoed with the roars of lions and tigers. And here and there might be seen lions with grisly manes lying stretched in caves and glens, thus beautifying them with their presence. They then (celestials) came to the hermitage of Dadhichi which was like heaven itself.

तत्रापश्यन् दधीचं ते दिवाकरसमद्युतिम्।

जाज्वल्यमानं वपुषा यथा लक्ष्म्या पितामहम्॥१९॥

They saw there Dadhichi as effulgent as the sun and as blazing in the grace of person as the Grandsire (Brahma).

तस्य पादौ सुरा राजन्नभिवाद्य प्रणम्य च।

अयाचन्त वरं सर्वे यथोक्तं परमेष्ठिना॥२०॥

O king, bowing at his feet and saluting him, the celestials all together asked from him for the boon as directed by Parameshhti (Brahma).

ततो दधीचः परमप्रतीतः

सुरोत्तमांस्तानिदमभ्युवाच।

करोमि यद् वो हितमद्य देवाः

स्वं चापि देहं स्वयमुत्सृजामि॥२१॥

Thereupon Dadhichi, becoming very much pleased and addressing those foremost of celestials said, "O celestials, I shall do today what is to your benefit. I shall even give up my body myself."

स एवमुक्त्वा द्विपदां वरिष्ठः

प्राणान् वशी स्वान् सहस्रोत्सर्जन्।

ततः सुरास्ते जगद्भुः परासो-

रस्थीनि तस्याथ यथोपदेशम्॥२२॥

Having said this, that foremost of men of subdued soul suddenly gave up his life. Thereupon the celestials took the bones of the dead Rishi, as they had been directed.

प्रहृष्टरूपश्च जयाय देवा-

स्त्वष्टारमागम्य तमर्घमूचुः।

त्वष्टा तु तेषां वचनं निशम्य

प्रहृष्टरूपः प्रयतः प्रयत्नात्॥२३॥

Then the celestials with glad heart went to Tvashtri (Vishvakarma) and told him the means of their victory. Tvashtri also hearing their words was filled with joy; and with great attention and care.

चकार वज्रं भृशमुचरूपं

कृत्वा च शक्रं स उवाच हृष्टः।

अनेन वज्रप्रवरेण देव

भस्मीकुरुष्वद्य सुरारिमुचम्॥२४॥

He made the Vajra of greatly fearful, appearance. Having made it he cheerfully said to Sakra (Indra), "O god, with this best of weapons Vajra reduce today the fearful enemies of the celestials to ashes.

ततो हतारिः सगणः सुखं वै

प्रशाधि कृत्स्नं त्रिदिवं दिविष्ठः।

त्वष्ट्रा तथोक्तस्तु पुरंदरस्तद्

वज्रं प्रहृष्टः प्रयतो ह्यगृहणात्॥२५॥

O chief of the celestials, killing the foe rule happily the kingdom of heaven with your own friends." Having been thus addressed by Tvashtri Purandara (Indra) cheerfully took the Vajra from his hands with proper respects.

CHAPTER 101

(TIRTHAYATRA PARVA)- Continued

The destruction of Vritra

लोमश उवाच

ततः स वज्री बलिभिर्देवतैरभिरक्षितः।

आससाद ततो वृत्रं स्थितमावृत्य रोदसी॥१॥

Lomasha said :

Thereupon that wielder of Vajra (Indra) supported by the powerful celestials came to Vritra who was then occupying both the earth and the heaven.

कालकेयैर्महाकायैः समन्तादभिरक्षितम्।

समुद्यतप्रहरणैः सशृङ्गेरिव पर्वतैः॥२॥

He was guarded on all sides by the huge bodied Kalkeyas with upraised weapons, looking like great mountains with towering peaks.

ततो युद्धं समभवद् देवानां दानवैः सह।

मुहूर्तं भरतश्रेष्ठ लोकत्रासकरं महत्॥३॥

O best of the Bharata race, then a great battle appalling on the three worlds was fought by the celestials with the Danavas for a short while.

उद्यतप्रतिपिष्टानां खड्गानां वीरबाहुभिः।

आसीत् सुतुमुलः शब्दः शरीरेष्वभिपात्यताम्॥४॥

Loud was the clashing of swords upraised and warded off by the heroic hands, those that were aimed at one another's bodies.

शिरोभिः प्रपतद्भिश्चाप्यन्तरिक्षान्महीतलम्।

तालैरिव महाराज वृन्ताद् भ्रष्टैरदृश्यत॥५॥

The heads began to fall from the sky on the earth like fruits of palmyra palm, falling on the ground loosened from their stalks.

ते हेमकवचा भूत्वा कालेयाः परिघायुधाः।

त्रिदशानभ्यवर्तन्त दावदग्धा इवाद्रयः॥६॥

The Kaleyas, clad in golden armour and armed with iron mounted in aces rushed towards the celestials like moving mountains on fire.

तेषां वेगवतां वेगं साभिमानं प्रधावताम्।

न शेकुस्त्रिदशाः सोढुं ते भग्नाः प्राद्रवन् भयात्॥७॥

Being unable to stand the onrush of those impetuous heroes, the celestials broke (their ranks) and fled away from fear.

तान् दृष्ट्वा द्रवतो भीतान् सहस्राक्षः पुरंदरः।

वृत्रे विवर्धमाने च कश्मलं महदाविशत्॥८॥

Seeking them (the celestials) flying in fear and Vritra growing in boldness, the thousand eyed Purandara (Indra) was greatly confounded with fear.

कालेयभयसंन्रस्तो देवः साक्षात् पुरंदरः।

जगाम शरणं शीघ्रं तं तु नारायणं प्रभुम्॥९॥

Filled with the fear of the Kalkeyas the deity Purandara (Indra) himself asked protection from the lord Narayana without delay.

तं शक्रं कश्मलाविष्टं दृष्ट्वा विष्णुः सनातनः।

स्वतेजो व्यदधाच्छक्रे बलमस्य विवर्धयन्॥१०॥

The eternal Vishnu, seeing Sakra (Indra) confounded with fear and grief, enhanced his

prowess by importing to him a portion of his own might.

विष्णुना गोपितं शक्रं दृष्ट्वा देवगणास्ततः।

सर्वे तेजः समादध्युस्तथा ब्रह्मर्षयोऽमलाः॥११॥

Having seen Sakra (Indra) thus protected by Vishnu, all the celestials and the Brahmana Rishis of spotless deeds imparted to him their own might.

स समाप्यायितः शक्रो विष्णुना दैवतैः सह।

ऋषिभिश्च महाभागैर्बलवान् समपद्यत॥१२॥

Thus favoured by Vishnu by all the celestials and by the highly-blessed Rishis Sakra (Indra) became more powerful than before.

ज्ञात्वा बलस्थं त्रिदशाधिपं तु

ननाद वृत्रो महतो निनादान्।

तस्य प्रणादेनधरा दिशश्च

खं द्यौर्नगाश्चापि चचाल सर्वम्॥१३॥

Knowing that the chief of the celestials had been filled with the prowess of others, Vitra sent forth fearful roars. The earth, the directions, the heaven and the mountains all began to tremble.

ततो महेन्द्रः परमाश्रितः

श्रुत्वा रवं घोररूपं महान्तम्।

भये निमग्नस्त्वरितो मुमोच

वज्रं महत् तस्य वधाय राजन्॥१४॥

O king, thereupon hearing that fearful and loud roar, Indra was filled with grief and fear and in order to kill the Asura he hurled the great Vajra.

स शक्रवज्राभिहतः पपात

महासुरः काञ्चनमाल्यधारी।

यथा महाशैलवरः पुरस्तात्

स मन्दरो विष्णुकराद् विमुक्तः॥१५॥

Struck with Vajra, that great Asura adorned with garlands of gold, fell down as the great Mandara mountain did in the days of yore when hurled from the hand of Vishnu.

तस्मिन् हते दैत्यवरे भयार्तः

शक्रः प्रदुद्राव सरः प्रवेष्टुम्।

वज्रं स मेने न कराद् विमुक्तं

वृत्रं भयाच्चापि हतं न मेने॥१६॥

When that foremost of Daityas was killed, even then Sakra (Indra) fled away in fear to take shelter in a lake, thinking that the Vajra had not been hurled from his hands and that Vitra had not (really) been killed.

सर्वे च देवा मुदिताः प्रहृष्टा

महर्षयश्चेन्द्रभिष्टुवन्तः।

सर्वाश्च दैत्यांस्त्वरिताः समेत्य

जघ्नुः सुरा वृत्रवधाभितप्तान्॥१७॥

The celestials and the great Rishis were all filled with joy and they cheerfully sang the praise of Indra. Then the celestials mustering together began to kill all the Daityas who grew dejected by the death of Vitra.

तैस्त्रास्यमानास्त्रिदशैः समेतैः

समुद्रमेवाविविशुर्भयार्ताः।

प्रविश्य चैवोदधिप्रमेयं

झपाकुलं नक्रसमाकुलं च॥१८॥

Struck with panic at the sight of the assembled celestials, they entered the fathomless ocean, full of fishes and alligators. They (the Danavas) assembled together with pride began to conspire for the destruction of the three worlds.

तदा स्म मन्त्रं सहिताः प्रचक्रु-

स्त्रैर्लोक्यनाशार्थमभिस्मयन्तः।

तत्र स्म केचिन्मतिनिश्चयज्ञा-

स्तांस्तानुपायानुपवर्णयन्ति॥१९॥

Some among them who were wise suggested some courses of action, each according to his own judgment.

तेषां तु तत्र क्रमकालयोगाद्

घोरा मतिश्चिन्तयतां बभूव।

ये सन्ति विद्यातपसोपपन्ना-

स्तेषां विनाशः प्रथमं तु कार्यः॥२०॥

In course of time they made the fearful resolution that they should first destroy all persons' knowledge and ascetic virtues.

लोका हि सर्वे तपसा ध्रियन्ते

तस्मात् त्वरध्वं तपसः क्षयाय।

ये सन्ति केचिच्च वसुंधरायां

तपस्विनो धर्मविदश्च तज्ज्ञाः॥२१॥

“The worlds are all supported by asceticism, therefore lose no time to destroy asceticism. All those men who are on earth endued with ascetic virtues and with the knowledge of the precepts of virtue and that of Brahma.

तेषां वधः क्रियतां क्षिप्रमेव

तेषु प्रणष्टेषु जगत् प्रणष्टम्।

एवं हि सर्वे गतबुद्धिभावा

जगद्विनाशे परमप्रहृष्टाः॥२२॥

Should be soon destroyed, for when they are destroyed, the whole universe will be destroyed.” Having arrived at this resulting for the destruction of the universe, they became exceedingly glad.

दुर्गं समाश्रित्य महोर्मिमन्तं

रत्नाकरं वरुणस्यालयं स्म॥२३॥

Then they made the ocean, with the mountain, like waves, the abode of Varuna, their fort.

CHAPTER 102

(TIRTHAYATRA PARVA)-Continued

Danava oppressions

लोमश उवाच

समुद्रं ते समाश्रित्य वारुणं निधिसम्भसः।

कालेयाः सम्प्रवर्तन्तं त्रैलोक्यस्य विनाशने॥१॥

Lomasha said :

Living in the ocean, the abode of Varuna, the Kalkeyas began their operations for the destruction of the worlds.

ते रात्रौ समभिक्रुद्धा भक्षयन्ति सदा मुनीन्।

आश्रमेषु च ये सन्ति पुण्येष्वायतनेषु च॥२॥

They began to devour in the night in anger the Rishis (they found) in the hermitages and in the holy spots.

वसिष्ठस्याश्रमे विप्रा भक्षितास्तैर्दुरात्मभिः।

अशीतिः शतमष्टौ च नव चान्ये तपस्विनः॥३॥

Those wicked-minded Daityas devoured one hundred and eighty Brahmanas and also ascetics in the hermitage of Vasishtha.

च्यवनस्याश्रमं गत्वा पुण्यं द्विजनिषेवितम्।

फलमूलाशनानां हि मुनीनां भक्षितं शतम्॥४॥

Going to the sacred hermitage of Chayavana, frequented by the Brahmanas, they devoured one hundred Rishis who lived on fruits and roots.

एवं रात्रौ स्म कुर्वन्ति विविशुश्चार्णवं दिवा।

भरद्वाजाश्रमे चैव नियता ब्रह्मचारिणः॥५॥

वाय्वाहाराम्बुभक्षश्च विंशतिः संनिषूदिताः।

एवं क्रमेण सर्वास्तानाश्रमान् दानवास्तदा॥६॥

They thus acted during the night and during the day they entered into the sea. They devoured in the hermitage of Bharadvaja two Brahmanas of subdued soul and of Brahmachari life, living on air and water only. In this way did the Danavas one after another (invade) all the hermitages.

निशायां परिबाधन्ते मत्ता भुजबलाश्रयात्।

कालोपसृष्टाः कालेया घ्नन्तो द्विजगणान् बहून्॥७॥

Being intoxicated with prowess of arms and their lives nearly run out, the Kalkeyas destroyed many Brahmanas.

न चैनानन्वबुध्यन्त मनुजा मनुजोत्तमा।

एवं प्रवृत्तान् दैत्यांस्तांस्तापसेषु तपस्विषु॥८॥

O foremost of men, the Danavas acted in this way towards the ascetics in their ascetic retreats. Yet men could not discover them.

प्रभाते समदृश्यन्त नियताहारकर्षिताः।

महीतलस्था मुनयः शरीरैर्गतजीवितैः॥९॥

Every morning people saw lying on the ground the dead bodies of Rishis who were emaciated for living on frugal diet.

क्षीणमांसैर्विरुधिरैर्विमज्जात्रैर्विसंधिभिः।

आकीर्णैराबभौ भूमिः शङ्खानामिव राशिभिः॥१०॥

Many of those bodies were without flesh or blood, without entrails and with limbs separated from one another. Here and there lay heaps of bones like heaps of conch-shells.

कलशैर्विप्रविद्धैश्च सुवैर्भग्नैस्तथैव च।

विकीर्णैरग्निहोत्रैश्च भूर्बभूव समावृता॥११॥

The earth was scattered over with the (sacrificial) contents of broken jars and shattered ladles for pouring libations of ghee and with the sacred fires kept with care by the ascetics.

निःस्वाध्यायवपट्कारं नष्टयज्ञोत्सवक्रियम्।

जगदासीन्निरुत्साहं कालेयभयपीडितम्॥१२॥

The universe, being afflicted with the terror of the Kalkeyas and being destitute of the Vedic studies, of the Vashats and the sacrificial festivals and religious rites, became very fearless.

एवं संक्षीयमाणाश्च मानवा मनुजेश्वरा।

आत्मत्राणपराभीताः प्राद्वन्त दिशो भयात्॥१३॥

O ruler of men, when men began to perish in this way, the survivors fled for their lives in all directions.

केचिद् गुहाः प्रविशन्निर्झरांश्चापरे तथा।

अपरे मरणोद्विग्ना भयात् प्राणान् समुत्सृजन्॥१४॥

Some fled to caverns and some behind mountain streams and springs and some through fear of death gave up their lives.

केचिदत्र महेष्वासाः शूराः परमहर्षिताः।

मार्गमाणाः परं यत्नं दानवानां प्रचक्रिरे॥१५॥

Those among them who were bow-men and heroes cheerfully went out and took great trouble of find out the Danavas.

न चैतानधिजग्मुस्ते समुद्रं समुपाश्रितान्।

श्रमं जग्मुश्च परममाजग्मुः क्षयमेव च॥१६॥

Failing to find them, for the Asuras had taken shelter in the bottom of the ocean, they came back to their homes greatly aggrieved.

जगत्युपशमं याते नष्टयज्ञोत्सवक्रिये।

आजग्मुः परमामार्तिं त्रिदशा मनुजेश्वरा॥१७॥

O ruler of men, when the universe was being thus destroyed and when sacrificial festivals and religious rites were all destroyed, the celestials were filled with great afflictions.

समेत्य समहेन्द्राश्च भयान्मन्त्रं प्रचक्रिरे।

शरण्यं शरणं देवं नारायणमजं विभुम्॥१८॥

Assembling all together with Indra in their midst, they consulted with one another out of fear. They asked protection from the increate and exalted deity, Narayana.

तेऽभिगम्य नमस्कृत्य वैकुण्ठमपराजितम्।

ततो देवाः समस्तास्ते तदोचुर्मधुसूदनम्॥१९॥

Going to that unvanquished lord of Vaikuntha and bowing to that slayer of Madhu, the celestials thus addressed him,

त्वं न स्रष्टा च भर्ता च हर्ता च जगतः प्रभो।

त्वया सृष्टमिदं विश्वं यच्चेद्भङ्गं यच् नेङ्गति॥२०॥

"O lord, you are the creator, the protector and the destroyer of the universe as well as of ourselves. It is you who have created this universe with all its mobile creatures.

त्वया भूमिः पुरा नष्टा समुद्रात् पुष्करेक्षणा।

वाराहं वपुराश्रित्य जगदर्थं समुद्धृता॥२१॥

O lotus-eyed deity, it is you who in the days of yore assuming the form of a boar raised the sunken earth from the sea for the benefit of all creatures.

आदिदैत्यो महावीर्यो हिरण्यकशिपुः पुरा।

नारसिंहं वपुः कृत्वा सूदितः पुरुषोत्तम॥२२॥

O foremost of Purushas, assuming the form of Narasimha (half man and half lion) you killed in the days of yore the ancient and greatly powerful Daityas, called Hiranayakashipu.

अवध्यः सर्वभूतानां वलिश्चापि महासुरः।

वामनं वपुराश्रित्य त्रैलोक्याद् भ्रंशितस्त्वया॥२३॥

There was a great Asura named Bali, incapable of being killed by any creature. Assuming the form of a dwarf, you exiled him from the three worlds.

असुरश्च महेष्वासो जम्भ इत्यभिविश्रुतः।

यज्ञक्षोभकरः क्रूरस्त्वयैव विनिपातितः॥२४॥

It is by you that wicked Asura called Jambha who was a powerful bow-man and who always obstructed sacrifices was killed.

एवमादीनि कर्माणि येषां संख्या न विद्यते।

अस्माकं भयभीतानां त्वं गतिर्मधुसूदन॥२५॥

Your acts are like those which, O'slayer of Madhu, cannot be counted. You are the refuge of all who are afflicted with fear.

तस्मात् त्वां देवदेवेश लोकार्थं ज्ञापयामहे।
रक्ष लोकांश्च देवांश्च शक्रं च महतो भयात्॥२६॥

O god of gods, it is for this we tell you what is our present trouble. Save the worlds, the celestials and Indra also from this great fear.

CHAPTER 103

(TIRTHAYATRA PARVA)- Continued

Glories of Agastya

देवा ऊचुः

तव प्रसादाद् वर्धन्ते प्रजाः सर्वाश्चतुर्विधाः।
ता भाविता भावयन्ति हव्यकव्यैर्दिवौकसः॥१॥

The celestials said :

All the four orders of creatures increase through your favour. They propitiate the dwellers of heaven with the offering of Habya and Kabya (sacrificial libations to the gods and oblations to the Pitris).

लोका ह्येवं विवर्धन्ते ह्यन्योन्यं समुपाश्रिताः।
त्वत्प्रसादान्निरुद्दिग्नास्त्वयैव परिरक्षिताः॥२॥
इदं च समनुप्राप्तं लोकानां भयमुत्तमम्।
न च जानीम केनेमे रात्रौ वध्यन्ति ब्राह्मणाः॥३॥

Thus being protected by you and freed from troubles, people through your favour increase depending on one another. Now this great fear has overtaken the people. We do not know by whom the Brahmanas are killed at night.

क्षीणेषु च ब्राह्मणेषु पृथिवी क्षयमेष्यति।
ततः पृथिव्यां क्षीणायां त्रिदिवं क्षयमेष्यति॥४॥

If the Brahmanas are destroyed, the world will be also destroyed. If the world is destroyed, heaven itself will be destroyed.

त्वत्प्रसादान्महाबाहो लोकाः सर्वे जगत्पते।
विनाशं नाधिगच्छेयुस्त्वया वै परिरक्षिताः॥५॥

O mighty armed lord of the universe, let not, through your favour, people, protected as they are by you, meet with destruction.

विष्णुरुवाच

विदितं मे सुराः सर्वं प्रजानां क्षयकारणम्।
भवतां चापि वक्ष्यामि शृणुध्वं विगतज्वराः॥६॥

Vishnu said :

O celestials, I know the reason of the destruction of all creatures. I shall tell you all about it. Having your mind freed from anxiety listen to it.

कालेय इति विख्यातो गणः परमदारुणः।
तैश्च वृत्रं समाश्रित्य जगत् सर्वं प्रमाथितम्॥७॥

There are a fearful class (of Danavas) well-known by the name of Kalkeyas. Placing Vritra at their head, they devastated the Universe.

ते वृत्रं निहतं दृष्ट्वा सहस्राक्षेणधीमता।
जीवितं परिरक्षन्तः प्रविष्टा वरुणालयम्॥८॥

Having seen Vritra killed by the greatly intelligent deity of one thousand eyes (Indra), they entered into (the ocean) the abode of Varuna, to save their lives,

ते प्रविश्योदधिं घोरं नक्रग्राहसमाकुलम्।
उत्सादनार्थं लोकानां रात्रौ घ्नन्ति ऋषीनिह॥९॥

Having entered the fearful ocean full of sharks and crocodiles, they (now) kill the Rishis at night with the intention of exterminating all creatures.

न तु शक्याः क्षयं नेतुं समुद्राश्रयगा हि ते।
समुद्रस्य क्षये बुद्धिर्भवद्भिः सम्प्रधार्यताम्॥१०॥

But they cannot be killed, as they have taken shelter under the sea. You should therefore find out some means to dry up the ocean.

अगस्त्येन विना को हि शक्तोऽन्योऽर्णवशोषणो।

अन्यथा हि न शक्यास्ते विना सागरशोषणम्॥११॥

Except Agastya, who else is capable of drying up the ocean? Without drying up the ocean, they cannot be assailed by any other means.

एतच्छ्रुत्वा तदा देवा विष्णुना समुदाहृतम्।

परमेष्ठिनमाज्ञाय अगस्त्यस्याश्रमं ययुः॥१२॥

Having heard these words of Vishnu about the drying up of the ocean, they took the permission of Parameshti (Brahma) and went to the hermitage of Agastya.

तत्रापश्यन् महात्मानं वारुणिं दीप्ततेजसम्।

उपास्यमानमृषिभिर्देवैरिव पितामहम्॥१३॥

There they saw the high-souled son of Varuna, of blazing effulgence, waited upon by the Rishis, as Brahma is waited upon by the celestials.

तेऽभिमन्य महात्मानं मैत्रावरुणिमच्युतम्।

आश्रमस्थं तपोराशिं कर्मभिः स्वैरभिष्टुवन्॥१४॥

Going to the high-souled and undeteriorating son of Mitra and Varuna (Agastya) Seated in his hermitage as a man of ascetic merits, they sang his glory by reciting his deeds.

देवा ऊचुः

नहुषेणाभितप्तानां त्वं लोकानां गतिः पुरा।

धृशितश्च सुरैश्चर्यात् स्वर्लोकाल्लोककण्टकः॥१५॥

The celestials said :

You became in the days of yore the refuge of creatures when they were oppressed by Nahusha. Deprived of his heaven's affluence, he was thrown down, a thorn of the heaven as he was, from the celestials region.

क्रोधात् प्रवृद्धः सहसा भास्करस्य नगोत्तमः।

वचस्तवानतिक्रामन् विन्ध्यः शैलो न वर्धते॥१६॥

That foremost of mountains Vindhya being angry with the sun, suddenly (in the days of yore) began to increase its height, but he has ceased to increase, as he could not disobey your command.

तमसा चावृते लोके मृत्युनाभ्यर्दिताः प्रजाः।

त्वामेव नाथमासाद्य निर्वृत्तिं परमां गताः॥१७॥

When darkness covered the world, creatures were oppressed by death; but having got you as a protector, they obtained the greatest security.

अस्माकं भयभीतानां नित्यशो भगवान् गतिः।

ततस्त्वार्ताः प्रयाग्रमो वरं त्वां वरदो ह्यसि॥१८॥

O exalted one, whenever we are beset with danger, it is you from whom we ask for a boon, for you always grant the boon asked of you.

CHAPTER 104

(TIRTHAYATRA PARVA)-Continued

Agastya's going to the sea

युधिष्ठिर उवाच

किमर्थं सहसा विन्ध्यः प्रवृद्धः क्रोधमूर्च्छितः।

एतदिच्छाम्यहं श्रोतुं विस्तरेण महामुने॥१॥

Yudhishtira said :

O great Rishi, I am desirous of hearing why Vindhya (mountain), made senseless with anger, suddenly began to increase its bulk.

लोमश उवाच

अद्रिराजं महाशैलं मेरुं कनकपर्वतम्।

उदयास्तमने भानुः प्रदक्षिणमवर्तत॥२॥

Lomasha said :

The sun between his rising and setting went round that king of mountains, that great golden mountain named Meru.

तं तु दृष्ट्वा विन्ध्यः शैलः सूर्यमथाब्रवीत्।

यथा हि मेरुर्भवता नित्यशः परिगम्यते॥३॥

प्रदक्षिणश्च क्रियते मामेवं कुरु भास्कर।

एवमुक्तस्ततः सूर्यः शैलेन्द्रं प्रत्यभाषत॥४॥

नाहमात्मेच्छया शैलं करोम्येनं प्रदक्षिणम्।

एष मार्गः प्रदिष्टो मे यैरिदं निर्मितं जगत्॥५॥

Seeing this, the Vindhya mountain spoke thus to the sun, "As you every day go round Meru and honour him, O sun, so do you the same by going round me." Having been thus addressed, the sun thus replied to that king of mountains. "O mountain, I do not walk round it out of my own desire. He who has created this universe has assigned this path to me."

एवमुक्तस्ततः क्रोधात् प्रवृद्धः सहसाचलः।

सूर्याचन्द्रमसोर्मार्गं रोद्धुमिच्छन् परंतप॥६॥

Having been thus addressed, the mountain, O chastiser of foes, desiring to obstruct the path of the sun and the moon, suddenly began to increase its bulk in anger.

ततो देवाः सहिताः सर्व एव

विन्ध्यं समागम्य महाद्रिराजम्।

निवारयामासुरूपायतस्तं

न च स्म तेषां वचनं चकार॥७॥

Thereupon all the assembled celestials came to Vindhya, the great king of mountains and tried to dissuade him from what he was doing. But he did not heed their words.

अथाभिजग्मुर्मुनिमाश्रमस्थं

तपस्विनधर्मभृतां वरिष्ठम्।

अगस्त्यमत्यद्भुतवीर्यवन्तं

तं चार्थमूचुः सहिताः सुरास्ते॥८॥

Then the assembled celestials all went to the Rishi living in his hermitage, that ascetic, that foremost of virtuous men, the wonderfully powerful Agastya; and they told him all.

देवा ऊचुः

सूर्याचन्द्रमसोर्मागं नक्षत्राणां गतिं तथा।

शैलराजो वृणोत्येष विन्ध्यः क्रोधवशानुगः॥९॥

तं निवारयितुं शक्तो नान्यः कश्चिद् द्विजोत्तम।

ऋते त्वां हि महाभाग तस्मादेनं निवारय॥१०॥

The celestials said :

The king of mountains, Vindhya, giving way to anger, is obstructing the path of the sun and the moon and the course of the stars. O best of Brahmanas, O greatly exalted one, except you there is none who can prevent him from doing it.

तच्छ्रुत्वा वचनं विप्रः सुराणां शैलमभ्यगात्।

सोऽभिगम्याब्रवीद् विन्ध्यं सदारः समुपस्थितः॥११॥

Lomasha said :

Having heard the words of the celestials, the Brahmana went to the mountain. Going there with his wife, he spoke thus to Vindhya.

मार्गमिच्छाम्यहं दत्तं भवता पर्वतोत्तम।

दक्षिणामभिगन्तास्मि दिशं कार्येण केनचित्॥१२॥

“O foremost of mountains, I wish to have a path given to me by you, as I intend to go to the southern country for some purpose.

यावदागमनं मह्यं तावत् त्वं प्रतिपालय।

निवृत्ते मयि शैलेन्द्र ततो वर्धस्व कामतः॥१३॥

O king of mountains, wait till I return, you can then increase your bulk as much as you like.”

एवं स समयं कृत्वा विन्ध्येनामित्रकर्शना

अद्यापि दक्षिणाद् देशाद् वारुणिर्न निवर्तते॥१४॥

O chastiser of foes, having made this agreement with Vindhya, (he went away) and up to the present day the son of Varuna (Agastya) has not returned from the southern country.

एतत् ते सर्वमाख्यातं यथा विन्ध्यो न वर्धते।

अगस्त्यस्य प्रभावेण यन्मां त्वं परिपृच्छसि॥१५॥

Thus have I narrated to you, as you asked me to do, why Vindhya does not increase its bulk on account of the prowess of Agastya.

कालेयास्तु यथा राजन् सुरैः सर्वैर्निषूदिताः।

अगस्त्याद् वरमासाद्य तन्मे निगदतः शृणु॥१६॥

O king, now hear how the Kalkeyas were destroyed by the celestials when they obtained their prayer from Agastya.

त्रिदशानां वचः श्रुत्वा मैत्रावरुणिरब्रवीत्।

किमर्थमभियाताः स्थ वरं मत्तः कमिच्छथ।

एवमुक्तास्ततस्तेन देवता मुनिमब्रुवन्॥१७॥

Having heard the words of the celestials, the son of Mitra and Varuna said, “Why have you come? What boon do you solicit from me?” Having been thus addressed, the celestials said to the Rishi.

एवं त्वयेच्छाम कृतं हि कार्यं

महार्णवं पीयमानं महात्मन्।

ततो वधिष्याम सहानुबन्धान्

कालेयसंज्ञान् सुरविद्विषस्तान्॥१८॥

O “high-souled one, we desire this act to be done by you, namely to drink up the ocean. Then we shall be able to kill these enemies of the celestials, known by the name of Kalkeyas, along with their followers.”

त्रिदशानां वचः श्रुत्वा तथेति मुनिरब्रवीत्।

करिष्ये भवतां कामं लोकानां च महत् सुखम्॥१९॥

Having heard the words of the celestials, the Rishi said, “So be it. I shall do what you desire and also that which would be beneficial to the world.”

एवमुक्त्वा ततोऽगच्छत् समुद्रं सरितां पतिम्।

ऋषिभिश्च तपःसिद्धैः सार्धं देवैश्च सुव्रता॥२०॥

O vow-observing man, having said this, he then went to the lord of rivers, the ocean, accompanied by the Rishis who had become successful in asceticism and by the celestials.

मनुष्योरगगन्धर्वयक्षकिंपुरुषास्तथा।

अनुजगुर्महात्मानं द्रष्टुकामास्तदद्भुतम्॥२१॥

Men, snakes, Gandharvas, Yakshas and Kinnaras followed the high-souled (Rishi), with the desire of seeing that wonderful feat.

ततोऽभ्यगच्छन् सहिताः समुद्रं भीमनिःस्वनम्।

नृत्यन्तमिव चोर्मिर्भित्तान्तमिव वायुना॥२२॥

हसन्तमिव फेनौघैः स्रलन्तं कन्दरेषु च।

नानाग्राहसमाकीर्णं नानाद्विजगणान्वितम्॥२३॥

They then all came to the fearfully roaring ocean which was as it were dancing with billows made by the winds and was, as it were laughing with masses of froth, created by the dashing of waves at the mountain cave. It was full of different water animals and birds.

अगस्त्यसहिता देवाः सगन्धर्वमहोरगाः।

ऋषयश्च महाभागाः समासेदुर्महोदधिम्॥२४॥

The celestials, the Gandharvas, the great Nagas, the greatly exalted Rishis, all came with Agastya to the great ocean.

CHAPTER 105

(TIRTHAYATRA PARVA)- Continued
Consultations about the refilling of the Ocean

लोमश उवाच

समुद्रं स समासाद्य वारुणिर्भगवानृषिः।

उवाच सहितान् देवानृषींश्चैव समागतान्॥२१॥

Lomasha said :

Coming to the ocean, the exalted Rishi, the son of Varuna thus spoke to the assembled celestials and the Rishis, who had come with him.

अहं लोकहितार्थं वै पिबामि वरुणालयम्।

भवद्भिर्यदनुष्ठेयं तच्छीघ्रं संविधीयताम्॥२२॥

"For the good of the world, I shall drink up this abode of Varuna (ocean). You should at

once make the preparations which devolves upon you to make."

एतावदुक्त्वा वचनं मैत्रावरुणिरच्युतः।

समुद्रमपिवत् क्रुद्धः सर्वलोकस्य पश्यतः॥३॥

Having spoken these few words, the undeteriorating son of Mitra and Varuna began in wrath to drink up the ocean in the sight of all the world.

पीयमानं समुद्रं तं दृष्ट्वा सेन्द्रास्तदापराः।

विस्मयं परमं जग्मुः स्तुतिभिश्चाप्यपूजयन्॥४॥

Seeing how the ocean was being drunk up, Indra and the other immortals were filled with great astonishment; and they began to adore him by reciting his praises.

त्वं नस्त्राता विधाता च लोकानां लोकभावन।

त्वत्प्रसादात् समुच्छेदं न गच्छेत् सामरं जगत्॥५॥

(They said) "O protector of the world you our Saviour and you are the creator of the world. Through your favour the universe with the immortals may be saved from extermination."

स पूज्यमानस्त्रिदशैर्महात्मा

गन्धर्वतूर्येषु नदत्सु सर्वशः।

दिव्यैश्च पुष्पैरवकीर्यमाणो

महार्णवं निःसलिलं चकार॥६॥

Being thus worshipped by the celestials while the musical instruments of the Gandharvas played all around and celestials blossoms were showered on him, that high-souled (Rishi) made the great ocean waterless.

दृष्ट्वा कृतं निःसलिलं महार्णवं

सुराः समस्ताः परमप्रहृष्टाः।

प्रगृह्य दिव्यानि वरायुधानि

तान् दानवाञ्जघ्नुर्दीनसत्त्वाः॥७॥

Seeing the great ocean made waterless, all the celestials were filled with joy; and taking up various celestials weapons they began to kill the Danavas with courageous hearts.

ते वध्यमानास्त्रिदशैर्महात्मभि—

र्महाबलैर्वेगिभिरुन्नद्धिः।

न सेहिरे वेगवतां महात्मनां

वेगं तदाधारयितुं दिवौकसाम्॥८॥

Being attacked by the high-souled and greatly powerful, swift-coursing and loudly roaring celestials, they (the Danavas) were unable to withstand the on set of those swift and courageous dwellers of heaven.

ते वध्यमानास्त्रिदशैर्दानवा भीमनिःस्वनाः।

चक्रुः सुतुमुलं युद्धं मुहूर्तमिव भारत॥९॥

O descendant of the Bharata, those loudly roaring Danavas, being thus attacked by the celestials, fought a great battle for a moment.

ते पूर्वं तपसा दग्धा मुनिभिर्भावितात्मभिः।

यतमानाः परं शक्त्या त्रिदशैर्विनिषूदिताः॥१०॥

But they had been already burnt by the force of the penances of pure-souled Rishis (whom they had killed). Therefore though they tried their utmost, they were all killed by the celestials.

ते हेमनिष्काभरणाः कुण्डलाङ्गदधारिणः।

निहता बह्वशोभन्त पुष्पिता इव किशुकाः॥११॥

Adorned as they were with golden ornaments and earrings, they (the Danavas), when killed, looked as beautiful as the Palasha tree when full of blossoms.

हतशेषास्ततः केचित् कालेया मनुजोत्तमा।

विदार्य वसुधां देवीं पातालतलमास्थिताः॥१२॥

O best of men, the remnant of those Kalkeyas that were not killed, took shelter in the nether regions after having rent the goddess Earth.

निहतान् दानवान् दृष्ट्वा त्रिदशा मुनिपुङ्गवम्।

तुष्टुवुर्विविधैर्वाक्यैरिदं वचनमब्रुवन्॥१३॥

Seeing the Danavas destroyed, the celestials gratified that foremost of Rishis (Agastya) with various speeches; and they then thus spoke,

त्वत्प्रसादान्महाभागलोकैः प्राप्तं महत् सुखम्।

त्वत्तेजसा च निहताः कालेयाः क्रूरविक्रमाः॥१४॥

"O mighty-armed one, through your favour the world has obtained great happiness. The greatly powerful Kalkeyas are all destroyed by your might.

पूरयस्व महाबाहो समुद्रं लोकभावन।

यत् त्वया सलिलं पीतं तदस्मिन् पुनरुत्पृज्॥१५॥

O mighty-armed one and O saviour of the world, fill up the Ocean (again). Give up the water drunk by you."

एवमुक्तः प्रत्युवाच भगवान् मुनिपुङ्गवः।

जीर्णं तद्धि मया तोयमुपायोऽन्यः प्रचिन्त्यताम्॥१६॥

पूरणार्थं समुद्रस्य भवद्विद्यलमास्थितैः।

एतच्छ्रुत्वा तु वचनं महर्षेर्भावितात्मनः॥१७॥

विस्मिताश्च विषण्णाश्च बभूवुः सहिताः सुराः।

परस्परमनुज्ञाप्य प्रणम्य मुनिपुङ्गवम्॥१८॥

Having been thus addressed, the exalted great Rishi thus replied. "The water has been digested by me. Think of other means, if you are willing to fill up the ocean with water." Having heard those words of that high-souled great Rishi, the assembled celestials, were all filled with wonder and also with sorrow. Bidding farewell to one another and bowing to the great Rishi.

प्रजाः सर्वा महाराज विप्रजग्मुर्यथागतम्।

त्रिदशा विष्णुना सार्धमुपजग्मुः पितामहम्॥१९॥

All creatures went away whence they came. The celestials with Vishnu went to the Grandsire (Brahma).

पूरणार्थं समुद्रस्य मन्त्रयित्वा पुनः पुनः।

ऊचुः प्राञ्जलयः सर्वे सागरस्याभिपूरणम्॥२०॥

Having again and again held consultations in order to fill up again the ocean, they thus spoke with joined hands about the refilling of the ocean.

CHAPTER 106

(TIRTHAYATRA PARVA)-Continued

History of Sagara

लोमश उवाच

तानुवाच समेतांस्तु ब्रह्मा लोकपितामहः।

गच्छध्वं विबुधाः सर्वे यथाकामं यथेप्सितम्॥१॥

Lomasha said :

The Grandsire of creatures Brahma thus spoke to the assembly (of celestials) "O gods, go wherever you like and desire to go.

महता कालयोगेन प्रकृति यास्यतेऽर्णवः।

ज्ञातीश्च कारणं कृत्वा महाराजो भगीरथः॥२॥

पूरयिष्यति तोयौधैः समुद्रं निधिमम्भसाम्।

A very long time must pass before the ocean would be able to resume its natural state by making the relatives of the great king Bhagiratha as its cause."

पितामहवचः श्रुत्वा सर्वे विबुधसत्तमाः।

कालयोगं प्रतीक्षन्तो जग्मुश्चापि यथागतम्॥३॥

Having heard the words of the Grandsire, all those foremost of celestials went away where they liked and they waited for the time (when the ocean would be refilled).

युधिष्ठिर उवाच

कथं वै ज्ञातयो ब्रह्मन् कारणं चात्र किं मुने।

कथं समुद्रः पूर्णश्च भगीरथप्रतिश्रयात्॥४॥

Yudhishtira said :

O Brahmana, O Rishi, why and how did the relations (of Bhagiratha) become the cause (of refilling the ocean)? How was the ocean refilled by the interference of Bhagiratha?

एतदिच्छाम्यहं श्रोतुं विस्तरेण तपोधन।

कथ्यमानं त्वया विप्र राज्ञां चरितमुत्तमम्॥५॥

O ascetic, O Brahmana, I desire to hear all this in detail, the excellent history of that king (Bhagiratha) narrated by you.

वैशम्पायन उवाच

एवमुक्तस्तु विप्रेन्द्रो धर्मराज्ञा महात्मना।

कथयामास माहात्म्यं सगरस्य महात्मनाः॥६॥

Vaishampayana said :

Having been thus addressed by the high-souled Dharmaraja, Yudhishtira, that foremost of Brahmanas narrated the glory of the illustrious Sagara.

लोमश उवाच

इक्ष्वाकूणां कुले जातः सगरो नाम पार्थिवः।

रूपसत्त्वबलोपेतः स चापुत्रः प्रतापवान्॥७॥

Lomasha said :

In the race of the Ikshvaku there was born a king, named Sagara, possessing beauty of person and prowess. That mighty king was son-less.

स हैहयान् समुत्साद्य तालजङ्घांश्च भारत।

वशे च कृत्वा राजन्यान् स्वराज्यमन्वशासत॥८॥

O descendant of Bharata, exterminating the Haihayas and Talrangas and subjugating many kings, he ruled over his own kingdom.

तस्य भार्ये त्वभवतां रूपयौवनदर्पिते।

वैदर्भी भरतश्रेष्ठ शैब्या च भरतर्षभा॥९॥

O best of the Bharata race, he had two wives, proud of their beauty and of their youth, one a princess of Vaidarbhi and the other a princess of Shaibya.

स पुत्रकामो नृपतिस्तप्यते स्म महत्तपः।

पत्नीभ्यां सह राजेन्द्र कैलासं गिरिमाश्रितः॥१०॥

O king of kings, desiring to get a son, that king practised great austerities with his two wives on the Kailasa mountain.

स तप्यमानः सुमहत् तपो योगसमन्वितः।

आससाद महात्मानं त्र्यक्षं त्रिपुरमर्दनम्॥११॥

शंकरं भवमीशानं शूलपाणिं पिनाकिनम्।

त्र्यम्बकं शिवमुग्रेण बहुरूपमुमापतिम्॥१२॥

Being engaged in great austerities and in Yoga and in contemplation, he saw the illustrious three-eyed deity, the chastiser of Tripura, Shankara, Bhava, Ishana, Pinaki, Shulapani, Traymbaka, Shiva, Ugresha of many forms, the husband of Uma.

स तं दृष्ट्वैव वरदं पत्नीभ्यां सहितो नृपः।

प्रणिपत्य महाबाहुः पुत्रार्थे समयाचत॥१३॥

तं प्रीतिमान् हरः प्राह सभार्यं नृपसत्तमम्।

यस्मिन् वृतो मुहूर्तेऽहं त्वयेह नृपते वरम्॥१४॥

As soon as he saw that giver of boons, that mighty-armed king bowed to him along with his two wives and prayed for a son. Hara (Shiva) being pleased said to that best of kings with his wives. "O king, considering the moment in which you have asked the boon.

षष्टिः पुत्रसहस्राणि शूराः परमदर्पिताः।

एकस्यां सम्भविष्यन्ति पत्न्यां नरवरोत्तमा॥१५॥

ते चैव सर्वे सहिताः क्षयं यास्यन्ति पार्थिव।

एको वंशधरः शूर एकस्यां सम्भविष्यति॥१६॥

O foremost of men, sixty thousand heroic and proud sons will be born in one of your two

wives. O ruler of men, they will all together meet with destruction. In the other wife will be born a heroic son who will perpetuate your race."

एवमुक्त्वा तु तं रुद्रस्तत्रैवान्तरधीयत।

स चापि सगरो राजा जगाम स्वं निवेशनम्॥१७॥

Having said this, Rudra (Shiva) then and there disappeared. The king Sagara also went back to his own abode.

पत्नीभ्यां सहितस्तत्र सोऽतिहृष्टमनास्तदा।

तस्य ते मनुजश्रेष्ठ भार्ये कमललोचने॥१८॥

वैदर्भी चैव शैब्या च गर्भिण्यौ सम्बभूवतुः।

ततः कालेन वैदर्भी गर्भालाबुं व्यजायत॥१९॥

Accompanied by his two wives who were exceedingly glad at heart. O foremost of men, he returned home. His two lotus-eyed wives, the princesses of Vaidarbhi and of Shaibya conceived. In due time, the Vidarbha princess gave birth to a gourd.

शैब्या च सुषुवे पुत्रं कुमारं देवरूपिणम्।

तदालाबुं समुत्सष्टुं मनश्चक्रे स पार्थिवः॥२०॥

The princess of Shaibya gave birth to a son as handsome as a celestials. That king then thought of throwing away the gourd.

अथान्तरिक्षाच्छ्राव वाचं गम्भीर निःस्वनाम्।

राजन् मा साहसं कार्षीः पुत्रान् न त्यक्तुमर्हसि॥२१॥

But he heard a voice in the sky uttered in a grave and solemn voice; it said "O king, do not be guilty of this hasty acts. You should not abandon your sons.

अलाबुमध्यान्निष्कृष्य बीजं यत्नेन गोप्यताम्।

सोपस्वेदेषु पात्रेषु घृतपूर्णेषु भागशः॥२२॥

Take out the seeds from the gourd and let them be preserved with care in hot vessels partly filled with Ghee.

ततः पुत्रसहस्राणि षष्टिं प्राप्स्यसि पार्थिव।

महादेवेन दिष्टं ते पुत्रजन्म नराधिप।

अनेन क्रमयोगेन मा ते बुद्धिरतोऽन्यथा॥२३॥

O descendant of Bharata, you will then get sixty thousand sons in this manner. Let not your mind be diverted.

CHAPTER 107

(TIRTHAYATRA PARVA)- Continued
Bhagiratha's installation to the Kingdom

लोमश उवाच

एतच्छ्रुत्वान्तरिक्षाच्च स राजा राजसत्तमः।

यथोक्तं तच्चकाराथ श्रद्धाद् भरतर्षभा॥१॥

Lomasha said :

O best of the Bharata race, having heard these words uttered in the sky, that foremost of kings reverentially did all that he was directed to do.

एकैकशस्ततः कृत्वा बीजं बीजं नराधिपः।

घृतपूर्णेषु कुक्षेषु तान् भागान् विदधे ततः॥२॥

That ruler of men took out separately each one of the seeds and he then kept these divisions (of the gourd) in vessels filled with Ghee.

धात्रीश्चैकैकशः प्रादात् पुत्ररक्षणतत्परः।

ततः कालेन महता समुत्तस्थुर्महाबलाः॥३॥

षष्टिः पुत्रसहस्राणि तस्याप्रतिमतेजसः।

रुद्रप्रसादाद् राजर्षेः समजायन्त पार्थिव॥४॥

Being anxious to save the son, he placed one nurse in charge of one vessel. Then after a long time there were born greatly powerful and exceedingly effulgent sixty thousand sons. O king, they were born to that royal sage through the favour of Rudra (Shiva).

ते घोराः क्रूरकर्माण आकाशपरिसर्पिणः।

बहुत्वाच्यावजानन्तः सर्वल्लोकान् सहामरान्॥५॥

They were fierce, they were prone to do wicked acts, they were able to ascend to and roam about in the sky. Being numerous themselves, they disturbed all creatures including the immortals.

त्रिदशांश्चाप्यबाधन्त तथा गन्धर्वराक्षसान्।

सर्वाणि चैव भूतानि शूराः समरशालिनः॥६॥

Those heroes, ever fond of fight, chased even the celestials, the Gandharvas the Rakshashas and all other creatures.

वध्यमानास्ततो लोकाः सागरैर्मन्दबुद्धिभिः।

ब्रह्माणं शरणं जग्मुः सहिताः सर्वदैवतैः॥७॥

Persecuted by the wicked-minded sons of Sagara, all creatures with all the celestials went to ask protection from Brahma.

तानुवाच महाभागः सर्वलोकपितामहः।

गच्छध्वं त्रिदशाः सर्वे लोकैः सार्धं यथागतम्॥८॥

To them said the greatly exalted Grandsire of all creatures, "O celestials, go back whence you came with all these creatures.

नातिदीर्घेण कालेन सागराणां क्षयो महान्।

भविष्यति महाघोरः स्वकृतैः कर्मभिः सुराः॥९॥

Within a very short time, exceedingly fearful destruction of Sagara's heroic sons will take place through their own misdeeds.

एवमुक्तास्तु ते देवा लोकान् मनुजेश्वरा।

पितामहमनुज्ञाप्य विप्रजमुच्यथागतम्॥१०॥

O ruler of men, having been thus addressed, the celestials and the other creatures, bidding farewell to the Grandsire, went back to the place whence they had come.

ततः काले बहुतिथे व्यतीते भरतर्षभा।

दीक्षितः सगरो राजा हयमेधेन वीर्यवान्॥११॥

O best of the Bharata race, after a long time, the mighty king Sagara installed himself for the performance of a horse-sacrifice.

तस्याश्वो व्यचरद् भूमिं पुत्रैः स परिरक्षितः।

समुद्रं स समासाद्य निस्तोयं भीमदर्शनम्॥१२॥

रक्ष्यमाणः प्रयत्नेन तत्रैवान्तरधीयत।

ततस्ते सागरास्तात हतं मत्वा हयोत्तमम्॥१३॥

आगम्य पितुराचख्युरदृश्यं तुरगं हतम्।

तेनोक्ता दिक्षु सर्वासु सर्वे मार्गत वाजिनम्॥१४॥

His horse, guarded by his sons, roamed over the world. Going to the fearful and waterless ocean. It disappeared there, though it was guarded with all care. O child, they thought that the excellent horse had been robbed. Going (back) to their father, they told him how the horse had disappeared and had been stolen. He (Sagara) said, "Go and search the horse in all directions."

ततस्ते पितुराज्ञाय दिक्षु सर्वासु तं हयम्।

अमार्गन्त महाराज सर्वं च पृथिवीतलम्॥१५॥

O great king, at the command of their father, they searched for the horse in all directions and all over the world.

ततस्ते सागराः सर्वे समुपेत्य परस्परम्।

नाध्यगच्छन्त तुरगमश्वहर्तारमेव च॥१६॥

Thereupon the sons of Sagara mutually united together could not find the horse nor the person who had stolen it.

आगम्य पितरं चोचुस्ततः प्राञ्जलयोऽग्रतः।

ससमुद्रवनद्वीपा सनदीनदकन्दराः॥१७॥

सपर्वतवनोद्देशा निखिलेन मही नृपा।

अस्माभिर्विचिता राजञ्छासनात् तव पार्थिव॥१८॥

न चाश्वमधिगच्छामो नाश्वहर्तारमेव च।

श्रुत्वा तु वचनं तेषां स राजा क्रोधमूर्च्छितः॥१९॥

Coming to their father, they spoke to him with joined hands, "O king, O ruler of earth, O protector of men, at your command we have searched the whole earth with its seas, forests, islands, with its rivers and caves, with its mountains and forest lands, but we could not find either the horse or the thief who had stolen it." Having heard their words, the king grew senseless in anger.

उवाच वचनं सर्वास्तदा दैववशात्पुत्रा।

अनागमाय गच्छध्वं भूयो मार्गत वाजिनम्॥२०॥

O king, impelled by Destiny, he spoke to them thus, "Go away, never return. O sons, search again for the horse in all directions.

यज्ञियं तं विना ह्यश्वं नागन्तव्यं हि पुत्रकाः।

प्रतिगृह्य तु संदेशं पितुस्ते सगरात्मजाः॥२१॥

भूय एव महीं कृत्स्नां विचेतुमुपचक्रमुः।

अथापश्यन्त ते वीराः पृथिवीमवदारिताम्॥२२॥

Without that sacrificial horse never return again." Accepting the command of their father, those sons of Sagara, once more began to search for the horse all over the world. The heroes saw a pit on the surface of the earth.

समासाद्य बिलं तच्चाप्यखनन् सगरात्मजाः।

कुहालैर्ह्येषु वैश्वैव समुद्रं यत्नमास्थिताः॥२३॥

Having seen that pit, the sons of Sagara began to excavate it. With spades and pick-

axes they dug on in the sea with the greatest efforts.

स खन्यमानः सहितैः सागरैर्वरुणालयः।

अगच्छत् परमामार्तिं दीर्यमाणः समन्ततः॥२४॥

That abode of Varuna (ocean), being thus dug by the united sons of Sagara and also rent and cut on all sides, found itself in the greatest possible distress.

असुरोरगरक्षांसि सत्त्वानि विविधानि च।

आर्तनादमकुर्वन्त वध्यमानानि सागरैः॥२५॥

Being killed by the sons of Sagara, the Asuras, the Nagas, the Rakshashas and various other living creatures raised up distressful cries.

छिन्नशीर्षा विदेहाश्च भिन्नवगस्थिसंघयः।

प्राणिनः समदृश्यन्त शतशोऽथ सहस्रशः॥२६॥

Hundreds and thousands of living creatures were seen with severed heads, with separated trunks, with their skin, bones and joints rent asunder.

एवं हि खनतां तेषां समुद्रं वरुणालयम्।

व्यतीतः सुमहान् कालो न चाश्वः समदृश्यत॥२७॥

Thus they dug on the ocean, the abode of Varuna, but a long period of time passed away and still the horse was not found.

ततः पूर्वोत्तरे देशे समुद्रस्य महीपते।

विदार्य पातालमथ संक्रुद्धाः सगरात्मजाः॥२८॥

O ruler of men, the sons of Sagara then dug the sea in anger on its north eastern region till they reached the nether region.

अपश्यन्त हयं तत्र विचरन्तं महीतले।

कपिलं च महात्मानं तेजोराशिमुत्तमम्।

तेजसा दीप्यमानं तु ज्वालाभिरिव पावकम्॥२९॥

They then saw that the horse was roaming there on the surface of the ground. (They also saw) the illustrious Kapila, a perfect mass of great effulgence. He was blazing in splendour like a blazing fire.

ते तं दृष्ट्वा हयं राजन् सम्प्रहृष्टतनूरुहाः।

अनादृत्य महात्मानं कपिलं कालचोदिताः॥३०॥

Having seen him and the horse, they were flushed with delight. Being impelled by Fate,

they did not care the presence of the illustrious Kapila.

संक्रुद्धाः सम्प्रधावन्त अश्वग्रहणकाङ्क्षिणः।

ततः क्रुद्धो महाराज कपिलो मुनिसत्तमः॥३१॥

Being eager to get the horse, they ran towards it in anger. O great king, thereupon that foremost of Rishis, Kapila, grew angry.

वासुदेवेति यं प्राहुः कपिलं मुनिपुङ्गवम्।

स चक्षुर्विकृतं कृत्वा तेजस्तेषु समुत्सृजन्॥३२॥

Kapila whom the great Rishis called Vasudeva assumed a fiery look and shot flames from his eyes.

ददाह सुमहातेजा मन्दबुद्धीन् स सागरान्।

तान् दृष्ट्वा भस्मसाद् भूतान् नारदः सुमहातपाः॥३३॥

सगरान्तिकमागच्छत् तच्च तस्मै न्यवेदयत्।

स तच्छ्रुत्वा वचो घोरं राजा मुनिमुखोद्गतम्॥३४॥

मुहूर्तं विमना भूत्वा स्थाणोर्वाक्यमचिन्तयत्।

अंशुमन्तं समाहूय असमञ्जःसुतं तदा॥३५॥

पौत्रं भरतशार्दूल इदं वचनमब्रवीत्।

षष्टिस्तानि सहस्राणि पुत्राणाममितौजसाम्॥३६॥

कपिलं तेज आसाद्य मत्कृते निधनं गताः।

तव चापि पिता तात परित्यक्तो मयानघ।

धर्मं संरक्षमाणेन पौराणां हितमिच्छता॥३७॥

That greatly effulgent one burnt down those foolish-minded sons of Sagara. Having seen them reduced to ashes, the great ascetic Narada came to Sagara and told him all that had happened. Having heard those terrible words, uttered from the lips of the Rishi, the king (Sagara) remained unconscious for some time; he then thought of the words of Sthanu (Shiva). Then calling Anshuman, the son of Asamanjasa his grandson, O best of Bharata race, he spoke these words. "My sixty thousands immeasurably powerful sons, falling under the effulgence of Kapila, has met with their death on my account. O child, O sinless one, your father also has been abandoned by me from my desire to protect the citizens and to save my virtue.

युधिष्ठिर उवाच

किमर्थं राजशार्दूलः सगरः पुत्रमात्मजम्।

त्यक्तवान् दुस्त्यजं वीरं तमे ब्रूहि तपोधन॥३८॥

Yudhishtira said :

O great ascetic, tell me why that foremost of kings, Sagara abandoned his own heroic son, a son who was not fit to be abandoned?

लोमश उवाच

असमञ्जा इति ख्यातः सगरस्य सुतो ह्यभूत्।

यं शैब्या जनयामास पौराणां स हि दारकान्॥३९॥

गलेषु क्रोशतो गृह्य नद्यां चिक्षेप दुर्बलान्।

ततः पौराः समाजगुर्भयशोकपरिप्लुताः॥४०॥

सगरं चाभ्यभाषन्तं सर्वे प्राञ्जलयः स्थिताः।

त्वं नस्त्राता महाराज परचक्रादिभिर्भयात्॥४१॥

Lomasha said :

The son of Sagara who was born of Shaibya and who was called Asamanjasa used to seize by the throat the weak children of the citizens and to throw them into the river while screaming. Thereupon the citizens overwhelmed with grief and fear all met together and with joined hands they thus prayed to Sagara, "O great king, you are our protector from the fear of an attack from the hostile force.

असमञ्जोभयाद् घोरात् ततो नस्त्रातुमर्हसि।

पौराणां वचनं श्रुत्वा घोरं नृपतिसत्तमः॥४२॥

मुहूर्तं विमना भूत्वा सचिवादिदमब्रवीत्।

असमञ्जाः पुरादद्य सुतो मे विप्रवास्यताम्॥४३॥

You should therefore protect us from the fearful danger proceeding from your son." Having heard those terrible words of the citizens, that foremost of kings. Becoming absent-minded for a moment, spoke thus to his ministers, "Drive away at once my son Asamanjasa from the city.

यदि वो मत्त्रियं कार्यमेतच्छीघ्रं विधीयताम्।

एवमुक्ता नरेन्द्रेण सचिवास्ते नराधिपाः॥४४॥

यथोक्तं त्वरिताश्चक्रुर्यथाऽज्ञापितवान् नृपः।

एतत् ते सर्वमाख्यातं यथा पुत्रो महात्मना॥४५॥

पौराणां हितकामेन सगरेण विवासितः।

अंशुमांस्तु महेष्वासो यदुक्तः सगरेण हि।

तत् ते सर्वं प्रवक्ष्यामि कीर्त्यमानं निबोध मे॥४६॥

If you desire to do what will be pleasing to me, do it soon." O ruler of men having been thus addressed by the king, the ministers, soon performed what they were commanded to do by the king. I have thus narrated to you how the son was exiled by the illustrious Sagara for the welfare of the citizens. I shall now narrate to you in detail what the great bowman Anshumana was told by Sagara. Listen to me.

सगर उवाच

पितृश्च तेऽहं त्यागेन पुत्राणां निधनेन च।

अलाभेन तथाश्चस्य परितप्यामि पुत्रक॥४७॥

Sagara said :

O son, I am greatly aggrieved on account of the abandonment of my son, on account of the death of my sons and also on account of being unsuccessful in getting the horse.

तस्माद् दुःखाभिसंतप्तं यज्ञविघ्नाच्च मोहितम्।

हयस्यानयनात् पौत्रं नरकान्मां समुद्धर॥४८॥

Therefore, O grandson, I am afflicted with grief and confounded with the hindrance that has taken place to my sacrifice. You must save me from sin by bringing the horse.

अंशुमानेवमुक्तस्तु सगरेण महात्मना।

जगाम दुःखात् तं देशं यत्र वै दारिता मही॥४९॥

Lomasha said :

Having been thus addressed by the illustrious Sagara, Anshumana went to the place where the earth had been excavated (by his uncles).

स तु तेनैव मार्गेण समुद्रं प्रविवेश ह।

अपश्यच्च महात्मानं कपिलं तुरगं च तम्॥५०॥

By that passage he entered the ocean and saw the high-souled Kapila and also the horse.

स दृष्ट्वा तेजसो राशिं पुराणमृषिसत्तमम्।

प्रणम्य शिरसा भूमौ कार्यमस्मै न्यवेदयत्॥५१॥

Seeing that ancient great Rishi, a mass of effulgence, he bowed down his head to the ground and told him the reason of his coming.

ततः प्रीतो महाराज कपिलोऽंशुमतोऽभवत्।

उवाच चैन्धर्मात्मा वरदोऽस्मीति भारत॥५२॥

O great king, O descendant of Bharata, thereupon Kapila was pleased with Angsumana and that virtuous-minded Rishi told him to ask a boon from him.

स वव्रे तुरगं तत्र प्रथमं यज्ञकारणात्।

द्वितीयं वरकं वव्रे पितृणां पावनेच्छया॥५३॥

He first asked the horse for the sacrifice and then he asked for the revivification of his fathers (uncles).

तमुवाच महातेजाः कपिलो मुनिपुङ्गवः।

ददानि तव भद्रं ते यद् यत् पार्थयसेऽनघ॥५४॥

त्वयि क्षमा चधर्मश्च सत्यं चापि प्रतिष्ठितम्।

त्वया कृतार्थः सगरः पुत्रवांश्च त्वया पिता॥५५॥

To him replied that foremost of Rishis, Kapila of great splendour, "O sinless one, be blessed; I grant you all that you ask. In you there exist forbearance truth and righteousness. By you Sagara has his desire fulfilled and your father has really got a son.

तव चैव प्रभावेण स्वर्गं यास्यन्ति सागराः।

पौत्रश्च ते त्रिपथगां त्रिदिवादानयिष्यति॥५६॥

पावनार्थं सागराणां तोषयित्वा महेश्वरम्।

हयं नयस्व भद्रं ते यज्ञियं नरपुङ्गव॥५७॥

Through your might, the sons of Sagara will go to heaven and your grand-son will bring the three-coursed river (the Ganges) from heaven, by gratifying Maheshvara in order to purify the sons of Sagara. O foremost of men, be blessed; take (back) the sacrificial horse.

यज्ञः समाप्यतां तात सगरस्य महात्मनः।

अंशुमानेवमुक्तस्तु कपिलेन महात्मना॥५८॥

आजगाम हयं गृह्य यज्ञवाटं महात्मनः।

सोऽभिवाद्य ततः पादौ सगरस्य महात्मनः॥५९॥

मूर्ध्नि तेनाप्युपाघातस्तस्मै सर्वं न्यवेदयत्।

यथा दृष्टं श्रुतं चापि सागराणां क्षयं तथा॥६०॥

तं चास्मै हयमाचष्ट यज्ञवाटमुपागतम्।

तच्छ्रुत्वा सगरो राजा पुत्रजं दुःखमत्यजत्॥६१॥

And O child, complete the sacrifice of the illustrious Sagara." Having been thus addressed by the illustrious Kapila, Anshuman, the high-souled one, taking the horse, came to (the

sacrificial ground (of Sagara). Then saluting the feet of the illustrious Sagara who smelt his head, he told him all that had been seen and heard by him and all about the destruction of the sons of Sagara. (He also told him) that the horse had been brought to the sacrificial ground; Having heard this, the king Sagara no more grieved for his sons.

अंशुमन्तं च सम्पूज्य समापयत तं क्रतुम्।

समाप्तयज्ञः सगरो देवैः सर्वैः सभाजितः॥६२॥

He praised and honoured Anshuman and completed his sacrifice. When the sacrifice was completed, Sagara was greeted by all the celestials.

पुत्रत्वे कल्पयामास समुद्रं वरुणालयम्।

प्रशास्य सुचिरं कालं राज्यं राजीवलोचनः॥६३॥

पौत्रे भारं समावेश्य जगाम त्रिदिवं तदा।

अंशुमानपिधर्मात्मा महीं सागरमेखलाम्॥६४॥

प्रशशास महाराज यथैवास्य पितामहः।

तस्य पुत्रः समभवद् दिलीपो नामधर्मवित्॥६५॥

He made the ocean, the abode of Varuna, as one of his sons. That lotus-eyed hero ruled over his kingdom for a long period of time. Then giving the charge (of his kingdom) to his grandson (Angsuman), he went to heaven; and the virtuous-minded Anshuman also, O great king following the example of his grandfather ruled over the earth with the belt of sea. His son was named Dilipa who was learned in the precepts of virtue.

तस्मै राज्यं समाधाय अंशुमानपि संस्थितः।

दिलीपस्तु ततः श्रुत्वा पितृणां निधनं महत्॥६६॥

पर्यतप्यत दुःखेन तेषां गतिमचिन्तयत्।

गङ्गावतरणे यत्नं सुमहच्चाकरोत्पुनः॥६७॥

Giving him the charge of the kingdom, Anshuman also gave up his life. Having heard the terrible fate of his ancestors (Sagara's son) Dilipa. Was overwhelmed with grief and thought of the means of delivering them. That king then made every effort to bring down the Ganges (from heaven).

न चावतारयामास चेष्टमानो यथाबलम्।

तस्य पुत्रः समभवच्छ्रीमान्धर्मपरायणः॥६८॥

भगीरथ इति ख्यातः सत्यवागनसूयकः।

अभिपिच्य तु तं राज्ये दिलीपो वनमाश्रितः॥६९॥

Though he tried it with all his might, he could not bring her down (to earth). A virtuous and handsome son was then born to him. He was truthful and without malice and he was known by the name of Bhagiratha. Installing him in the kingdom, Dilipa retired into the forest.

तपःसिद्धिसमायोगात् स राजा भरतर्वभ।

वनाज्जगाम त्रिदिवं कालयोगेन भारत॥७०॥

O best of the Bharata race, O descendant of Bharata, that king after attaining success in austerities went in due time from that forest to heaven.

CHAPTER 108

(TIRTHAYATRA PARVA)- Continued

The account of Ganga's descent

लोमश उवाच

स तु राजा महेष्वासश्रुतवर्ती महारथः।

बभूव सर्वलोकस्य मनोनयननन्दनः॥१॥

Lomasha said :

That great bow-man and car-warrior, that imperial king became the delight of the eyes and the mind of all men.

स शुश्राव महाबाहुः कपिलेन महात्मना।

पितृणां निधनं घोरमप्राप्तिं त्रिदिवस्य च॥२॥

स राज्यं सचिवे न्यस्य हृदयेन विदूयता।

जगाम हिमवत्पार्श्वं तपस्तप्तुं नरेश्वरः॥३॥

That might-armed hero heard from the high-souled Kapila how his ancestors had met with their fearful destruction and how they had not been able to go to heaven. That king sorrowfully made over his kingly duties to his ministers and that ruler of men then went to the side of the Himalayas for practising asceticism.

आरिराधयिषुर्गङ्गां तपसा दग्धकिल्बिषः।

सोऽपश्यत नरश्रेष्ठ हिमवन्तं नगोत्तमम्॥४॥

शृङ्गैर्बहुविधाकारैर्धातुमद्भिरलंकृतम्।

पवनालम्बिभिर्मैधैः परिषिक्तं समन्ततः॥५॥

O foremost of men, being cleansed of his sins by asceticism, he visited that best of mountains Himalayas in order to worship Ganga. (He saw it) adorned with peaks of various forms and with many mineral wealth; all its sides were besprinkled with drops of rain from the clouds which were floating on the wind.

नदीकुञ्जनिर्मलैश्च प्रासादैरुपशोभितम्।

गुहाकन्दरसंलीनसिंहव्याघ्रनिषेवितम्॥६॥

Beautified with rivers, groves and rocky spurs as so many places (in a city), frequented by lions and tigers, hidden in its caves and caverns.

शकुनैश्च विचित्राङ्गैः कूजद्भिर्विविधा गिरः।

भृङ्गराजैस्तथा हंसैर्दात्यूहैर्जलकुक्कुटैः॥७॥

मयूरैः शतपत्रैश्च जीवन्जीवककोकिलैः।

चकोरैरसितापाङ्गैस्तथा पुत्रप्रियैरपि॥८॥

Abounding in various featured birds uttering various sounds-such as Bhringaraja, ganders, Dalyuchas, water-cocks, peacocks of hundred sorts of feathers, Jivanjibaka Kokilas, Chakoras with eyes furnished with black corners, the birds who are ever fond of their young.

जलस्थानेषु रम्येषु पद्मिनीभिश्च संकुलम्।

सारसानां च मधुरैर्व्याहृतैः समलंकृतम्॥९॥

किन्नरैरप्सरोगैश्च निषेवितशिलातलम्।

दिग्वारणविषाणग्रैः समन्ताद्दृष्टपादपम्॥१०॥

विद्याधरानुचरितं नानारत्नसमाकुलम्।

विषोल्बणभुजङ्गैश्च दीप्तजिह्वैर्निषेवितम्॥११॥

क्वचित् कनकसंकाशं क्वचिद् रजतसंनिभम्।

क्वचिदञ्जनपुञ्जाभं हिमवन्तमुपागमत्॥१२॥

स तु तत्र नरश्रेष्ठस्तपो घोरं समाश्रितः।

फलमूलाम्बुसम्पक्षः सहस्रपरिवत्सरान्॥१३॥

संवत्सरसहस्रे तु गते दिव्ये महानदी।

दर्शयामास तं गङ्गा तदा मूर्तिमती स्वयम्॥१४॥

Abounding in lotuses growing in charming water reservoirs, adorned with the sweet notes of the cranes. Its stony slabs beautified with he sitting Kinnaras and Apsaras, all its trees rubbed everywhere by large elephants with their trunks. Frequented by the Vidyadharas,

full of many gems, infested by snakes of virtuous poison and glowing tongues. Looking at places like a heap of collyriums. Such was the Himalayas where he (the king) arrived. That foremost of men practised there terrible asceticism. He lived on only fruits, roots and water. One thousand celestial years passed away and then that great river Ganga in her embodied form appeared before him.

गङ्गोवाच

किमिच्छसि महाराज मत्तः किं च ददामि ते।

तद् ब्रवीहि नरश्रेष्ठ करिष्यामि वचस्तवा॥१५॥

Ganga said :

O best of men, O great king, what do you desire? What should be given to you by me? Tell me, I shall do what you say.

एवमुक्तः प्रत्युवाच राजा हैमवतीं तदा।

पितामहा मे वरदे कपिलेन महानदि॥१६॥

अन्वेषमाणास्तुरगं नीता वैवस्वतक्षयम्।

षष्टिस्तानि सहस्राणि सागराणां महात्मनाम्॥१७॥

कपिलं देवमासाद्य क्षणेन निधनं गताः।

तेषामेवं विनष्टानां स्वर्गे वासो न विद्यते॥१८॥

यावत् तानि शरीराणि त्वं जलैर्नाभिषिञ्चसि।

तावत् तेषां गतिर्नास्ति सागराणां महानदि॥१९॥

स्वर्गं नय महाभागे मत्पितृन् सगरात्मजान्।

तेषामर्थेन याचामि त्वामहं वै महानदि॥२०॥

Lomasha said :

Having been thus addressed, the king replied to the daughter of the Himalayas (Ganga), "O giver of boons, O great river, my grandfather has been sent to the abode of Yajna by Kapila. The sixty thousands sons of the illustrious Sagara. Met with an instant death the meeting with Kapila. Having thus perished, they had no place in heaven. O great river, as long will their bodies not be sprinkled with your water, sons of Sagara. O greatly exalted one, O great river, take my ancestors, the sons of Sagara to heaven. For them I pray to you."

लोमश उवाच

एतच्छ्रुत्वा वचो राज्ञो गङ्गा लोकनमस्कृता।

भगीरथमिदं वाक्यं सुप्रीता समभाषत॥२१॥

Having heard these words of the king, Ganga, ever adored of the world, thus spoke to Bhagiratha with delighted heart.

करिष्यामि महाराज वचस्ते नात्र संशयः।

वेगं तु मम दुर्घार्यं पतन्त्या गगनाद् भुवम्॥२२॥

"O great king, I shall certainly do what you say. But my force will be difficult to be withstood when I shall fall from the sky to the earth.

न शक्तस्त्रिषु लोकेषु कश्चिद्धारयितुं नृप।

अन्यत्र विबुधश्रेष्ठान्नीलकण्ठान्महेश्वरात्॥२३॥

O king, there is none in the three worlds except the great god, the blue-throated deity, the foremost of celestials (Shiva), who would be able to withstand it.

तं तोषय महाबाहो तपसा वरदं हरम्।

स तु मां प्रच्युतां देवः शिरसाधारयिष्यति॥२४॥

O mighty-armed hero, therefore gratify that giver of boons Hara by asceticism. The god will sustain my fall upon his head.

स करिष्यति ते कामं पितृणां हितकाम्यया।

एतच्छ्रुत्वा ततो राजन् महाराजो भगीरथः॥२५॥

कैलासं पर्वतं गत्वा तोषयामास शंकरम्।

तपस्तीव्रमुपागम्य कालयोगेन केनचित्॥२६॥

He will do what you desire for your ancestors." O king, having heard this, the great king Bhagiratha, went to the Kailasa mountain and gratified Shankara (Shiva). At the expiration of a certain time which he passed in severe asceticism.

अगृहणाच्च वरं तस्माद् गङ्गायाधारणे नृप।

स्वर्गे वासं समुद्दिश्य पितृणां स नरोत्तमः॥२७॥

With the intention of making his ancestors go to heaven, O king, he obtained from him the boon that he would sustain Ganga (on his head).

CHAPTER 109

(TIRTHAYATRA PARVA)- Continued

The descent of Ganga

लोमश उवाच

भगीरथवचः श्रुत्वा प्रियार्थं च दिवौकसाम्।

एवस्त्विति राजानं भगवान् प्रत्यभाषत॥१॥

Lomasha said :

Having heard the words of Bhagiratha, the exalted deity in order to do what was agreeable to the dwellers of heaven and to the king "So be it."

धारयिष्ये महाभाग गगनात् प्रच्युतां शिवाम्।

दिव्यां देवनदीं पुण्यां त्वत्कृते नृपसत्तम॥२॥

"O mighty-armed hero, O foremost of kings, for your sake I shall sustain (on my head) the fall from the sky of that blessed divine and pure, celestials river."

एवमुक्त्वा महाबाहो हिमवन्तमुपागमत्।

वृतः पारिषदैर्घोरैर्नानाप्रहरणोद्यतैः॥३॥

O mighty-armed hero, having heard this, he came to the Himalayas surrounded by his fearful followers with uplifted weapons of various sorts.

तत्र स्थित्वा नरश्रेष्ठं भगीरथमुवाच ह।

प्रयाचस्व महाबाहो शैलराजसुतां नदीम्॥४॥

Remaining there he thus spoke to that best of men, Bhagiratha, "O mighty-armed hero, pray to the river, the daughter of the king of mountains.

पतमानां सरिच्छ्रेष्ठांधारयिष्ये त्रिविष्टपात्।

एतच्छ्रुत्वा वचो राजा शर्वेण समुदाहृतम्॥५॥

प्रयतः प्रणतो भूत्वा गङ्गां समनुचिन्तयत्।

ततः पुण्यजला रम्या राज्ञा समनुचिन्तिता॥६॥

ईशानं च स्थितं दृष्ट्वा गगनात् सहसा च्युता।

तां प्रच्युतामथो दृष्ट्वा देवाः सार्धं महर्षिभिः॥७॥

गन्धर्वोरगयक्षाश्च समाजमुर्दिदृक्षवः।

ततः पपात गगनाद् गङ्गा हिमवतः सुता॥८॥

I shall sustain (on my head) that foremost of rivers when falling from the heaven." Having heard these words uttered by Shiva, the king, began to meditate on Ganga with his head down the subdued soul. Thereupon the

charming Ganga of holy water, being thus meditated upon by the king and seeing Ishana (Shiva) standing there, suddenly began to fall (from heaven). Having seen her thus falling, the celestials with the great Rishis. Also the Gandharvas, the Nagas and the Yakshas all came there as spectators. Then the daughter of Himalayas Ganga fell from the sky.

समुद्भूतमहावर्ता मीनग्राहसमाकुला।

तां दधार हरो राजन् गङ्गां गगनमेखलाम्॥९॥

ललटदेशे पतितां मालां मुक्तामयीमिव।

Full of fishes and alligators and full of raging whirlpools. O king, Hara (Shiva) (instantly) held her (on his head) who was like a girdle to the sky and falling on his forehead she looked like a garland of pearls.

सा बभूव विसर्पन्ती त्रिधा राजन् समुद्रगा॥१०॥

फेनपुञ्जाकुलजला हंसानामिव पङ्क्तयः।

क्वचिदाभोगकुटिला प्रस्खलन्ती क्वचित् क्वचित्॥११॥

सा फेनपटसंवीता मत्तेव प्रमदाब्रजत्।

क्वचित् सा तोयनिनैर्नदन्ती नादमुत्तमम्॥१२॥

एवंप्रकारान् सुबहून् कुर्वती गगनाच्छ्रुता।

पृथिवीतलमासाद्य भगीरथमथाब्रवीत्॥१३॥

O king, that ocean-going wife of Shiva divided herself into three streams. Her water full of froth which looked like so many ducks, crooked and tortuous in her movements in some places and stumbling as it were in others, covered with the cloth of foam, she rushed onwards like a drunken woman. In some places she raised up an excellent sound by the roarings of her water; assuming thus various and numerous aspects when fallen from the sky, she reached the earth and thus spoke to Bhagiratha,

दर्शयस्व महाराज मार्गं केन ब्रजाम्यहम्।

त्वदर्थमवतीर्णास्मि पृथिवीं पृथिवीषते॥१४॥

"O great king, show me the way by which I am to go. O ruler of earth, for your sake I have descended on earth."

एतच्छ्रुत्वा वचो राजा प्रातिष्ठत भगीरथः।

यत्र तानि शरीराणि सागराणां महात्मनाम्॥१५॥

प्लावनार्थं नरश्रेष्ठ पुण्येन सलिलेन च।

Having heard those words, the king Bhagiratha went to the place where lay the bodies of the illustrious sons of Sagara. So that (the place) might be flooded by her holy water.

गङ्गायाधारणं कृत्वा हरो लोकनमस्कृतः॥१६॥

कैलासं पर्वतश्रेष्ठं जगाम त्रिदशैः सह।

समासाद्य समुद्रं च गङ्गाया सहितो नृपः॥१७॥

पूरयामास वेगेन समुद्रं वरुणालयम्।

दुहितृत्वे च नृपतिर्गङ्गां समनुकल्पयत्॥१८॥

Having held Ganga, Hara (Shiva), the adored of all the worlds, went to that foremost of mountains Kailasa with the celestials. Coming to the ocean with Ganga, the king. Foiled in the ocean, the abode of Varuna with the greatest force. That king adopted Ganga as his daughter.

पितृणां चोदकं तत्र ददौ पूर्णमनोरथः।

एतत् ते सर्वमाख्यातं गङ्गा त्रिपथगा यथा॥१९॥

And his wishes being thus fulfilled he there offered oblations of water to the Pitris. I have thus narrated how Ganga flowing in three streams.

पूरणार्थं समुद्रस्य पृथिवीमवतारिता।

समुद्रश्च यथा पीतः कारणार्थं महात्मना॥२०॥

वातापिश्च यथा नीतः क्षयं स ब्रह्मा प्रभो।

अगस्त्येन महाराज यन्मां त्वं परिपृच्छसि॥२१॥

Was brought down on earth in order to fill the ocean, how for a particular object the ocean was drunk up by the high-souled one (Agastya) and now, O great king, O lord, Vatapi, the destroyer of Brahmanas, was destroyed by Agastya, all that you asked me (to narrate).

CHAPTER 110

(TIRTHAYATRA PARVA)- Continued

History of Rishvashringa

वैशम्पायन उवाच

ततः प्रयातः कौन्तेयः क्रमेण भरतर्षभ।

नन्दामपरनन्दां च नद्यौ पापभयापहे॥१॥

Vaishampayana said :

O best of the Bharata race, then slowly did the son of Kunti to the two rivers Nanda and Aparananda which destroys the dread of fear.

पर्वतं स समासाद्य हेमकूटमनामयम्।

अचिन्त्यानन्दुतान् भावान् ददर्श सुबहून् नृपः॥२॥

Then going to the healthy mountain called Hemakuta, that king saw there many wonderful and inconceivable sights.

वाताबद्धा भवन्मेघा उपलक्ष्य सहस्रशः।

नाशक्नुवंस्तमारोढुं विषण्णमनसो जनाः॥३॥

From the wind there were created clouds and showers of thousands of stones for which the people becoming sad could not ascend it.

वायुर्नित्यं ववौ तत्र नित्यं देवश्च वर्षति।

स्वाध्यायघोषश्च तथा श्रूयते न च दृश्यते॥४॥

The wind always blew there and the celestials always poured showers. The sounds of the recitation of sacred scripture were heard, but none was seen.

सायं प्रातश्च भगवान् दृश्यते हव्यवाहनः।

मक्षिकाश्चादशंस्तत्र तपसः प्रतिघातिकाः॥५॥

In the evening and in the morning the exalted carrier of libation (fire) was seen and flies bit men, thus obstructing the practice of austerities.

निर्वेदो जायते तत्र गृहाणि स्मरते जनः।

एवं बहुविधान् भावानन्दुतान् वीक्ष्य पाण्डवः।

लोमशं पुनरेवाथ पर्यपृच्छत् तदद्भुतम्॥६॥

Men would become sick there and a sadness would overtake their minds. The son of Pandu (Yudhishtira), seeing these various wonderful things, asked Lomasha about those astonishing sights.

लोमश उवाच

यथाश्रुतमिदं पूर्वमस्माभिररिकर्शना।

तदेकाग्रमना राजन् निबोध गदतो मम॥७॥

Lomasha said :

O chastiser of foes, O king, I shall tell you in detail all that we heard about them before. Hear them with all attention.

अस्मिन्नुषभकूटेऽभूदुषभो नाम तापसः।

अनेकशतवर्षायुस्तपस्वी कोपनो भृशम्॥८॥

Here on this Rishava Kuta (hill) there lived for many hundred years, an ascetic of great wrath, named Rishava engaged in asceticism.

स वै सम्भाष्यमाणोऽन्यैः कोपाद् गिरिमुवाच ह।

य इह व्याहरेत् कश्चिदुपलानुत्पृजेस्तथा॥१॥

Hc, being addressed by others, spoke thus to the hill in anger, who ever will utter words hero (O hill) throw stones at him."

वातं चाहूय मा शब्दमित्युवाच स तापसः।

व्याहरंश्चेह पुरुषो मेघशब्देन वार्यते॥१०॥

That ascetic said, "Call the wind, so that no sound is made. Thus if a man utters a word here, he is prevented by the roarings of the clouds.

एवमेतानि कर्माणि राजंस्तेन महर्षिणा।

कृतानि कानिचित् क्रोधात् प्रतिषिद्धानि कानिचित्॥

O king, these were the acts of that great Rishi; some acts he performed from anger and some again he prevented from being done (from anger).

नन्दां त्वभिगता देवाः पुरा राजन्निति श्रुतिः।

अन्वपद्यन्त सहसा पुरुषा देवदर्शिनः॥१२॥

O king, tradition says that when in the days of yore the celestials came to the Nanda men suddenly appeared there with the desire of seeing the immortals.

ते दर्शनं त्वनिच्छन्तो देवाः शक्रपुरोगमाः।

दुर्गं चक्रुरिमं देशं गिरिं प्रत्यूरूपकम्॥१३॥

The celestials with Sakra (Indra) at their head did not like to be seen and therefore they made this place inaccessible by raising up hills.

तदाप्रभृति कौन्तेय नरा गिरिमिमं सदा।

नाशक्नुवन्निभ्रष्टुं कुत एवाधिरोहितुम्॥१४॥

O sons of Kunti, from that day men could not even look at these hill, what to speak of ascending them.

नातप्ततपसा शक्यो द्रष्टुमेष महागिरिः।

आरोढुं वापि कौन्तेय तस्मान्नियतवाग भव॥१५॥

O son of Kunti, none can look at or ascend this great hill except he who has performed asceticism. Therefore be silent.

इह देवास्तदा सर्वे यज्ञानाजहस्तमान्।

तेषामेतानि लिङ्गानि दृश्यन्तेऽद्यापि भारत॥१६॥

O descendant of Bharata, here did the celestials perform those best of sacrifices, their marks are seen even to this day.

कुशाकारेव दूर्वेयं संस्तीर्णव च भूरियम्।

यूपप्रकारा बहवो वृक्षाश्चेमे विशाम्पते॥१७॥

O king, this grass is like the Kusha (grass), the whole ground is over-spread with the sacred grass. Many trees here look like the sacrificial stakes.

देवाश्च ऋषयश्चैव वसन्त्यद्यापि भारत।

तेषां सायं तथा प्रातर्दृश्यते हव्यवाहनः॥१८॥

O descendant of Bharata, the celestials and the Rishis still live here and both in the morning and the evening their carrying of libations (Agni) is to be seen here.

इहाप्लुतानां कौन्तेय सद्यः पाप्माभिहन्यते।

कुरुश्रेष्ठाभिषेकं वै तस्मात् कुरु सहानुजः॥१९॥

O son of Kunti, if one bathes here his sins are immediately destroyed. O foremost of the Kurus, therefore perform your oblations here with your younger brothers.

ततो नन्दाप्लुताङ्गस्त्वं कौशिकीमभियास्यसि।

विश्वामित्रेण यत्रोग्रं तपस्तप्तमनुत्तमम्॥२०॥

Then washing your body in the Nanda, you will go to the Kaushiki where the excellent and severe asceticism was performed by Vishvamitra.

वैशम्पायन उवाच

ततस्तत्र समाप्लुत्य गात्राणि सगणो नृपः।

जगाम कौशिकीं पुण्यां रम्यां शीतजलां शुभाम्॥२१॥

O king, washing his there with all his men, he went to the sacred, charming and blessed Kaushiki of cool water.

लोमश उवाच

एषा देवनदी पुण्या कौशिकी भरतर्षभा।

विश्वामित्राश्रमो रम्य एष चात्र प्रकाशते॥२२॥

O best of the Bharata race, this is the sacred and celestials river Kaushiki. Here stands the charming hermitage of Vishvamitra.

आश्रमश्चैव पुण्याख्यः काश्यपस्य महात्मनः।

ऋष्यशृङ्गः सुतो यस्य तपस्वी संयतेन्द्रियः॥२३॥

This is the hermitage belonging to the illustrious son of Kashyapa, whose son was the ascetic Rishyashringa of subdued passions.

तपसो यः प्रभावेण वर्षयामास वासवम्।

अनावृष्ट्यां भयाद् यस्य वर्ष बलवृत्रहा॥२४॥

By his ascetic prowess he made Asava (Indra) to pour rains and from whose fear the destroyer of Bala and Vitra poured down rains during a draught.

मृगां जातः स तेजस्वी काश्यपस्य सुतः प्रभुः।

विषये लोमपादस्य यश्चकाराद्भुतं महत्॥२५॥

That powerful lord, the son of Kashyapa, was born of a hind; he performed a great wonder in the kingdom of Lomapada.

निर्वर्तिषु सस्येषु यस्मै शान्तं ददौ नृपः।

लोमपादो दुहितरं सावित्रीं सविता यथा॥२६॥

When the crops were restored (by the Rishi who made Indra rain) the king Lomapada bestowed his daughter Shanta on him, as Savita (once) bestowed (his daughter) Savitri.

युधिष्ठिर उवाच

ऋष्यशृङ्गः कथं मृग्यामुत्पन्नः काश्यपात्मजः।

विरुद्धे योनिसंसर्गे कथं च तपसा युतः॥२७॥

Yudhishtira said :

How was the son of Kashyapa, Rishyashringa born of a hind? Being born of an irregular intercourse, how was he endued with ascetic merits?

किमर्थं च भयाच्छक्रस्तस्य बालस्यधीमतः।

अनावृष्ट्यां प्रवृत्तायां वर्ष बलवृत्रहा॥२८॥

Why from the fear of that intelligent boy the destroyer of Bala and Vritra Sakra (Indra) poured down rain when a draught was raging?

कथंरूपा च सा शान्ता राजपुत्री यतव्रता।

लोभयामास या चेतो मृगभूतस्य तस्य वै॥२९॥

लोमपादश्च राजर्षिर्यदाश्रूयतधार्मिकः।

कथं वै विषये तस्य नावर्षत् पाकशासनः॥३०॥

What sort of a princess that vow-observing Shanta was, who tempted his heart by becoming a hind? Why did not the chastiser of foes (Indra) pour rain in the kingdom of the royal sage Lomapada when it is heard that he was very virtuous.

एतन्मे भगवन् सर्वं विस्तरेण यथातथम्।

वक्तुमर्हसि शुश्रूषोऽऋष्यशृङ्गस्य चेष्टितम्॥३१॥

O exalted one, you should narrate to me all this in detail, the incidents of Rishyashringa's life as they happened.

लोमश उवाच

विभाण्डकस्य विप्रर्षेस्तपसा भावितात्मनः।

अमोघवीर्यस्य सतः प्रजापतिसमद्युतेः॥३२॥

शृणु पुत्रो यथा जात ऋष्यशृङ्गः प्रतापवान्।

महार्हस्य महातेजा बालः स्थविरसम्मतः॥३३॥

Lomasha said :

Hear how the powerful Rishyashringa was born as a son of the Brahmana Rishi Vibhandaka whose soul had been subdued by asceticism, whose seed never failed, who was learned and who was as effulgent as the Creator. He (Rishyashringa) was highly honoured, greatly effulgent and was regarded by old men, though he was but a boy.

महाह्रदं समासाद्य काश्यपस्तपसि स्थितः।

दीर्घकालं परिश्रान्त ऋषिः स देवसम्मितः॥३४॥

Going to the great lake, the son of Kashyapa engaged himself in great austerities. And that celestials-like Rishi became fatigued after a long period of time.

तस्य रेतः प्रचस्कन्द दृष्ट्वाप्सरसमुर्वशीम्।

अप्सूपस्पृशतो राजन् मृगी तच्चापिबत् तदा॥३५॥

सह तोयेन तृषिता गर्भिणी चाभवत् ततः।

सा पुरोक्ता भगवता ब्रह्मणा लोककर्तृणा॥३६॥

देवकन्या मृगी भूत्वा मुनिं सूय विमोक्ष्यसे।

अमोघत्वाद् विधेश्चैव भावित्वाद् दैवनिर्मितात्॥३७॥

तस्यां मृगां समभवत् तस्य पुत्रो महानृषिः।

ऋष्यशृङ्गस्तपोनित्यो वन एवाभ्यवर्तत॥३८॥

O king, when he was washing his face, he saw the Apsara Urvashi and his seed fell. A hind drank it up, thirsty as she was, with the water (she had been drinking). She thus conceived. As she was formerly told by the exalted creator of the world, (Brahma), that celestials damsel became a hind and was freed by begetting a Rishi. As the words of the creator could not be false, in that hind was born his (Vibhandaka's) son, a great Rishi, named Rishyashringa, who was always devoted to

asceticism and who passed his time in the forest.

तस्यैर्षेः शृङ्गं शिरसि राजन्नासीन्महात्मनः।

तेनैर्ष्यशृङ्ग इत्येवं तदा स प्रथितोऽभवत्॥३९॥

O king, on the head of that illustrious Rishi there was a horn; he therefore became known as Rishyashringa.

न तेन दृष्टपूर्वोऽन्यः पितुरन्यत्र मानुषः।

तस्मात् तस्य मनो नित्यं ब्रह्मचर्येऽभवन्नृपा॥४०॥

O king, excepting his father, he did not ever see anybody else, therefore his mind was fully devoted to the duties of a continent life (Brahmacharya).

एतस्मिन्नेव काले तु सखा दशरथस्य वै।

लोमपाद इति ख्यातो ह्यङ्गनामीश्वरोऽभवत्॥४१॥

At this time there was a king of Anga, known by the name of Lomapada, who was the friend of Dasharatha.

तेन कामात् कृतं मिथ्या ब्राह्मणस्येति नः श्रुतिः।

स ब्राह्मणैः परित्यक्तस्ततो वै जगतः पतिः॥४२॥

पुरोहितापचाराच्च तस्य राज्ञो यदृच्छया।

न वर्ष सहस्राक्षास्ततोऽपीड्यन्त वै प्रजाः॥४३॥

We have heard that he wantonly told a falsehood to a Brahmana. That ruler of earth was therefore abandoned by all the Brahmanas. Thus without having had a priest, the king became sinful and therefore the deity of one thousand eyes (Indra) stopped to shower rain; and thus his subjects began to suffer.

स ब्राह्मणान् पर्यपृच्छत् तपोयुक्तान् मनीषिणः।

प्रवर्षणे सुरेन्द्रस्य समर्थान् पृथिवीपते॥४४॥

O ruler of earth, he asked the Brahmanas who were intelligent, able and fit how rain might be poured by the lord of the celestials.

कथं प्रवर्षेत् पर्जन्य उपायः परिदृश्यताम्।

तमूचुश्चोदितास्ते तु स्वमतानि मनीषिणः॥४५॥

(He said), "How can the clouds pour rain, find out a means." Those intelligent men assembling together, gave out each their own opinions.

तत्र त्वेको मुनिवरस्तं राजानमुवाच ह।

कुपितास्तव राजेन्द्र ब्राह्मणा निष्कृतिं चर॥४६॥

Thereupon one great Rishi thus spoke to the king, "O king of kings, the Brahmanas are angry with you. Do something to appease them.

ऋष्यशृङ्गं मुनिसुतमानयस्व च पार्थिव।

वानेयमनभिज्ञं च नारीणामार्जवे रतम्॥४७॥

स चेदवतरेद् राजन् विषयं ते महातपाः।

सद्यः प्रवर्षेत् पर्जन्य इति मे नात्र संशयः॥४८॥

O king, send for the Rishi's son Rishyashringa who knows nothing of the female sex, who dwells in the forest and who takes delight in simplicity. If that great ascetic, O king, come to your kingdom, there is not the least doubt that the clouds will instantly pour rains."

एतच्छु त्वा वचो राजन् कृत्वा निष्कृतिमात्मनः।

स गत्वा पुनरागच्छत् प्रसन्नेषु द्विजतिषु॥४९॥

O king, having heard these words and resolving to make atonement (for his past misdeeds) he went and came back when the Brahmanas had become appeased.

राजानमागतं श्रुत्वा प्रतिसंजह्वुः प्रजाः।

ततोऽङ्गपतिराहूय सचिवान् मन्त्रकोविदान्॥५०॥

Having heard of the arrival of the being, the subjects became exceedingly glad. Then the ruler of Anga summoned his ministers, proficient in giving counsel.

ऋष्यशृङ्गागमे यत्नमकरोन्मन्त्रनिष्ठये।

सोऽध्यगच्छदुपायं तु तैरमात्यैः सहाच्युतः॥५१॥

He made great efforts to bring Rishyashringa to his kingdom. O undeteriorating one, he at last found out a means in consultation with his ministers.

शास्त्रज्ञैरलमर्थज्ञैर्नीत्यां च परिनिष्ठितैः।

तन्श्चानाययामास वारमुख्या महीपतिः॥५२॥

देश्याः सर्वत्र निष्णातास्ता उवाच स पार्थिवः।

ऋष्यशृङ्गमृषेः पुत्रमानयध्वमुपायतः॥५३॥

Who were all versed in the Shastras, who were all exceedingly proficient in worldly matters and ever able in practical matters. That ruler of earth then brought some courtesans, women of the two, clever in everything. To them the king said, "Find out some means to bring the Rishi's son Rishyashringa.

लोभयित्वाभिविश्वास्य विषयं मम शोभनाः।
ता राजभयभीताश्च शापभीताश्च योषितः॥५४॥
अशक्यमूचुस्तत् कार्यं विवर्णा गतचेतसः।
तत्र त्वेका जरद्वयोषा राजानमिदमब्रवीत्॥५५॥

To my kingdom, O beautiful ones, by tempting him and by securing his confidence. Those women were afraid of the king and afraid as well of (the Rishi's) curse. They became pale and confounded; and they said that the business was beyond their power (to accomplish). Thereupon one among them, an old woman thus spoke to the king.

प्रयतिष्ये महाराज तमानेतुं तपोधनम्।
अभिप्रेतांस्तु मे कामांस्त्वमनुज्ञातुमर्हसि॥५६॥
ततः शक्ष्याम्यानयितुमृष्यशृङ्गमृषेः सुतम्।
तस्याः सर्वमभिप्रेतमन्वजानात् स पार्थिवः॥५७॥

"O great king, I shall try to bring here that great ascetic. You should however order to procure for me certain things in connection with it. I shall then be able to bring the Rishi's son Rishyashringa here." The king ordered that everything she wanted should be procured.

धनं च प्रददौ भूरि रत्नानि विविधानि च।
ततो रूपेण सम्पन्ना वयसा च महीपते।
स्त्रिय आदाय काञ्चित् सा जगाम वनमञ्जसा॥५८॥

He gave her much wealth and various gems and jewels. O ruler of earth, taking with her some young and beautiful women, she then went soon to the forest.

CHAPTER 111

(TIRTHAYATRA PARVA)- Continued

History of Rishyashringa

लोमश उवाच

सा तु नाव्याश्रमं चक्रे राजकार्यार्थसिद्धये।
संदेशाच्चैव नृपतेः स्वबुद्ध्या चैव भारत॥१॥

Lomasha said :

O descendant of Bharata, in order to accomplish the king's works, she made a floating hermitage, both because the king ordered it and because it agreed with her opinion.

नानापुष्पफलैर्वृक्षैः कृत्रिमैरुपशोभितैः।
नानागुल्मलतोपेतैः स्वादुकामफलप्रदैः॥२॥
अतीव रमणीयं तदतीव च मनोहरम्।
चक्रे नाव्याश्रमं रम्यमद्भुतोपमदर्शनम्॥३॥

She made that floating hermitage charming, extraordinary, magical extremely beautiful, exceedingly delightful, abounding in various plants and creepers, adorned with many artificial trees full of flowers and fruits and capable of giving various delicious fruits.

ततो निबध्य तां नावमदूरे काश्यपाश्रमात्।
चारयामास पुरुषैर्विहारं तस्य वै मुनेः॥४॥

Thereupon she moored that boat near the hermitage of Kashyapa's son and the sent men to survey the place which the Rishi generally frequented.

ततो दुहितरं वेश्यां समाधायेतिकार्यताम्।
दृष्ट्वान्तरं काश्यपस्य प्राहिणोद् बुद्धिसम्पत्ताम्॥५॥

Then seeing an opportunity and having conceived a plan in her mind, she sent for her daughter, a courtesan, who was exceedingly clever. She then sent her to the son of Kashyapa.

सा तत्र गत्वा कुशला तपोनित्यस्य संनिधौ।
आश्रमं तं समासाद्य ददर्श तमृषेः सुतम्॥६॥

That clever woman went near the ascetic and arriving at the hermitage she saw the Rishi's son.

वेश्योवाच

कच्चिन्मुने कुशलं तापसानां
कच्चिच्च वो मूलफलं प्रभूतम्।
कच्चिद् भवान् रमते चाश्रमेऽस्मि—
स्त्वां वै द्रष्टुं साम्प्रतमागतोऽस्मि॥७॥

The Courtesan said :

O Rishi, I hope it all well with the ascetics here; I hope fruits and roots are plentiful here; I hope take delight in this hermitage. I have come to pay you a visit.

कच्चित् तपो वर्धते तापसानां
पिता च ते कच्चिदहीनतेजाः।

कच्चित् त्वया प्रीयते चैव विप्र
कच्चित् स्वाध्यायः क्रियते चर्यशृङ्ग॥८॥

I hope the ascetic merits of the ascetics of this place are on the increase; I hope your father (his spirit) has not become less effulgent. O Brahmana, I hope he is pleased with you. O Rishyashringa, I hope you prosecute the studies which are proper to you.

ऋष्यशृङ्ग उवाच

ऋद्ध्या भवाङ्ग्योतिरिव प्रकाशते।
मन्ये चाहं त्वामभिवादनीयम्।
पाद्यं वै ते सम्प्रदास्यामि कामाद्
यथाधर्मं फलमूलानि चैव॥१॥

Rishyashringa said :

You are shining with luster like the light. I consider you worthy of obeisance. I shall give you water to wash your feet and also fruits and roots as will be liked by you according to my religious ordinance.

कौश्यां वृष्यामास्व यथोपजोषं
कृष्णाजिनेनावृतायां सुखायाम्।
क्व चाश्रमस्तव किं नाम चेदं

व्रतं ब्रह्मंश्चरसि हि देववत् त्वम्॥१०॥

Please to take your seat at your pleasure on this mat made of Kusha grass and covered with the skin of black deer and thus made comfortable to sit upon. Where is your hermitage? What is the name of this Brahma and celestials like you which you are observing?

वेश्योवाच

ममाश्रमः काश्यपपुत्रा रम्य—

स्त्रियोजनं शैलमिमं परेण।

तत्र स्वधर्मो नाभिवादनं मे

न चोदकं पाद्यमुपस्पृशामि॥११॥

The Courtesan said :

On son of Kashyapa, my charming hermitage is situated three yojanas off from this place on the other side of this mountain. My religious ordinance is not to accept obeisance, nor do I touch water to wash my feet.

भवता नाभिवाद्योऽहमभिवाद्यो भवान् मया।

व्रतमेतादृशं ब्रह्मन् परिष्वज्यो भवान् मया॥१२॥

O Brahmana, I do not deserve to receive obeisance from you, but I must make obeisance to you. This is the vow observed by me, namely you must embrace me.

ऋष्यशृङ्ग उवाच

फलानि पक्वानि ददानि तेऽहं
भल्लातकान्यामलकानि चैव।
करूषकाणीद्बुद्धन्वनानि
पिप्पलानां कामकारं कुरुष्व॥१३॥

Rishyashringa said :

I give you ripe fruits such as gall-nuts, myrobalus, Karusas, Ingudas and figs. Be pleased to enjoy them.

लोमश उवाच

सा तानि सर्वाणि विवर्जयित्वा
भक्ष्याप्यनर्हाणि ददौ ततोऽस्या।
तान्यृष्यशृङ्गस्य महारसानि
भृशं सुरूपाणि रुचिं ददुर्हि॥१४॥

Lomasha said :

Having thrown aside all those (fruits), she gave him food which was not proper to eat. They were exceedingly beautiful and nice and they were very acceptable to Rishyashringa.

ददौ च माल्यानि सुगन्धवन्ति
चित्राणि वासांसि च भानुमन्ति।
पेयानि चाङ्ग्याणि ततो मुपोद
चिक्रीड चैव प्रजहास चैव॥१५॥

She gave him sweet fragrant garlands and various shining cloths. She then gave him strong drinks, she then played, laughed and enjoyed herself.

सा कन्दुकेनारमतास्य मूले
विभज्यमाना फलिता लतेव।
गात्रैश्च गात्राणि निषेवमाणा
समाश्लिषच्चासकृदृष्यशृङ्गम्॥१६॥

She played before him with a ball like a broken creeper bent with fruits. She touched his body with her own and she again and again clasped Rishyashringa with her arms.

सर्जानशोकांस्तिलकांश्च वृक्षान्
सुपुष्पितानवनाम्यावभज्य।

विलज्जमानेव मदाभिभूता

प्रलोभयामास सुतं महर्षेः॥१७॥

She then bent and broke the flowery twigs from trees, such as the Shala, Ashoka and Tilaka; assuming a bashful look, she tempted the Rishis' son who was over-powered with intoxication.

अथर्ष्यशृङ्गं विकृतं समीक्ष्य

पुनः पुनः पीड्य च कायमस्या

अवेक्ष्यमाणा शनकैर्जगाम

कृत्वाग्निहोत्रस्य तदापदेशम्॥१८॥

Having seen Rishyashringa over-powered, she again and again pressed him with her body. Casting glances she slowly went away, as if she was going to make offerings to the holy fire.

तस्यां गतायां मदनेन मत्तो

विचेतनश्चाभवदृष्यशृङ्गः।

तामेव भावेन गतेन शून्ये

विनिःश्वसन्नार्तरूपो बभूव॥१९॥

On her departure Rishyashringa became over-powered with desire and became senseless. He became full of her and he felt vacancy. Sighing again and again he seemed to be in great distress.

ततो मुहूर्ताद्धरिपिङ्गलाक्षः।

प्रवेष्टितो रोमभिरानखाग्रात्।

स्वाध्यायवान् वृत्तसमाधियुक्तो

विभाण्डकः काश्यपः प्रादुरासीत्॥२०॥

At that moment appeared the son of Kashyapa, Vibhandaka whose eyes were as tawny as those of a lion, whose body was covered with hair down to the nails of his foot, who was engaged in his proper studies and whose life was pure and passed in religious meditations.

सोऽपश्यदासीनमुपेत्य पुत्रं

ध्यायन्तमेकं विपरीतचित्तम्।

विनिःश्वसन्तं मुहूर्त्तवदृष्टिं

विभाण्डकः पुत्रमुवाच दीनम्॥२१॥

न कल्प्यन्ते समिधः किं नु तात

कच्चिद्धुतं चाग्निहोत्रं त्वयाद्य।

सुनिर्गितं सुक्लृप्तं होमधेनुः

कच्चित् सवत्साद्य कृता त्वया च॥२२॥

न वै यथापूर्वमिवासि पुत्र

चिन्तापरश्चासि विचेतनश्च।

दीनोऽतिमात्रं त्वमिहाद्य किं नु

पृच्छामि त्वां क इहाद्यागतोऽभूत्॥२३॥

He came up and saw his son seated alone, pensive and sad and dejected. He was sighing again and again with upturned eyes. Vibhandaka thus spoke to his distressed son, "O child, why do you not hew logs for the sacrificial fire? I hope you have performed today the Agnihotra (fire sacrifice). I hope you have polished the sacrificial ladles and spoons and brought out the sacrificial cow with her calf, O son, you are not in your wonted state today. You are pensive and absent minded. Why are you so much distressed today? I ask you, who came here today?"

CHAPTER 112

(TIRTHAYATRA PARVA)-Continued

History of Rishyashringa

ऋष्यशृङ्ग उवाच

इहागतो जटिलो ब्रह्मचारी

न वै ह्रस्वो नातिदीर्घो मनस्वी।

सुवर्णवर्णः कमलायताक्षः

स्वतः सुराणामिव शोभमानः॥१॥

Rishyashringa said :

Here came a Brahmachari with masses of hair on his head. That intelligent one was neither short nor tall. His complexion was like gold; his expansive eyes were like the lotus. He was as blazing and beautiful as a celestials.

समृद्धरूपः सवितेव दीप्तः

सुस्लक्ष्णकृष्णाक्षिरतीव गौरः।

नीलः प्रसन्नाश्च जटाः सुगन्धा

हिरण्यरज्जुग्रथिताः सुदीर्घाः॥२॥

His exceeding beauty was blazing like the sun, his eyes were very graceful and black. His matted locks were blue, fragrant, long and tied up with strings of gold.

आश्चर्यरूपा पुनरस्य कण्ठे

विभ्राजते विद्युदिवान्तरिक्षे।

द्वौ चास्य पिण्डावधरेण कण्ठा—

दजातरोमौ सुमनोहरौ च॥३॥

A beautiful ornament was shining round his neck; it looked like the lightning in the sky. Under the throat (on his breast) he had two fleshy hairless and exceedingly beautiful balls.

विलम्बमध्यश्च स नाभिदेशे

कटिश्च तस्यातिकृतप्रमाणा।

तथास्य चीरान्तरतः प्रभाति

हिरण्मयी मेखला मे यथेयम्॥४॥

His waist was slender, his navel heat and region about the ribs smooth. There shone a golden string from under his cloth like this waist string of mine.

अन्यच्च तस्याद्भुतदर्शनीयं

विकूजितं पादयोः सम्प्रभाति।

पाण्योश्च तद्वत् स्वनवन्निबद्धौ

कलापकावक्षमाला यथेयम्॥५॥

There was on his feet something of a wonderful shape which gave forth a jingling sound. There were also ornaments tied upon his wrists that made a similar sound; they looked like this rosary here.

विचेष्टमानस्य च तस्य तानि

कूजन्ति हंसाः सरसीव मत्ताः।

चीराणि तस्याद्भुतदर्शनानि

नेमानि तद्वन्मम रूपवन्ति॥६॥

When he moved about, those ornaments made the sound as that of delightful swans on the waters of a tank. His clothes were of extraordinary make; my clothes are not so beautiful as his.

वक्त्रं च तस्याद्भुतदर्शनीयं

प्रव्याहृतं ह्लादयतीव चेतः।

पुंस्कोकिलस्येव च तस्य वाणी

तां शृण्वतो मे व्यथितोऽन्तरात्मा॥७॥

His face was of extraordinary beauty, his voice gladdened the heart. His words were like the voice of male Kokilas, hearing which I felt it to my innermost heart.

यथा वनं माधवमासि मध्ये

समीरितं श्रसनेनेव भाति।

तथा स भ्रातृत्तमपुण्यगन्धी

निषेव्यमाणः पवनेन तात॥८॥

As the forest in the midst of the vernal season assumed a beauty when fanned by the breeze, O sire, so that excellent and fragrant one assumes a beauty when fanned by the breeze.

सुसंयताश्चापि जटा विषक्ता

द्वैधीकृता नातिसमा ललाटे।

कर्णौ च चित्रैरिव चक्रवाकैः

समावृतौ तस्य सुरूपवद्भिः॥९॥

Her massy hair is neatly tied unto they stuck to the head and forehead evenly divided in two. His two eyes seemed to be covered by wonderful and exceedingly beautiful Chakravaka (birds).

तथा फलं वृत्तमथो विचित्रं

समाहरत् पाणिना दक्षिणेन।

तद् भूमिमासाद्य पुनः पुनश्च

समुत्पतत्यद्भुतरूपमुच्चैः॥१०॥

He carried in his right hand a wonderful globular fruit which reached the ground and again and again rose up to the sky in a wonderful way.

तच्चाभिहत्य परिवर्ततेऽसौ

वातेरितो वृक्ष इवावधूर्णन्।

तं प्रेक्षतः पुत्रमिवामराणां

प्रीतिः परा तात रतिश्च जाता॥११॥

He beat it and turned himself round; he whirled like a tree moved by the breeze. O sire, when I looked at him, he seemed to me a son of the immortals. My joy was extreme and I felt great pleasure.

स मे समाश्लिष्य पुनः शरीरं

जटासु गृह्णाभ्यवनाम्य वक्त्रम्।

वक्त्रेण वक्त्रं प्रणिधाय शब्दं

चकार तन्मेऽजनयत् प्रहर्षम्॥१२॥

He clasped my body; he took hold of my matted hair and he bent down my mouth; mingling his mouth with mine, he uttered a sound which gave me great pleasure.

न चापि पादं बहु मन्यतेऽसौ

फलानि चेमानि मयाऽऽहृतानि।

एवंव्रतोऽस्मीति च मामवोचत्

फलानि चान्यानि समाददन्मे॥१३॥

He did not care for water to wash his feet or for fruits offered by me to him. He told me such was the religious observance practised by him. He gave me other fruits.

मयोपयुक्तानि फलानि यानि

नेमानि तुल्यानि रसेन तुषाम्।

न चापि तेषां त्वगियं यथैषां

साराणि नैषामिव सन्ति तेषाम्॥१४॥

Those fruits were tasted by me. These (fruits here) are not equal to them in taste. Those (given by him) had neither rind nor stone as these (fruits here) have.

तोयानि चैवातिरसानि मह्यं

प्रादात् स वै पातुमुदाररूपः।

पीत्वैव यान्यभ्यधिकः प्रहर्षो

ममाभवद् भूश्रुलितेव चासीत्॥१५॥

That noble featured one gave me to drink wear of exceedingly fine flavour. Having drunk it, I experienced great pleasure and I felt as if the ground under my feet was moving away.

इमानि चित्राणि च गन्धवन्ति

माल्यानि तस्योदच्यितानि पट्टैः।

यानि प्रकीर्येह गतः स्वमेव

स आश्रमं तपसा द्योतमानः॥१६॥

These are the beautiful and fragrant garlands entwined with silken threads. They belonged to him. Blazing in ascetic merits he

scattered these garlands here and he then went back to his own hermitage.

गतेन तेनास्मि कृतो विचेता

गात्रं च मे सम्परिदह्यतीवा

इच्छामि तस्यान्तिकमाशु गन्तुं

तं चेह नित्यं परिवर्तमानम्॥१७॥

At his departure my heart has become sad and my body seems to be burning. I desire to go to him as soon as I can. I desire that he should always walk about here.

गच्छामि तस्यान्तिकमेव तात

का नाम सा ब्रह्मचर्या च तस्या।

इच्छाम्यहं चरितुं तेन सार्धं

यथा तपः स चरत्यार्यधर्मा॥१८॥

O sire, I shall this very moment go to him. What is the name of the Brahmacharya that is practised by him? I desire to lead the same life with him, the same religious life led by that man of noble virtue.

चतुं तथेच्छा हृदये ममास्ति

दुनोति चित्तं यदि तं न पश्ये॥१९॥

My heart is yearning to practise the same (religious observance). My heart will burn if I do not see him.

CHAPTER 113

(TIRTHAYATRA PARVA)-Continued

History of Rishyashringa

विभाण्डक उवाच

रक्षांसि चैतानि चरन्ति पुर

रूपेण तेनाद्भुतदर्शनेन।

अतुल्यवीर्याण्यभिरूपवन्ति

विघ्नं सदा तपसश्चिन्तयन्ति॥१॥

Vibhandaka said :

O son, they are Rakshashas. They walk about here in wonderfully beautiful forms. Their prowess is matchless and their beauty is extraordinary. They always think upon obstructing asceticism.

सुरूपरूपाणि च तानि तात

प्रलोभयन्ते विविधैरूपायैः।

सुखाच्च लोकाच्च निपातयन्ति

तान्यग्ररूपाणि मुनीन् वनेषु॥२॥

O child, assuming beautiful forms they allure (men) by various means. These fearful beings hurl the Rishis in the forest from the blissful regions.

न तानि सेवेत मुनिर्यतात्मा

सतां लोकान् प्रार्थयानः कथंचित्।

कृत्वा विघ्नं तापसानां रमन्ते

पापाचारास्तापसस्तान् न पश्येत्॥३॥

The self-controlled Rishis who desire to obtain the region of the righteous never serve them. Those sinful beings take pleasure in obstructing the practices of the ascetics and (therefore) the ascetics do not see them.

असज्जनेनाचरितानि पुत्र

पापान्यपेयानि मधूनि तानि।

माल्यानि चैतानि न वै मुनीनां

स्मृतानि चित्रोज्ज्वलगन्धवन्ति॥४॥

O son, those are intoxicating liquors, they are drunk by unrighteous men and they are unworthy to be drunk (by good men). These fragrant, bright and many coloured garlands are not for the ascetics.

रक्षसि तानीति निवार्य पुत्रं

विभाण्डकस्तां मृगयाम्बभूव।

नासादयामास यदा त्र्यहेण

तदा स पर्याववृत्तेऽऽश्रमाय॥५॥

Lomasha said :

Having forbidden his son by saying "They are Rakshashas," Vibhandaka went in search of her. When after three days' search he did not find her, he then returned to his hermitage.

यदा पुनः काश्यपो वै जगाम

फलान्याहर्तुं विधिनाऽऽश्रमात् सः।

तदा पुनर्लोभयितुं जगाम

सा वेशयोषा मुनिमृष्यशृङ्गम्॥६॥

When again the son of Kashyapa went out to gather fruits, in the meanwhile, that courtesan again came to tempt the Rishi Rishyashringa.

दृष्ट्वैव तामृष्यशृङ्गः प्रहृष्टः

सम्भ्रान्तरूपोऽभ्यपतत् तदानीम्।

प्रोवाच चैनां भवतः श्रमाय

गच्छाव यावन्न पिता ममैति॥७॥

As soon as Rishyashringa saw her, he became exceedingly glad and rushing towards her said "Let us go to your hermitage before my father returns."

ततो राजन् काश्यपस्यैकपुत्रं

प्रवेश्य योगेन विमुच्य नावम्।

प्रमोदयन्त्यो विविधैरुपायै—

राजगुरङ्गाधिपतेः समीपम्॥८॥

O king, thereupon making the only son of Kashyapa enter the boat by clever means, she unmoored it. She delighted him by various means and brought him before the king of Anga.

संस्थाप्य तामाश्रमदर्शने तु

संतारितां नावमथातिशुभ्राम्।

नीरादुपादाय तथैव चक्रे

नाव्याश्रमं नाम वनं विचित्रम्॥९॥

Taking the exceedingly white vessel from the water and placing it within the sight of the hermitage, she then made a beautiful forest, named "Floating Hermitage."

अन्तःपुरे तं तु निवेश्य राजा।

विभाण्डकस्यात्मजमकेपुत्रम्।

ददर्श देवं सहसा प्रवृष्ट—

मापूर्यमाणं च जगज्जलेन॥१०॥

But the king kept the only son of Vibhandaka in the female apartments. Then he saw that rain was suddenly poured by heaven and the world was flooded with water.

स लोमपादः परिपूर्णकामः

सुतां ददावृष्यशृङ्गाय शान्ताम्।

क्रोधप्रतीकारकरं च चक्रे

गच्छैव मार्गेषु च कर्षणानि॥११॥

Having his desire fulfilled, Lomapada bestowed his daughter Santa on Rishyashringa. And to appease the wrath of his father, caused kine to be placed on the roads and the fields to be tilled.

विभाण्डकस्याव्रजतः स राजा

पशून् प्रभूतान् पशुपांश्च वीरान्।

समादिशत् पुत्रगृन्दी महर्षि—

विभाण्डकः परिपृच्छेद् यदा वः॥१२॥

स वक्तव्यः प्राञ्जलिभिर्भवद्भिः

पुत्रस्य ते पशवः कर्षणं च।

किं ते प्रियं वै क्रियतां महर्षे

दासाः स्म सर्वे तव वाचि वद्धाः॥१३॥

All along the way by which Vibhandaka would come (He placed) many beasts and many heroic keepers of those beasts, (ordering them thus) "When the Great Rishi Vibhandaka will enquire after his son, you must reply to him with joined hands, saying "All these cattle and all these tilled fields belong to your son. O great Rishi, what pleasing work of yours should we do? We are your servants we are as your commands."

अथोपायात् स मुनिश्चण्डकोपः

स्वमाश्रमं मूलफलं गृहीत्वा।

अन्वेषमाणश्च न तत्र पुत्रं

ददर्श चुक्रोध ततो भृशं सः॥१४॥

In the meanwhile that greatly wrathful Rishi (Vibhandaka) returned to his hermitage after gathering fruits and roots. He did not find his son after a search and he became exceedingly angry.

ततः स कोपेन विदीर्यमाण

आशङ्कमानो नृपतेर्विधानम्।

जगाम चम्पां प्रतिधक्ष्यमाण—

स्तमङ्गराजं सपुरं सराष्ट्रम्॥१५॥

Thereupon he became inflamed with anger and thought it to be the doing of the king (of Anga). Having made up his mind to burn the king, his city and his whole country, he therefore went towards (the city of) Champa.

स वै श्रान्तः क्षुधितः काश्यपस्तान्

घोषान् समासादितवान् समृन्धान्

गोपैश्च तैर्विधिवत् पूज्यमानो

राजेव तां रात्रिमुवास तत्र॥१६॥

Fatigued and hungry the son of Kashyapa arrived at the settlements of cowherds, rich with cattle. He was greatly honoured and adored by the cow-herds and he passed the night there like a king.

अवाप्य सत्कारमतीव तेभ्यः

प्रोवाच कस्य प्रथिताः स्थ गोपाः।

ऊचुस्ततस्तेऽभ्युपगम्य सर्वे

धनं तवेदं विहितं सुतस्य॥१७॥

Having received very great hospitality from them, he asked them, "O cow-herds, to whom do you belong?" Thereupon they all came up to him and said, "All this wealth belongs to your son."

देशेषु देशेषु स पूज्यमान—

स्तांश्चैव शृण्वन् मधुरान् प्रलापान्।

प्रशान्तभूयिष्ठरजाः प्रहृष्टः

समाससादाङ्गपतिं पुरस्थम्॥१८॥

He was thus honoured at different places and he heard similar pleasing words. Thus is anger was much appeased. He entered the city and came to the king of Anga.

स पूजितस्तेन नरर्षभेण

ददर्श पुत्रं दिवि देवं यथेन्द्रम्।

शान्तां सुषां चैव ददर्श तत्र

सौदामनीमुच्चरन्तीं यथैवा॥१९॥

Having been worshipped by that foremost of men (the king), he saw his son who looked like Indra in heaven. He saw there also his daughter-in-law Santa who looked like a flashing lightning.

ग्रामांश्च घोषांश्च सुतस्य दृष्ट्वा

शान्तां च शान्तोऽस्य परः स कोपः।

चकार तस्यैव परं प्रसादं

विभाण्डको भूमिपतेर्नृन्द्र॥२०॥

Having seen the villages and the cow-pens belonging to his son and also having seen Santa, his great anger was appeased. O ruler of men, thereupon Vibhandaka expressed his great satisfaction with that ruler of earth.

स तत्र निक्षिप्य सुतं महर्षि—

रुवाच सूर्योग्निसमप्रभावः।

जाते च पुत्रे वनमेवाव्रजेथा

राज्ञः प्रियाण्यस्य सर्वाणि कृत्वा॥२१॥

Keeping his son there, that great Rishi, as effulgent as the sun or the fire, said "Having done all that would please the king and having begotten a son, you must come to the forest."

स तद्वचः कृतवानृष्यशृङ्गे

ययौ च यत्रास्य पिता बभूव।

शान्ता चैनं पर्यचरन्नेन्द्र

खे रोहिणी सोममिवानुकूला॥२२॥

Rishyashringa did what his father said and went back to the place where his father was. O ruler of men, Shanta obediently waited upon him as Rohini waits upon Soma.

अरुन्धती वा सुभगा वसिष्ठं

लोपामुद्रा वा यथा ह्यगस्त्यम्।

नलस्य वै दमयन्ती यथाभूद्।

यथा शची वज्रधरस्य चैव॥२३॥

O, king as the blessed Arundhati waits upon Vasishtha or as Lopamudra waited upon Agastya. She was to Rishyashringa as Damayanti was to Nala or as Sachi was to the wielder of the Vajra (Indra).

नारायणी चेन्द्रसेना बभूव

वश्या नित्यं मुद्गलस्याजमीढ।

तथा शान्ता ऋष्यशृङ्गं वनस्थं

प्रीत्या युक्ता पर्यचरन्नेन्द्र॥२४॥

Or as Indrasena, the daughter of Narayana, was to Mudgala. O descendant of Ajamida, O ruler of men, thus did Shanta affectionately wait upon Rishyashringa in the forest.

तस्याश्रमः पुण्य एषोऽवभाति

महाह्रदं शोभयन् पुण्यकीर्तिः।

अत्र स्नातः कृतकृत्यो विशुद्ध—

स्तीर्थान्यन्यान्नुसंयाहि राजन्॥२५॥

This is the sacred hermitage that belonged to him. The great lake shows in beauty here, it has a holy fame. Bathing here get all your

desires fulfilled. O king, having purified yourself here, go to some other sacred Tirthas.

CHAPTER 114

(TIRTHAYATRA PARVA)-Continued

Going to Mahendra

वैशम्पायन उवाच

ततः प्रयातः कौशिक्याः पाण्डवो जनमेजय।

अनुपूर्व्येण सर्वाणि जगामायतनान्यथा॥१॥

स सागरं समासाद्य गङ्गायाः संगमे नृपा

नदीशतानां पञ्चानां मध्ये चक्रे समाप्लवम्॥२॥

Vaishampayana said :

O Janmejaya, thereupon the Pandavas started from the Kaushika and went, one after the other, to all the sacred shrines. O King, going to the sea where the Ganges mingles with it, he performed the sacred ceremony of a plunge in the centre of the five hundred rivers.

ततः समुद्रतीरेण जगाम वसुधाधिपः।

भ्रातृभिः सहितो वीरः कालिङ्गान् प्रति भारत॥३॥

O descendant of Bharata, that ruler of earth, the hero, accompanied by his brothers then went along the shore of the ocean to the land of the Kalinga.

लोमश उवाच

एते कलिङ्गः कौन्तेय यत्र वैतरणी नदी।

यत्रायजतथर्मोऽपि देवाञ्छरणमेत्य वै॥४॥

Lomasha said :

O son of Kunti, this is Kalinga where flows the river Vaitarani, where (on the banks of which) Dharma performed sacrifices under the protection of the celestials.

ऋषिभिः समुपायुक्तं यज्ञियं गिरिशोभितम्।

उत्तरं तीरमेतद्धि सततं द्विजसेवितम्॥५॥

This is the Northern bank (of the Vaitarani) always frequented by the Brahmanas, inhabited by the Rishis, suitable for performing sacrifices and adorned with a hill.

समानं देवयानेन पथा स्वर्गमुपेयुषः।

अत्र वै ऋषयोऽन्येऽपि पुरा क्रतुभिरीजिरे॥६॥

It rivals the path by which a virtuous man fit for going to heaven goes to the celestials

region In the days of yore, the Rishis performed sacrifices at this spot.

अत्रैव रुद्रो राजेन्द्र पशुमादत्तवान् मखे।

पशुमादाय राजेन्द्र भागोऽयमिति चाब्रवीत्॥७॥

O king of kings, here at this spot Rudra seized the sacrificial beast. O king of kings, he then exclaimed, "This is my share."

हते पशौ तदा देवास्तमूचुर्भरतर्षभा।

मा परस्व मभिद्रोग्धा माधर्मान् सकलान् वशीः॥८॥

O best of the Bharata race, the (sacrificial) beasts being thus taken away, the celestials then thus spoke to him, "Do not cast covetous eyes on the property of others. Do not disregard all the righteous rules."

ततः कल्याणरूपाभिर्वाग्भिस्ते रुद्रमस्तुवन्।

इष्ट्या चैनं तर्पयित्वा मानयांचक्रिरे तदा॥९॥

They then addressed pleasing words of glorification to Rudra (Shiva). They gratified him with a sacrifice and they offered him suitable honours.

ततः स पशुमुत्सृज्य देवयानेन जग्मिवान्।

तत्रानुवंशो रुद्रस्य तं निबोध युधिष्ठिर॥१०॥

Thereupon giving up the beast, he went away by the path trodden by the celestials. O Yudhishtira, hear from me what then happened to Rudra.

अयातयामं सर्वेभ्यो भागेभ्यो भागमुत्तमम्।

देवाः संकल्पयामासुर्भयाद् रुद्रस्य शश्वतम्॥११॥

The celestials from the fear of Rudra set apart for eternity the best portion of all shares (of a sacrifice) such as was fresh and not stale.

इमां गाथामत्र गायन्नपः स्पृशति यो नरः।

देवयानोऽस्य पन्थाश्च चक्षुषाभिप्रकाशते॥१२॥

The man, who bathes at this spot and recites this ancient story, sees with his human eyes the path that leads to the celestials region.

वैशम्पायन उवाच

ततो वैतरणीं सर्वे पाण्डवा द्रौपदी तथा।

अवतीर्थ महाभागास्तर्पयांचक्रिरे पितृन्॥१३॥

Vaishampayana said :

Thereupon all the highly exalted Pandavas with Draupadi descended to the Vaitarani and offered oblations to the Pitris.

युधिष्ठिर उवाच

उपस्पृश्येह विधिवदस्यां नद्यां तपोबलात्।

मानुषादस्मि विपयादपेतः पश्य लोमशा॥१४॥

Yudhishtira said :

O Lomasha, behold, how great is the merit of a pious act! Having bathed in this spot with proper form, I seem no more to touch the world of men.

सर्वान्लोकान् प्रपश्यामि प्रसादात् तव सुव्रत।

वैखानसानां जपतामेष शब्दो महात्मनाम्॥१५॥

O vow-observing Rishi, through your grace I see all the regions. This is the sound of the recitations (of the Vedas) by the high-souled Rishis.

लोमश उवाच

त्रिशतं वै सहस्राणि योजनानां युधिष्ठिर।

यत्रध्वनि शृणोष्येनं तूष्णीमास्व विशाम्पते॥१६॥

Lomasha said :

O Yudhishtira, O ruler of men, the place from which you hear this sound, is distant from here three hundred thousand yojanas. Keep quiet.

एतत् स्वयम्भुवो राजन् वनं दिव्यं प्रकाशते।

यत्रायजत राजेन्द्र विश्वकर्मा प्रतापवान्॥१७॥

O king, this is the celestials forest of the self-creator (Brahma) where, O king of kings, the powerful Vishvamitra performed his sacrifices.

यस्मिन् यज्ञे हि भूर्दत्ता कश्यपाय महात्मने।

सर्वतवनोद्देशा दक्षिणार्थे स्वयम्भुवा॥१८॥

In which sacrifices the self-creator (Brahma) gave away to the illustrious Kashyapa, as Dakshina, this earth with all its mountains, rivers and countries.

अवासीदच्च कौन्तेय दत्तमात्रा मही तदा।

उवाच चापि कुपिता लोकेश्वरमिदं प्रभुम्॥१९॥

न मां मर्त्याय भगवन् कस्मैचिद् दातुमर्हसि।

प्रदानं मोघमेतत् ते यास्याम्येषा रसातलम्॥२०॥

O son of Kunti, as soon as earth was given away, she became sad; and thus she spoke in anger to the exalted lord of the world, "O

exalted one, you should not have given me away to any mortal. Your this giving me away would come to nothing, for I am going down to the nether world."

विपीदन्तीं तु तां दृष्ट्वा कश्यपो भगवानृषिः।

प्रसादयाम्बभूवाथ ततो भूमिं विशाम्पते॥२१॥

O ruler of earth seeing the earth sad and despondent, the exalted Rishi, Kashyapa, gratified her by a propitiatory act.

ततः प्रसन्ना पृथिवी तपसा तस्य पाण्डव।

पुनरुन्नह्य सलिलाद् वेदीरूपा स्थिता बभौ॥२२॥

O son of Pandu, thereupon the earth was gratified with his asceticism. She again rose from the water and remained as a sacrificial altar.

सैषा प्रकाशते राजन् वेदी संस्थानलक्षणा।

आरुह्यात्र महाराज वीर्यवान् वै भविष्यसि॥२३॥

O king, yonder before us is the spot with the distinct form of that sacred altar. O great king, ascending it, become great in prowess.

सैषा सागरमासाद्य राजन् वेदी समाश्रिता।

एतामारुह्य भद्रं ते त्वमेकस्तर सागरम्॥२४॥

O king, this is that sacred altar stretching as far as the sea; be blessed by ascending it; and of yourself cross the sea.

अहं च ते स्वस्त्ययनं प्रयोक्ष्ये

यथा त्वमेनामधिरोहसेऽद्य।

स्पृष्टा हि मर्त्येन ततः समुद्र—

मेषा वेदी प्रविशत्याजमीढा॥२५॥

When you will ascend it today, I shall perform the ceremony to avert all evils from you, for, O descendant of Ajamida, this altar here, as soon as it is touched by a mortal, goes down into the sea.

ॐ नमो विश्वगुप्ताय नमो विश्वपराय ते।

सान्निध्यं कुरु देवेश सागरे लवणाम्भसि॥२६॥

"I bow to the god who protects the universe. I bow to the god who is beyond this universe. O lord of gods, come near this salt sea."

अग्निर्मित्रौ योनिरापोऽथ देव्यो

विष्णो रेतस्त्वममृतस्य नाभिः।

एवं ब्रुवन् पाण्डव सत्यवाक्यं

वेदीमिमां त्वं तरसाधिरोह॥२७॥

अग्निश्च ते योनिरिडा च देहो

रेतोद्या विष्णोरमृतस्य नाभिः।

एवं जपन् पाण्डव सत्यवाक्यं

ततोऽवगाहेत पतिं नदीनाम्॥२८॥

"The fire, the sun, the organ of generation, water, the goddess, the seed of Vishnu, nectar and the navel of nectar. The god of fire is the organ that generated you (ocean). The earth is your body. Vishnu gave the seed that caused your being. You are the navel of nectar." O son of Pandu, you must recite the above words of truth and as you recite you must quickly ascend this altar. O Pandava, thus, these words of truth must be audibly recited; and while thus reciting them, one must plunge into this lord of rivers (ocean).

अन्यथा हि कुरुश्रेष्ठ देवयोनिरपां पतिः।

कुशाग्रेणापि कौन्तेय न स्पृष्टव्यो महोदधिः॥२९॥

O son of Kunti, O best of the Kurus, else this lord of waters of divine origin, this great ocean, must not be touched even by the end of a Kusha (grass).

वैशम्पायन उवाच

ततः कृतस्वस्त्ययनो महात्मा

युधिष्ठिरः सागरमभ्यगच्छत्।

कृत्वा च तच्छासनमस्य सर्वं

महेन्द्रमासाद्य निशामुवास॥३०॥

Vaishampayana said :

Thereupon when the ceremony to avert evils had been completed, the high-souled Yudhishtira went into the sea. Having performed all that the Rishi (Lomasha) had ordered, he went to the Mahendra (mountain) and spent the night there.

CHAPTER 115

(TIRTHAYATRA PARVA)-Continued

Birth of Jamadagni

वैशम्पायन उवाच

स तत्र तामुषित्वैकां रजनीं पृथिवीपतिः।

तापसानां परं चक्रे सत्कारं भ्रातृभिः सह॥३१॥

Vaishampayana said :

That lord of earth (Yudhishthira) lived there for one night. He with his brothers gave the highest honours to the ascetics.

लोमशस्तस्य तान् सर्वानाचख्यौ तत्र तापसान्।

भृगूनाङ्गिरसश्चैव वसिष्ठानथ काश्यपान्॥२॥

Lomasha told him there the names of all the ascetics, namely the Bhrigus, the Angiras, the Vasishthas and the Kashyapas.

तान् समेत्य स राजर्विरभिवाद्य कृताञ्जलिः।

रामस्यानुचारं वीरमपृच्छदकृतव्रणम्॥३॥

कदा तु रामो भगवांस्तापसान् दर्शयिष्यति।

तेनैवाहं प्रसंगेन द्रष्टुमिच्छामि भार्गवम्॥४॥

The royal sage (Yudhishthira) paid a visit to them all and made obeisance to them with joined hands. He then thus asked Akritavrana who was the follower of heroic (Parshu) Rama. "When will the illustrious (Parshu) Rama show himself to the ascetics here? I desire on that occasion to see that descendant of Bhrigu.

अकृतव्रण उवाच

आयानेवासि विदितो रामस्य विदितात्मनः।

प्रीतिस्त्वयि च रामस्य क्षिप्रं त्वां दर्शयिष्यति॥५॥

Akritavrana said :

Your coming here is already known to Rama whose soul spontaneously knows everything. Rama is pleased with you. He will soon show himself to you.

चतुर्दशीमष्टमीं च रामं पश्यन्ति तापसाः।

अस्यां रात्र्यां व्यतीतायां भवित्री श्रुतुर्दशी॥६॥

The ascetics see Rama on the fourteenth and eighth day of the lunar month. At the close of this night, the fourteenth day of the lunar course will set in.

युधिष्ठिर उवाच

भवाननुगतो रामं जामदग्न्यं महाबलम्।

प्रत्यक्षदर्शी सर्वस्य पूर्ववृत्तस्य कर्मणः॥७॥

Yudhishthira said :

You are a follower of the mighty Rama, the son of Jamadagni; you must have personally seen all the (great) deeds performed by him in the days of yore.

स भवान् कथयत्वद्य यथा रामेण निर्जिताः।

आहवे क्षत्रियाः सर्वे कथं केन च हेतुना॥८॥

Therefore narrate to us today how the Kshatriyas were vanquished by him in battle and what was the cause of it.

अकृतव्रण उवाच

हन्त ते कथयिष्यामि महादाख्यानमुत्तमम्।

भृगूणां राजशार्दूल वंशे जातस्य भारत॥९॥

रामस्य जामदग्न्यस्य चरितं देवसम्मितम्।

हैहयाधिपतेऽथैव कार्तवीर्यस्य भारत॥१०॥

Akritavrana said :

O foremost of kings, O descendant of Bharata, I shall with great pleasure narrate to you that excellent story of the celestials-like deeds of Rama, the son of Jamadagni, who was born in the race of Bhrigu. (I shall also narrate the history of) Kartavirya, the king of the Haihayas.

रामेण चार्जुनो नाम हैहयाधिपतिर्हतः।

तस्य बाहुशतान्यासंस्त्रीणि सप्त च पाण्डवाः॥११॥

The king of the Haihayas, named Arjuna, was killed by Rama. O son of Pandu, he had one thousand arms and seven wonderful weapons.

दत्तात्रेयप्रसादेन विमानं काञ्चनं तथा।

ऐश्वर्यं सर्वभूतेषु पृथिव्यां पृथिवीपते॥१२॥

O lord of earth, through the favour of Dattatreya he possessed a golden car. His wealth was the whole earth including all creatures.

अव्याहतगतिश्चैव रथस्तस्य महात्मनः।

रथेन तेन तु सदा वरदानेन वीर्यवान्॥१३॥

The car of that illustrious hero could go everywhere in an unobstructed course. Being greatly powerful by having received boons, he on that car.

ममर्दं देवान् यक्षांश्च ऋषींश्चैव समन्ततः।

भूतांश्चैव स सर्वास्तु पीडयामास सर्वतः॥१४॥

Trampled upon the celestials, the Yakshas and all the Rishis. He always persecuted all creatures wherever they were bound.

ततो देवाः समेत्याहुर्ऋषयश्च महाव्रताः।

देवदेवं सुरारिघ्नं विष्णुं सत्यपराक्रमम्॥१५॥

भगवन् भूतरक्षार्थमर्जुनं जहि वै प्रभो।
विमानेन च दिव्येन हैहयाधिपतिः प्रभुः॥१६॥
शचीसहायं क्रीडन्तं धर्षयामास वासवम्।
ततस्तु भगवान् देवः शक्रेण सहितस्तदा।
कार्तवीर्यविनाशार्थं मन्त्रयामास भारता॥१७॥

Thereupon the celestials and the Rishis of great vows all met together; and they thus spoke to the god of gods, the slayer of Asuras, Vishnu of great prowess, "O lord, O exalted one, kill Arjuna to protect all creatures. The lord, the ruler of the Haihayas, on his celestials car, chastised Vasava (Indra) when he was sporting with Sachi. O descendant of Bharata, thereupon the exalted deity (Vishnu) held a consultation with Sakra (Indra) as how to kill Kartavirja.

यत् तद् भूतहितं कार्यं सुरेन्द्रेण निवेदितम्।
सम्प्रतिश्रुत्य तत् सर्वं भगवाँल्लोकपूजितः॥१८॥
जगाम बदरी रम्यां स्वमेवाश्रममण्डलम्।
एतस्मिन्नेव काले तु पृथिव्यां पृथिवीपतिः॥१९॥
कान्यकुब्जे महानासीत् पार्थिवः सुमहाबलः।
गाधीति विश्रुतो लोके वनवासं जगाम ह॥२०॥
वने तु तस्य वसतः कन्या जज्ञेऽप्सरःसमा।
ऋचीको भार्गवस्तां च वरयामास भारता॥२१॥

-All that was beneficial to the world was told by the lord of celestials. The exalted one, the adored of all the world, (Vishnu) promising to do all. Indra advised the welfare of all creatures. Then hearing everything, lord of all world went to Badari, his most favourite hermitage. At this very time there lived on earth a mighty king in Kanyakubja, monarch of great prowess, known in the world by the name of Gadhi. But he retired into the forest. When he was living in the forest, a daughter was born to him as beautiful as an Apsara. O descendant of Bharata, Rechika, the son of Bhrigu asked her for marriage.

तमुवाच ततो गाधिर्बाह्मणं संशितव्रतम्।
अचितं नः कुले किञ्चित् पूर्वैर्यत् सम्प्रवर्तितम्॥२२॥
एकतः श्यामकर्णानां पाण्डुराणां तरस्विनाम्।
सहस्रं वाजिनां शुल्कमिति विद्धि द्विजोत्तमा॥२३॥

Thereupon Gadhi thus spoke to that Brahmana of rigid vows, "There is a custom in our family, established from the days of yore. O foremost of Brahmanas, know, the bridegroom must give a dowry of one thousand swift and brown coloured and black-eared horses.

न चापि भगवान् वाच्यो दीयतामिति भार्गवा।
देया मे दुहिता चैव त्वद्विधाय महात्मने॥२४॥

O son of Bhrigu, O exalted one, you cannot be asked to give (such a dowry). O exalted one, my daughter also cannot be refused (when asked by you). Do what is proper."

ऋचीक उवाच

एकतः श्यामकर्णानां पाण्डुराणां तरस्विनाम्।
दास्याम्यसहस्रं ते मम भार्या सुतास्तु ते॥२५॥

Richika said :

I shall give you one thousand swift, brown-coloured and black-eared horses. Let your daughter become my wife.

अकृतव्रण उवाच

स तथेति प्रतिज्ञाय राजन् वरुणमब्रवीत्।
एकतः श्यामकर्णानां पाण्डुराणां तरस्विनाम्॥२६॥
सहस्रं वाजिनामेकं शुल्कार्थं मे प्रदीयताम्।
तस्मै प्रादात् सहस्रं वै वाजिनां वरुणस्तदा॥२७॥

Akritavrana said :

O king, having thus promised, he (Rechika) thus spoke to Varuna, "Give me one thousand swift, brown-coloured and black-eared horses to be my dowry. Varuna immediately gave him one thousand (such) horses.

तदश्चतीर्थं विख्यातमुत्थिता यत्र ते हयाः।
गङ्गायां कान्यकुब्जे वै ददौ सत्यवतीं तदा॥२८॥
ततो गाधिः सुतां चास्मै जन्यश्चासन् सुरास्तदा।
लब्ध्वा हयसहस्रं तु तांश्च दृष्ट्वा दिवौकसः॥२९॥
धर्मेण लब्ध्वा तां भार्यामृचीको द्विजसत्तमः।
यथाकामं यथाजोषं तथा रेमे सुमध्यमा॥३०॥

The place, where the horses rose from the Ganges in Kanyakubja, is celebrated as the Horse-Tirtha. And then the king bestowed Satyavati (his daughter to Rechika). In the marriage of the daughter of Gadhi even the celestials were present. Thus that foremost of Brahmana Rechika obtained one thousand horses. Saw the dwellers of heaven and got a

wife according to the ordinance. He then sported with that slender-waisted damsel at pleasure.

तं विवाहे कृते राजन् सभार्यमवलोककः।

आजगाम भृगुः श्रेष्ठं पुत्रं दृष्ट्वा ननन्द ह॥३१॥

O king, when the marriage ceremony was over, Bhrigu came to see his excellent son, who with his wife duly worshipped him; and seeing them he (Bhrigu) was greatly pleased.

भार्यापती तमासीनं गुरुं सुरगणार्चितम्।

अर्चित्वा पर्युपासीनौ प्राञ्जली तस्थतुस्तदा॥३२॥

When the preceptor (Bhrigu), the adored of all the celestials, was seated, the husband and wife after duly worshipping him with joined hands stood before him and waited for his command.

ततः स्नुषां स भगवान् प्रहृष्टो भृगुब्रवीत्।

वरं वृणीष्व सुभगे दाता ह्यस्मि तवेप्सितम्॥३३॥

Thereupon the exalted Bhrigu with a delighted heart thus spoke to his daughter-in-law, "O blessed girl, ask for a boon. I am ready to grant you what you desire."

सा वै प्रसादयामास तं गुरुं पुत्रकारणात्।

आत्मनश्चैव मातुश्च प्रसादं च चकार सः॥३४॥

She gratified the preceptor (Bhrigu) in order to obtain a son for herself and for her mother; and he too granted her desire.

भृगुवाच

ऋतौ त्वं चैव माता च स्नाते पुंसवनाय वै।

आलिङ्गते पृथग् वृक्षौ साम्बन्धं त्वमुदुम्बरम्॥३५॥

Bhrigu said :

At the time of the season you and your mother after bathing at the proper time must embrace two different trees, she as Ashvatha tree and you a fig tree.

चरुद्वयमिदं भद्रे जनन्यश्च तवैव च।

विश्वमावर्तयित्वा तु मया यत्नेन साधितम्॥३६॥

O blessed girl, after having ransacked the whole universe these two Charus have been prepared by me with the utmost care.

प्राशितव्यं प्रयत्नेन चेत्युक्त्वादर्शनं गतः।

आलिङ्गने चरौ चैव चक्रतुस्ते विपर्ययम्॥३७॥

They must be taken with the greatest care." And he then disappeared. But they made an exchange, both in the case of the Charus and the embracing (of trees).

ततः पुनः स भगवान् काले बहुतिथे गते।

दिव्यज्ञानाद् विदित्वा तु भगवानागतः पुनः॥३८॥

After a long time that exalted Rishi (Bhrigu) again came there. Knowing all by his divine knowledge he again came there.

अथोवाच महातेजा भृगुः सत्यवतीं स्नुषाम्।

उपयुक्तश्चरुभद्रे वृक्षे चालिङ्गनं कृतम्॥३९॥

विपरीतेन ते सुभूर्मात्रा चैवासि वञ्चिता।

ब्राह्मणः क्षत्रवृत्तिर्वै तव पुत्रो भविष्यति॥४०॥

Thereupon the greatly effulgent Bhrigu thus spoke to his daughter-in-law Satyavati, "O blessed girl, O maiden of lovely brow, you have taken the wrong Charu and embraced the wrong tree. It was your mother who have deceived you. Your son, though a Brahmana, will adopt the practices of the Kshatriyas.

क्षत्रियो ब्राह्मणाचारो मातुस्तव सुतो महान्।

भविष्यति महावीर्यः साधूणां मार्गमास्थितः॥४१॥

The mighty son of your mother, though a Kshatriya, will adopt the practices of a Brahmanas. His power will be great; he will tread the path of the righteous.

ततः प्रसादयामास श्वशुरं सा पुनः पुनः।

न मे पुत्रो भवेदीदृक् कामं पौत्रो भवेदिति॥४२॥

Thereupon she again and again adored her father-in-law, saying, "Let not my son be of this character; let my grandson be such."

एवमस्त्विति सा तेन पाण्डव प्रतिनन्दिता।

जमदग्निं ततः पुत्रं जज्ञे सा काल आगते॥४३॥

O son of Pandu, he replied, "Be it so;" and he was pleased to grant her prayer. When the proper time came, her son was born, named Jamadagani.

तेजसा वर्चसा चैव युक्तं भार्गवनन्दनम्।

स वर्धमानस्तेजस्वी वेदस्याध्यनेन च॥४४॥

बहून्वृषीन् महातेजाः पाण्डवेयात्यवर्तत।

This descendant of Bhrigu was endued with both splendour and grace. He grew in years as

well as in strength; and he excelled all in the Vedas.

तं तु कृत्स्नोद्यनुर्वेदः प्रत्यभाद् भरतर्षभा

चतुर्विधानि चास्त्राणि भास्करोपमवर्चसम्॥४५॥

O best of the Bharata race, the science of arms with four kinds of weapons rivalling the lustre of the sun spontaneously and without instruction came to him.

CHAPTER 116

(TIRTHAYATRA PARVA)-Continued

Death of Jamadagni

अकृतव्रण उवाच

स वेदाध्ययने युक्तो जमदग्निर्महातपाः।

तपस्तेपे ततो देवान् नियमाद् वशमानयत्॥१॥

Akritavrana said :

The greatly ascetic Jamadagni devoted himself to the study of the Vedas. Thereupon he performed great austerities. Pursuing a methodical course of study, he got a mastery over the Vedas.

स प्रसेनजितं राजन्नधिगम्य नराधिपम्।

रेणुकां वरयामास स च तस्मै ददौ नृपः॥२॥

O king, going to the ruler of men, Prasenjit, he asked Renuka in marriage; and the king bestowed her upon him.

रेणुकां त्वथ सम्प्राप्य भार्या भार्गवनन्दनः।

आश्रमस्थस्तया सार्धं तपस्तेपेऽनुकूलया॥३॥

Having got Renuka as his wife, that son of Bhrigu came with her to the hermitage; and assisted by her he began to practise asceticism.

तस्याः कुमारश्चत्वारो जज्ञिरे रामपञ्चमाः।

सर्वेषामजघन्यस्तु राम आसीज्जघन्यजः॥४॥

Four sons were born of her, Rama being the fifth. Though the youngest, Rama became superior to all in merit.

फलाहारेषु सर्वेषु गतेष्वथ सुतेषु वै।

रेणुका स्नातुमगमत् कदाचिन्नियतव्रता॥५॥

Once upon a time when her sons had all gone away to gathering fruits, Renuka of rigid vows went to bathe.

सा तु चित्ररथं नाम मार्तिकावतकं नृपम्।

ददर्श रेणुका राजन्नागच्छन्ती यदृच्छया॥६॥

क्रीडन्तं सलिले दृष्ट्वा सभार्यं पद्ममालिनम्।

ऋद्धिमन्तं ततस्तस्य स्पृहयामास रेणुका॥७॥

O king, when, she was going at pleasure, Renuka saw Chitraratha, the king of Martikavata. Seeing the king adorned with garlands of lotus sporting in the water with his wives, Renuka was filled with desire.

व्यभिचाराच्च तस्मात् सा क्लिन्नाभसि विचेतना।

प्रविवेशाश्रमं त्रस्ता तां वै भर्तन्वबुध्यत॥८॥

Being unable to control her this unlawful desire, she became polluted; she then returned to the hermitage much frightened at heart.

स तां दृष्ट्वा च्युतां धैर्याद् ब्राह्म्या लक्ष्म्या विवर्जिताम्।

धिकछब्देन महातेजा गर्हयामास वीर्यवान्॥९॥

Having seen her deprived of the lustre of chastity and full of giddiness, that greatly effulgent and mighty Rishi reproached her by crying "fie".

ततो ज्येष्ठो जामदग्न्यो रुमणवान् नाम नामतः।

आजगाम सुषेणश्च वसुर्विश्वावसुस्तथा॥१०॥

There came then the eldest of Jamadagni's son, named Rumanvan and then Sushena, then Vasu and then Vishvavasu.

तानानुपूर्व्याद् भगवान् वधे मातुरचोदयत्।

न च ते जातसंस्नेहाः किञ्चिदूचुर्विचेतसः॥११॥

The exalted Rishi one after the other asked them to kill their mother. But they were confounded and could not utter a word.

ततः शशाप तान् क्रोधात् ते शप्तच्छेतनां जहुः।

मृगपक्षिसर्घर्माणः क्षिप्रमासञ्जडोपमाः॥१२॥

Then he cursed them in great anger; and having been thus cursed they lost their sense and became like inanimate objects. They became in conduct like beasts and birds.

ततो रामोऽभ्ययात् पञ्चादाश्रमं परवीरहा।

तमुवाच महाबाहुर्मदग्निर्महातपाः॥१३॥

Then that slayer of hostile heroes, Rama, came to the hermitage last of all. To him said the greatly ascetic, the mighty armed Jamadagni,

जहीमां मातरं पापां मा च पुत्र व्यथां कृथाः।

तत आदाय परशुं रामो मातुः शिरोऽहरत्॥१४॥

"O son, kill your this sinful mother without the least compunction." Thereupon Rama took up an axe and cut off his mother's head.

ततस्तस्य महाराज जमदग्नेर्महात्मनः।

कोपोऽभ्यगच्छत् सहसा प्रसन्नश्चाब्रवीदिदम्॥१५॥

O great king, the anger of the illustrious Jamadagni was then suddenly appeased; and being much pleased he thus spoke,

ममेदं वचनात् तात कृतं ते कर्म दुष्करम्।

वृणीष्व कामान्धर्मज्ञ यावतो वाञ्छसे हृदा॥१६॥

स वव्रे मातुरुत्थानमस्मृतिं च वधस्य वै।

पापेन तेन चास्पर्शं भ्रातृणां प्रकृतिं तथा॥१७॥

अप्रतिद्वन्द्वतां युद्धे दीर्घमायुश्च भारत।

ददौ च सर्वान् कामांस्ताञ्जमदग्निर्महातपाः॥१८॥

"O child, O virtuous man, you have performed this difficult task at my bidding. Ask me, I shall grant you whatever you desire in your heart." There upon he asked that his mother might be restored to life, that he might not be haunted by the remembrance of this cruel deed, that he might not be touched by any sin and that his brothers might be restored to their former state that he might be unrivalled in battle and that he might obtain long life. O descendant of Bharata, the greatly ascetic Jamadagni granted him all that he desired.

कदाचित् तु तथैवास्य विनिष्क्रान्ताः सुताः प्रभो।

अथानूपपतिर्वीरः कार्तवीर्योऽभ्यवर्तत॥१९॥

O lord, once at a time when his sons had again gone out (to gather fruits), the mighty son of Kirtavirya, the king of the country near the sea-shore, came to the hermitage.

तमाश्रमपदं प्राप्तमृषेर्भार्या समार्चयत्।

स युद्धमदसम्मतो नाभ्यनन्दत् तथार्चनम्॥२०॥

प्रमथ्य चाश्रमात् तस्माद्धोमधेनोस्तथा बलात्।

जहार वत्सं क्रोशन्त्या बभञ्ज च महादुमान्॥२१॥

When he came to the hermitage, he was hospitably received by the Rishi's wife. But proud of prowess, he was not pleased with the reception. By force and in defiance of all

resistance, he seized and carried off from the hermitage the chief cow whose milk supplied the sacred Ghee, not at all heeding the loud lowing of her calf. And he wantonly pulled down the trees of the forest.

आगताय च रामाय तदाचष्ट पिता स्वयम्।

गां च रोरुदतीं दृष्ट्वा कोपो रामं समाविशत्॥२२॥

When Rama came home, his father told him all that had happened. And seeing the calf lowing piteously, Rama became exceedingly angry.

स मृत्युवशमापन्नं कार्तवीर्यमुपाद्रवत्।

तस्याथ युधि विक्रम्य भार्गवः परवीरहा॥२३॥

चिच्छेद निशितैर्भल्लैर्बाहून् परिघसंनिभान्।

सहस्रसम्मितान् राजन् प्रगृह्य रुचिरंधनुः॥२४॥

He rushed towards the son of Kartavirya who was under the shadow of death. The slayer of the hostile heroes, the descendant of Bhṛigu, displayed his prowess in battle. O king, with sharpened arrows which were shot from a beautiful bow, he cut down Arjuna's one thousand arms each of which was like a massive iron bolt (for barring the door).

अभिभूतः स रामेण संयुक्तः कालधर्मणा।

अर्जुनस्याथ दायदा रामेण कृतमन्यवः॥२५॥

Being under the shadow of death, he was overpowered by Rama. Then the relatives of Arjuna, with their wrath excited against Rama.

आश्रमस्थं विना रामं जगदग्निमुपाद्रवन्।

ते तं जघ्नुर्महावीर्यमयुध्यन्तं तपस्विनम्॥२६॥

Rushed at Jamadagni (one day, when Rama was absent from the hermitage. Although he was powerful they killed him for he was engaged in asceticism.

असकृद् रामरामेति विक्रोशन्तमनाथवत्।

कार्तवीर्यस्य पुत्रास्तु जमदग्निं युधिष्ठिरा॥२७॥

पीडयित्वा शरैर्जगुर्मृथागतमरिदमाः।

अपक्रान्तेषु वै तेषु जमदग्नौ तथा गते॥२८॥

समित्पाणिरुपागच्छदाश्रमं भृगुनन्दनः।

स दृष्ट्वा पितरं वीरस्तथा मृत्युवशं गतम्।

अनर्हन्तं तथाभूतं विललाप सुदुःखितः॥२९॥

O Yudhishtira, attacked by them he again and again piteously uttered the name of Rama. The sons of Kirtavirya pierced Jamadagni with their arrows; and having thus persecuted their enemy, they went their way. When they had gone away and when Jamadagni had breathed his last. Rama, the descendant of the Bhrigu's race, came back to the hermitage with fuels for religious rites. The hero saw his father who had been killed. Being exceedingly grieved, he lamented for the sad fate that had befallen his father.

CHAPTER 117

(TIRTHAYATRA PARVA)-Continued

History of Jamadagni

राम उवाच

ममापराधात् तैः क्षुद्रैर्हतस्त्वं तात बालिशैः।

कार्तवीर्यस्य दायादैर्वने मृग इवेषुभिः॥१॥

Rama said :

O father, for my fault you have been killed like a deer in the forest with arrows by those mean and foolish wretches, the sons of Kirtavirya.

धर्मज्ञस्य कथं तात वर्तमानस्य सत्पथे।

मृत्युरेवंविधो युक्तः सर्वभूतेष्वनागसः॥२॥

O father, virtuous and ever steady in the honest path as you were, how can fate permit that you should die in this way?

किं नु तैर्न कृतं पापं यैर्भवास्तपसि स्थितः।

अयुध्यमानो वृद्धः सन् हतः शरशतैः शितैः॥३॥

What an awful sin must have been committed by them who have with hundreds of arrows killed you who were ever engaged in asceticism, who were old and who were averse to fight with them.

किं नु ते तत्र वक्ष्यन्ति सचिवेषु सुहृत्सु च।

अयुध्यमानं धर्मज्ञमेकं हत्वानपत्रपाः॥४॥

How can those shameless men speak of their (shameful) deed to their friends and relatives that they have killed virtuous man who was averse to fight.

विलप्यैवं सकरुणं बहु नानाविधं नृप।

प्रेतकार्याणि सर्वाणि पितृश्रुत्वे महातपाः॥५॥

ददाह पितरं चान्नौ रामः परपुरंजयः।

प्रतिजज्ञे वयं चापि सर्वक्षत्रस्य भारता॥६॥

Avitavarna Said :

O king, thus did he lament in piteous manner; and then that great ascetic performed all the obsequies of his (deceased) father. That conqueror of hostile cities, Rama, then set fire (to the funeral pyre) of his, father, O descendant of Bharata and then took an oath to destroy all Kshatriyas.

संक्रुद्धोऽतिबलः संख्ये शस्त्रमादाय वीर्यवान्।

जघ्निवान् कार्तवीर्यस्य सुतानेकोऽन्तकोपमः॥७॥

That mighty hero, greatly powerful in battle, equal to god of death himself, then took up weapons in anger; and alone he killed the sons of Kirtavirya.

तेषां चानुगता ये च क्षत्रियाः क्षत्रियर्षभा।

तान् सर्वानवामृद्वाद् रामः प्रहरता वरः॥८॥

O best of Kshatriyas, that foremost of all wielders of arms, Rama, destroyed all those Kshatriyas who were their followers.

त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः।

समन्तपञ्चके पञ्च चकार रुधिरहृद्वा॥९॥

Twenty-one times that lord made the earth Kshatriya-less. With their blood he made five lakes in Samantapanchaka.

स तेषु तर्पयामास भृगुन् भृगुकुलोद्बहः।

साक्षाद् ददर्श चर्चिकं स च रामं न्यवारयत्॥१०॥

That perpetuator of the Bhrigu race then offered there oblations to his ancestors. Then Rechika appeared to him in a visible form and stopped him.

ततो यज्ञेन महता जामदग्न्यः प्रतापवान्।

तर्पयामास देवेन्द्रमृत्विग्भ्यः प्रददौ महीम्॥११॥

Then the mighty son of Jamadagni offered libations to the lord of the celestials in a great sacrifice, in which he bestowed the earth of the Ritvijas.

वेदीं चाप्यददद्धैमीं कश्यपाय महात्मने।

दशव्यामायतां कृत्वा नवोत्सेधां विशाम्यते॥१२॥

O king, he built an altar made of gold which was ten vyamas (20 yards) in breadth and nine in height. He made a gift of it to the illustrious Kashyapa.

तां कश्यपस्यानुमते द्राह्मणाः खण्डशस्तदा।

व्यभजंस्ते तदा राजन् प्रख्याताः खाण्डवायनाः॥१३॥

O king, then at the request of Kashyapa, the Brahmanas divided it into a number of shares and thus they came to be called the Khandavayanas (share-takers).

स प्रदाय महीं तस्मै कश्यपाय महात्मने।

अस्मिन् महेन्द्रे शैलेन्द्रे वसत्यमितविक्रमः॥१४॥

O king, having bestowed the earth on the illustrious Kashyapa, he engaged in severe austerities on the Mahendra, the foremost of mountains.

एवं वैरमभूत् तस्य क्षत्रियैर्लोकवासिभिः।

पृथिवी चापि विजिता रामेणामिततेजसा॥१५॥

Thus did hostility arise between him and the Kshatriyas that lived on the earth. The entire world was thus conquered by the immeasurably effulgent Rama.

वैशम्पायन उवाच

ततश्चतुर्दशीं रामः समयेन महामनाः।

दर्शयामास तान् विप्रान्धर्मराजं च सानुजम्॥१६॥

Vaishampayana said :

Then on the fourteenth day of noon, the high-souled Rama at the proper hour appeared before the Brahmanas and Dharmaraja (Yudhishtira) with his younger brothers.

स तमानर्च राजेन्द्र भ्रातृभिः सहितः प्रभुः।

द्विजानां च परां पूजां चक्रे नृपतिसत्तमः॥१७॥

O king of kings, that foremost of kings, that lord, then with his brothers offered highest worship to the Brahmanas; and they also worshipped him (Rama).

अर्चित्वा जामदग्न्यं स पूजितस्तेन चोदितः।

महेन्द्र उष्य तां रात्रिं प्रययौ दक्षिणामुखः॥१८॥

Having worshipped the son of Jamadagni and having received due respect from him, he (Yudhishtira) spent a night on the Mahendra (mountain) and he then started towards the south.

CHAPTER 118

(TIRTHAYATRA PARVA)- Continued

Meeting of the Vrishnis and the
Yudhishtira

वैशम्पायन उवाच

गच्छन् स तीर्थानि महानुभावः

पुण्यानि रम्याणि ददर्श राजा।

सर्वाणि विप्रैरुपशोभितानि

क्वचित् क्वचिद् भारत सागरस्य॥१॥

Vaishampayana said :

That magnanimous king then went to many sacred places and to various spots on the sea-shore, all adorned with the presence of Brahmanas. (He went to many) charming Tirthas and saw them.

स वृत्तवांस्तेषु कृताभिषेकः

सहानुजः पार्थिवपुत्रपौत्रः।

समुद्रगां पुण्यतमां प्रशस्तां

जगाम परिक्षित पाण्डुपुत्रः॥२॥

O son of Parikshit, bathing in them and distributing wealth, that son of Pandu with his younger brothers went to a greatly holy and broad river.

तत्रापि चाप्लुत्य महानुभावः

संतर्पयामास पितृन् सुरांश्च।

द्विजातिमुख्येषुधनं विसृज्य

गोदावरीं सागरगामगच्छत्॥३॥

That magnanimous king, bathing there, offered oblations to the Pitris and the celestials. Giving wealth to the foremost of Brahmanas, he then went to the ocean-going Godavari.

ततो विषाम्पा द्रविडेषु राजन्

समुद्रमासाद्य च लोकपुण्यम्।

अगस्त्यतीर्थं च महापवित्रं

नारीतीर्थान्यथ वीरो ददर्श॥४॥

O king, then being cleansed of his sins, he came to the sea in the Dravida. The hero then saw the greatly holy and sacred Agastya Tirtha and also the Nari Tirtha.

तत्रार्जुनस्याङ्गयधनुर्धरस्य

निशम्य तत् कर्म नरैरशक्यम्।

सम्पूज्यमानः परमर्षिसङ्घैः

परां मुदं पाण्डुसुतः स लेभे॥५॥

He heard here the story of the famous feat which was achieved by Arjuna, that foremost of wielders of bow and which was beyond the power of man. Being praised by the great Rishis, the son of Pandu derived much pleasure.

स तेषु तीर्थेष्वभिपिक्तगात्रः

कृष्णासहायः सहितोऽनुजैश्च।

सम्पूजयन् विक्रमपर्जुनस्य

रेमे महीपाल पतिः पृथिव्याः॥६॥

O ruler of earth, that lord of earth with Krishna (Draupadi) and his younger brothers, praising the prowess of Arjuna, then lived there in great happiness.

ततः सहस्राणि गवां प्रदाय

तीर्थेषु तेष्वम्बुधरोत्तमस्य।

हृष्टः सह भ्रातृभिरर्जुनस्य

संकीर्तयामास गवां प्रदानम्॥७॥

He then gave away one thousand kine in those Tirthas situated on the shore of the excellent sea; and with his brothers he narrated with joy the account of Arjuna's bestowal of kine.

स तानि तीर्थानि च सागरस्य

पुण्यानि चान्यानि वहूनि राजन्।

क्रमेण गच्छन् परिपूर्णकामः

शूर्पारकं पुण्यतमं ददर्श॥८॥

O king, he then went one after the other to all the Tirthas and also to other sacred places and thus his desires were fulfilled. He then saw the very sacred Shurparaka.

तत्रोदधेः कंचिदतीत्य देशं

ख्यातं पृथिव्यां वनमाससाद।

तप्तं सुरैस्तत्र तपः पुरस्ता-

दिष्टं तथा पुण्यपरैरन्यैः॥९॥

Then having crossed a certain tract on the sea coast, he came to a forest celebrated over the earth. In the days of yore the celestials performed asceticism there and the kings performed sacrifices.

स तत्र तामङ्गयधनुर्धरस्य

वेदीं ददर्शायतपीनबाहुः।

ऋचीकपुत्रस्य तंपरिवसङ्घैः

समावृतां पुण्यकृदर्थनीयाम्॥१०॥

The long and lusty-armed hero saw the celebrated altar of Rechika's son, that foremost of all wielders of the bow. It was surrounded by many ascetics and was fit to be worshipped by the virtuous.

ततो वसूनां वसुधाधिपः स

मरुद्गणानां च तथाश्विनोश्च।

वैवस्वतादित्यधनेश्वराणा-

मिन्द्रस्य विष्णोः सवितुर्विभोश्च॥११॥

भवस्य चन्द्रस्य दिवाकरस्य

पतेरपां साध्यगणस्य चैव।

धातुः पितृणां च तथा महात्मा

रुद्रस्य राजन् सगणस्य चैव॥१२॥

सरस्वत्याः सिद्धगणस्य चैव

पुण्याश्च ये चाप्यमरास्तथान्ये।

पुण्यानि चाप्यायतनानि तेषां

ददर्श राजा सुमनोहराणि॥१३॥

The king then saw the sacred and the charming shrines of all the celestials, of the Vasus, of the Maruts, of the Ashvins of Yama, of Aditya, of the Lord of wealth (Kubera), of Indra, of Vishnu, of Shiva, of Moon, of the author of day (sun), of the lord of waters, of the lord of the Sadhyas and of Brahma, of the Pitris, of the high-souled Rudra, O king, of Sagara, of Sarasvati, of the Sidhyas and of many other immortal holy gods.

तेषूपवासान् विबुधानुपोष्य

दत्त्वा च रत्नानि महान्ति राजा।

तीर्थेषु सर्वेषु परिप्लुताङ्गः

पुनः स शूर्पारकमाजगाम्॥१४॥

The king observed many fasts in these Tirthas and gave away many costly gems. Having bathed his body in these holy places, he again came back to Shurparaka.

स तेन तीर्थेन तु सागरस्य

पुनः प्रयातः सह सोदरीयैः।

द्विजैः पृथिव्यां प्रथितं महद्भि-

स्तीर्थं प्रभासं समुपाजगाम॥१५॥

He then with his brothers went along those Tirthas on the sea-coast; and he then came to Prabhasa, the fame of which had been spread by the Brahmanas all over the world.

तत्राभिषिक्तः पृथुलोहिताश्च

सहानुजैर्देवगणान् पितृञ्च।

संतर्पयामास तथैव कृष्णा

ते चापि विप्राः सह लोमशेन॥१६॥

The large and red-eyed hero, having bathed in it with his brothers, offered oblations to the celestials and the Pitris. So did Krishna (Draupadi) and all the Brahmanas with Lomasha.

स द्वादशाहं जलवायुभक्षः।

कुर्वन् क्षपाहःसु तदाभिषेकम्।

समन्ततोऽग्नीनुपदीपयित्वा

तेपे तपोधर्मभृतां वरिष्ठः॥१७॥

For twelve days he lived on air and water. He performed ablutions for day and for night; he surrounded himself with fire kindled on all sides. Thus did that greatest of all virtuous men engaged himself in asceticism.

तमुग्रमास्थाय तपश्चरन्तं

शुश्राव रामश्च जनार्दनश्च।

तौ सर्ववृष्णिप्रवरौ ससैन्यौ

युधिष्ठिरं जग्मतुराजमीदम्॥१८॥

When he was thus practising the severe austerities, Rama and Janardana (Balarama and Krishna) heard of it. The two leaders of the Vrishnis accompanied with soldiers went to Yudhishtira, the descendant of Aiamidha.

ते वृष्णयः पाण्डुसुतान् समीक्ष्य

भूमौ शयानान् मलदिग्धगात्रान्।

अनर्हतीं द्रौपदीं चापि दृष्ट्वा

सुदुःखिताश्चक्रुश्चरार्तनादम्॥१९॥

The Vrishnis saw that the sons of Pandu lay down on the ground, their bodies being besmeared all over with dirt. Seeing Draupadi in a sad state, they were filled with grief and broke out into loud lamentations.

ततः स रामं च जनार्दनं च

कार्ष्णिं च साम्बं च शिनेश्च पौत्रम्।

अन्यांश्च वृष्णीनुपगम्य पूजां

चक्रे यथाधर्ममहीनसत्त्वः॥२०॥

The king, whom misfortune never could cast down, cordially met Rama and Krishna, Krishna's son Samba, the grandson of Shini and other Vrishni and paid to them all due honours.

ते चापि सर्वान् प्रतिपूज्य पार्था-

स्तैः सत्कृताः पाण्डुसुतैस्तथैव।

युधिष्ठिरं सम्परिवार्य राज-

ब्रुवाविशन् देवगणा यथेन्द्रम्॥२१॥

They also paid due honours to the son of Pandu and were similarly honoured by him. (.) king, they sat round Yudhishtira as Indra is seated surrounded by the celestials.

तेषां स सर्वं चरितं परेषां

वने च वासं परमप्रतीतः।

अस्त्रार्थमिन्द्रस्य गतं च पार्थ

निवेशनं हृष्टमनाः शशंसा॥२२॥

Being highly pleased, he narrated to them all the machinations of his enemies and how he lived in the forest and how Arjuna had gone to the abode of Indra; all this he narrated in great gladness of heart.

श्रुत्वा तु ते तस्य वचः प्रतीता-

स्तांश्चापि दृष्ट्वा सुकृशानतीवा।

नेत्रोद्धवं सम्मुमुक्षुर्महाहर्षं

दुःखार्तिजं वारि महानुभावाः॥२३॥

They were glad to learn all this from him. When they saw the Pandavas lean, the magnanimous and the majestic Vrishnis began to shed tears, which came out spontaneously from their eyes.

CHAPTER 119

(TIRTHAYATRA PARVA)-Continued

The words of Balarama

जनमजेय उवाच

प्रभासतीर्थमासाद्य पाण्डवा वृष्णयस्तथा।

किमकुर्वन् कथाश्चैषां कास्तत्रासंस्तपोधन॥१॥

ते हि सर्वे महात्मनः सर्वशास्त्रविशारदाः।

वृष्णयः पाण्डवाश्चैव सुहृदश्च परस्परम्॥२॥

Janamejaya said :

O great ascetic, when the Pandavas and the Vrishnis reached the sacred Prabhasa, what did they do? What conversation was held by them there? For all of them were high-souled, proficient in all the branches of Science and both the Vrishnis and the Pandavas held one another in friendly estimation.

वैशम्पायन उवाच

प्रभासतीर्थं सम्प्राप्य पुण्यं तीर्थं महोदधेः।

वृष्णयः पाण्डवान् वीराः परिवार्योपतस्थिरे॥३॥

Vaishampayana said :

Having arrived at the sacred Tirtha on the coast of sea, the heroic Vrishni surrounded the sons of Pandu and waited upon them.

ततो गोक्षीरकुन्देन्दुमृणालरजतप्रभः।

वनमाली हली रामो बभाषे पुष्करेक्षणम्॥४॥

Thereupon Rama, the wielder of plough-share, as white as the milk of a cow or the Kunda flowers or the moon or the silver or the lotus-root, who was adorned with garlands of wild-flowers, thus spoke to the lotus-eyed one.

बलदेव उवाच

न कृष्णधर्मश्चरितो भवाय

जन्तोर्धर्मश्च पराभवाय।

युधिष्ठिरो यत्र जटी महात्मा

वनाश्रयः क्लिश्यति चीरवासाः॥५॥

Rama said :

O Krishna, I do not find that the practice of virtue leads to any good or that sinful practices cause any evil, for the magnanimous

Yudhishtira is miserable with matted locks, a wanderer in the forest with barks of trees as his garments.

दुर्योधनश्चापि महीं प्रशास्ति

न चास्य भूमिर्विवरं ददाति।

धर्मादधर्मश्चरितो वरीया—

नितीव मन्येत नरोऽल्पबुद्धिः॥६॥

Duryodhana is ruling the earth; the earth does not swallow him up. From this men with little intelligent would consider that a sinful life is preferable to a virtuous one.

दुर्योधने चापि विवर्धमाने

युधिष्ठिरे चासुखमाप्तराज्ये।

किं त्वत्र कर्तव्यमिति प्रजाभिः

शङ्का मिथः संजनिता नराणाम्॥७॥

When Duryodhana is flourishing and Yudhishtira is miserable being robbed as he is of his throne, what should people do in this matter? This is the doubt that is perplexing the mind of every man.

अयं सधर्मप्रभावो नरेन्द्रो

धर्मैर्धृतः सत्यवृत्तिः प्रदाता।

चलेद्धि राज्याच्च सुखाच्च पार्थो

धर्मादपेतस्तु कथं विवर्धेत्॥८॥

कथं नु भीष्मश्च कृष्णश्च विप्रो

द्रोणश्च राजा च कुलस्य वृद्धः।

प्रव्राज्य पार्थान् सुखमाप्नुवन्ति

धिक् पापबुद्धीन् भरतप्रधानान्॥९॥

Here is this lord of men born of Dharma himself, ever steady in the path of virtue, devoted to truthfulness and possessing a liberal heart, this son of Pritha who should give up his kingdom, but who would not swerve from the path of virtue. How is it that Bhishma, Kripa, Brahmana, Drona, the aged king (Dhritarashtra), the senior members of the (Kuru) race are all living happily after banishing the sons of Pritha? Fie to the vicious-minded leaders of the Bharata race!

किं नाम वक्ष्यत्यवनिप्रधानः

पितृन् समागम्य परत्र पापः।

पुत्रेषु सम्यक् चरितं मयेति

पुत्रनपापान् व्यपरोष्य राज्यात्॥१०॥

What will that sinful man, that ruler of earth say to his (deceased) ancestors when he will meet them in the next world? Having driven away his inoffensive sons from the throne, will he be able to say that he treated them in a blameless way?

नासौ धिया सम्प्रति पश्यति स्म

किं नाम कृत्वाहमचक्षुरेवम्।

जातः पृथिव्यामिति पार्थिवेषु

प्रव्राज्य कौन्तेयमिति स्म राज्यात्॥११॥

He does not now see with his mind's eye how he has become so sightless and for what act he has grown blind among the kings of this entire earth. It is because he has banished the sons of Kunti.

नूनं समृद्धान् पितृलोकभूमौ

चामीकराभान् क्षितिजान् प्रफुल्लान्।

विचित्रवीर्यस्य सुतः सपुत्रः

कृत्वा नृशंसं वत पश्यति स्म॥१२॥

I have no doubt that son of Vichitravirya's son when he with his sons perpetrated this cruel act, here saw blossoming trees of gold in the abode of the Pitris.

व्यूढोत्तरांसान् पृथुलोहिताक्षान्

नेमान् स्म पृच्छन् स शृणोति नूनम्।

प्रास्थापयद् यत् सवनं सशङ्को

युधिष्ठिरं सानुजमात्तशस्त्रम्॥१३॥

When he had fearlessly banished Yudhishtira to the forest who had all his weapons with him and who was accompanied by his younger brothers, he must have asked (some questions) them with their shoulders projecting towards him and their red eyes staring at him; and he must have heard their reply.

योऽयं परेषां पृतनां समृद्धां

निरायुधो दीर्घभुजो निहन्यात्।

श्रुत्वैव शब्दं हि वृकोदरस्य

मुञ्चन्ति सैन्यानि शकृत् समृत्रम्॥१४॥

This Vrikodara (Bhima) here is able to destroy with the strength of his powerful arms only and without the help of any weapons a great array of hostile troops. Hearing his war-cry the soldiers on a field of battle utterly lose their heart.

स क्षुत्पिपासाध्वकृशस्तरवी

समेत्य नानायुधबाणपाणिः।

वने स्मरन् वासमिमं सुधोरं

शेषं न कुर्यादिति निश्चितं मे॥१५॥

The greatly strong hero is now suffering from hunger and thirst and is emaciated with toilsome journeys. It is certain when he will take up in his hand arrows and other weapons and meet his enemies on the field of battle, he will then remember the sufferings of this forest-life and kill all his enemies.

न ह्यस्य वीर्येण बलेन कश्चित्।

समः पृथिव्यामपि विद्यतेऽन्यः।

स शीतवातातपकर्षिताङ्गो

न शेषमाजावसुहृत्सु कुर्यात्॥१६॥

None exists in the world who is equal to him in strength or in prowess. He is now emaciated with cold, heat and wind, but when he will stand up for fight, he will kill all.

प्राच्यां नृपानेकरथेन जित्वा

वृकोदरः सानुचरान् रणेषु।

स्वस्त्यागमद् योऽतिरथस्तरस्वी

सोऽयं वने क्लिश्यति चीरवासाः॥१७॥

यः सिन्धुकूले व्यजयन् देवान्

समागतान् दाक्षिणात्यान् महीपान्।

तं पश्यतेमं सहदेवमद्य

तरस्विनं तापसवेषरूपम्॥१८॥

This powerful hero, this Vrikodara, conquered single-handed all the rulers of men of the eastern countries along with those who followed them in battle. He returned from the war safe and uninjured. Even he is now miserably passing his days in the forest wearing barks of trees. This mighty-Sahadeva defeated all the kings of the southern countries, those ruler of men who had assembled on the

shore of the sea. they now see him in the garb of an anchorite.

यः पार्थिवानेकरथेन जिग्ये

दिशं प्रतीचीं प्रति युद्धशौण्डः।

सोऽयं वने मूलफलेन जीव—

ञ्जटी चरत्यद्य मलाचिताङ्गः॥१९॥

This hero (Nakula), valiant in battle defeated single-handed the kings who ruled over the western countries. He now roams in the forest living on fruits and roots, with matted locks on his head and his body besmeared with dirt.

सत्रे समृद्धेऽतिरथस्य राज्ञो

वेदीतलादुत्पतिता सुता या।

सेयं वने वासमिमं सुदुःखं

कथं सहत्यद्य सती सुखार्हा॥२०॥

This princess (Draupadi), the daughter of a king, who is a great car-warrior, rose from the sacrificial altar. She was always accustomed to a life of comfort and ease. How is she now enduring the miserable life in the forest?

त्रिवर्गमुख्यस्य समीरणस्य

देवेश्वरस्याप्यथवाञ्छिनोऽञ्च।

एषां सुराणां तनयाः कथं नु

वनेऽचरन् ह्यस्तसुखाः सुखार्हाः॥२१॥

How are (the men), the son of Dharma who stands at the head of all the three Vargas (Dharma, Artha and Kama), this, son of Vayu, this son of king of the celestials these two sons of Ashvins, being all the sons of celestials and accustomed to a life of comfort and ease, living in this forest deprived of all comforts.

जिते द्विधर्मस्य सुते सभार्य

सभ्रातृके सानुचरे निरस्ते।

दुर्योधने चापि विवर्धमाने

कथं न सीदत्यवनिः सशैला॥२२॥

Why did not the earth sink with all these hills when the son of Dharma met with defeat and when his wife, brothers, followers and he himself, were driven away (from the kingdom) and when Duryodhana began to flourish.

CHAPTER 120

(TIRTHAYATRA PARVA)- Continued

Departure of the Yadus

सात्यकिरुवाच

न राम कालः परिदेवनाय

यदुत्तरं त्वत्र तदेव सर्वे।

समाचरामो ह्यनतीतकालं

युधिष्ठिरो यद्यपि नाह किञ्चित्॥१॥

Satyaki said :

O Rama, this is not the time for lamentation. Let us do without any further delay that which is proper and suited to the present occasion, though Yudhishthira does not say anything.

ये नाथवन्तोऽद्य भवन्ति लोके

ते नात्मना कर्म समारभन्ते।

तेषां तु कार्येषु भवन्ति नाथाः

शिष्यादयो राम यथा ययातेः॥२॥

Those in the world who have other persons to look after them do not undertake to do anything themselves. They have others to do their work as did Shibi and others of Yayati.

येषां तथा राम समारभन्ते

कार्याणि नाथाः स्वमतेन लोके।

ते नाथवन्तः पुरुषप्रवीरा

नानाथवत् कृच्छ्रमवाप्नुवन्ति॥३॥

O Rama, those, whose help-mate sact according to their own opinion, those men having others to look after them, never meet with disaster like men who have none to help them.

कस्मादिमौ रामजनार्दनौ च

प्रद्युम्नसाम्बौ च मया समेतौ।

वसन्त्यरण्ये सहसोदरीयै—

स्त्रैलोक्यनाथानभिगम्य पार्थाः॥४॥

How is it that when the sons of Pritha have these two men, Rama and Janardana (Krishna) also Pradyumna, Samba and myself, all able to protect the three worlds, that they are living in the forest?

निर्यातु साध्वद्य दशार्हसेना

प्रभूतनानायुधचित्रवर्मा।

यमक्षयं गच्छतु धार्तराष्ट्रः

सबान्धवो वृष्णिबलाभिभूतः॥५॥

त्वं होव कोपात् पृथिवीमपीमां

संवेष्टयेस्तिष्ठस्तु शार्ङ्गधन्वा॥

सधार्तराष्ट्रं जहि सानुबन्धं

वृत्रं यथा देवपतिर्हन्तः॥६॥

It is proper that this very day the army of the Dasharahas should march out, variously armed and well clad in armours. Let the sons of Dhritarashtra be attacked with the Vrishni soldiers and let them all go with their friends to the abode of Yama. Let him alone who wields the bow made of horn (Krishna), let yourself alone who, if roused, is capable of subverting the whole, earth, kill the sons of Dhritarashtra with all their friends as the chief of the celestials killed Vitra.

भ्राता च मे यः स सखा गुस्त्र

जनार्दनस्यात्मसमश्च पार्थः।

यदर्थमैच्छन् मनुजाः सुपुत्रं

शिष्यं गुस्त्रप्रतिकूलवादम्॥७॥

The son of Pritha (Arjuna) is my brother, he is my friend, he is also my preceptor; and he is like the second self of Krishna. It is for this reason that men desire for a worthy son and that a preceptor seeks an obedient and obliging pupil.

यदर्थमभ्युद्यतमुत्तमं तत्

करोति कर्माङ्गयमपारणीयम्।

तस्यास्त्रवर्षाण्यहमुत्तमास्त्रै—

विहृत्य सर्वाणि रणेऽभिभूय॥८॥

It is for this reason the time has (at last) come for that, excellent work which is the best of all works and which is difficult to perform. I shall baffle his (Duryodhana's) showers of weapons by my excellent weapon, I shall overpower all in battle.

कायाच्छिरः सर्पविषानिकल्पैः

शरोत्तमैरुन्मथितास्मि रामा

खङ्गेन चाहं निशितेन संख्ये

कायाच्छिरस्तस्य बलात् प्रमथ्य॥९॥

O Rama, I shall in anger cut off his head from his body with my excellent weapons which are like snakes or poison or fire. I shall by force with my sword sever his head from his body in the field of battle.

ततोऽस्य सर्वाननुगान् हनिष्ये

दुर्योधनं चापि कुरुंश्च सर्वान्।

आत्तायुधं मामिह रौहिणेय

पश्यन्तु भैमा युधि जातहर्षाः॥१०॥

Then I shall kill all his followers, Duryodhana and all the Kurus. O son of Rohini, let the followers of Bhima look at me with joy when I take up my weapons at the field of battle.

निघ्नन्तमेकं कुरुर्योधमुख्या—

नग्निं महाकक्षमिवान्तकाले।

प्रद्युम्नमुक्तान् निशितान् न शक्ताः

सोढुं कृपद्रोणविकर्णकर्णाः॥११॥

I shall alone kill all the chief men of the Kurus as fire burns heaps of straw at the end of the Yuga. Kripa, Drona, Vikarna and Karna, are not (at all) able to withstand the sharp arrows shot by Pradyumna.

जानामि वीर्यं च जयात्पजस्य

कार्ष्णिर्भवत्येष यथा रणस्थः।

साम्बः ससूतं सख्यं भुजाभ्यां

दुःखासनं शास्तु बलात् प्रमथ्य॥१२॥

I know the power of this son (of Krishna). I know how Krishna's son conducts himself in the field of battle. Samba will with great force chastise by his arms Dushashana with his charioteer and car.

न विद्यते जाम्बवतीसुतस्य

रणे विषह्यं हि रणोत्कटस्य।

एतेन बालेन हि शम्बरस्य

दैत्यस्य सैन्यं सहसा प्रणुन्नम्॥१३॥

Nothing exists which can withstand the force of the son of Jambavati when he becomes irresistible in fight on the field of battle. The

army of the Daitya Shamba was speedily routed (by him) when he was but a boy.

वृत्तोरुत्थायतपीनबाहु—

रेतेन संख्ये निहतोऽश्वचक्रः।

को नाम साम्बस्य महारथस्य

रणे समक्षं रथमभ्युदीयात्॥१४॥

Ashvachakra whose thighs were round and whose muscular arms were of exceeding length was killed by him in battle. Who is there who can go before the car of the great car-warrior Samba?

यथा प्रविश्यान्तरमन्तकस्य

काले मनुष्यो न विनिष्क्रमेत।

तथा प्रविश्यान्तरमस्य संख्ये

को नाम जीवन् पुनराब्रजेत्॥१५॥

As men coming within the clutches of death can never come out of it, so who is there that once coming under his clutches in the field of battle, escapes with his life.

द्रोणं च भीष्मं च महारथौ तौ

सुतैर्वृतं चाप्यथ सोमदत्तम्।

सर्वाणि सैन्यानि च वासुदेवः

प्रशक्ष्यते सायकवह्निजालैः॥१६॥

The son of Vasudeva will consume by the shower of his fiery weapons all the soldiers together with those two great car-warriors, Bhishma and Drona and also Somadatta surrounded by his sons.

किं नाम लोकेष्वविषह्यमस्ति

कृष्णस्य सर्वेषु सदेवकेषु।

आत्तायुधस्योत्तमबाणपाणे—

शक्रायुधस्याप्रतिमस्य युद्धे॥१७॥

Who is there in all the world including the celestials whom Krishna cannot fight on equal footing? When he takes up his weapons, wields his excellent arrows, arms himself with the discus, he becomes matchless in fight.

ततोऽनिरुद्धोऽप्यसिचर्मपाणि—

र्महीमिमांधार्तराष्ट्रैर्विसंजैः।

हतोत्तमाङ्गैर्निहतैः करोतु

कीर्णां कुशैर्वेदिमिवाध्वरेषु॥१८॥

Let Anirudha also take up in his hand buckler and sword, let him cover the earth with Dhritarashtra's sons, their heads being severed from their bodies, as in a sacrifice the altar is covered with Kusha (grass).

गदोल्मुकौ बाहुकभानुनीथाः

शूश्च संख्ये निशथः कुमारः।

रणोत्कटौ सारणचारुदेशौ

कुलोचितं विप्रथयन्तु कर्म॥१९॥

Gada, Ulmuka, Bahuka, Bhanu, Nitha and heroic in battle but young in age, Nishatha, Sarana and Charudeshna, irresistible in war, let all of them perform feats befitting their race.

सवृष्णिभोजान्धकयोधमुख्या

समागता सात्वतशूरसेना।

हत्वा रणे तान्धृतराष्ट्रपुत्राँ—

ल्लोके यशः स्फीतमुपाकरोतु॥२०॥

Let the united armies of Satvatas and the Suras, together with the chief heroes of the Vrishnis and the Andhakas, killing the sons of Dhritarashtra in the field of battle, spread their fame all over the world.

ततोऽभिमन्युः पृथिवीं प्रशास्तु

यावद् व्रतंधर्मभृतां वरिष्ठः।

युधिष्ठिरः पारयते महात्मा

द्यूते यथोक्तं कुरुसत्तमेन॥२१॥

Let Abhimanyu rule the earth so long this foremost of virtuous men, the high-souled Yudhishtira is engaged in fulfilling the vow which this best of the Kuru race took on the occasion of the celebrated gambling match.

अस्मत्प्रमुक्तैर्विखैर्जितारि—

स्ततो महीं भोक्ष्यतिधर्मराजः।

निर्धार्तराष्ट्रां हतसूतपुत्रा—

मेतद्धि नः कृत्यतमं यशस्यम्॥२२॥

After his enemies are all defeated by the arrows discharged by us, let the virtuous king then rule over the earth. There will be then no son of Dhritarashtra (Duryodhana) or the son of the charioteer (Karna). This is the most important work for us to do and this will surely lead us to fame.

वासुदेव उवाच

असंशयं माधव सत्यमेतद्

गृहणीम ते वाक्यमदीनसत्त्वा

स्वाभ्यां भुजाभ्यामजितां तु भूमिं

नेच्छेत् कुरूणामृषभः कथंचित्॥२३॥

Krishna said :

O descendant of Madhu, there is no doubt what you say is true. O greatly courageous hero, we accept your words. This foremost of Kurus, (Yudhishtira) does not desire to possess the land that is not won by his won prowess of arms.

न ह्येष कामान्न भयान्न लोभाद्

युधिष्ठिरो जातु जह्यात् स्वधर्मम्।

भीमार्जुनौ चातिरथौ यमौ च

तथैव कृष्णा द्रुपदात्मजेयम्॥२४॥

Neither for the sake of pleasure, nor from fear, nor from covetousness would Yudhishtira ever abandon the rules of his (Kshatriya) order, nor would the two great car-warriors, Bhima and Arjuna, nor the twins (Nakula and Sahadeva), nor Krishna, the daughter of Drupada.

उभौ हि युद्धेऽप्रतिमौ पृथिव्यां

वृकोदरश्चैव धनंजयश्च।

कस्मान्न कृत्स्नां पृथिवीं प्रशासे-

न्माद्रीसुताभ्यां च पुरस्कृतोऽयम्॥२५॥

Vrikodara (Bhima) and Dhananjaya (Arjuna) are both unrivalled in fight on earth. Why should he not rule over the earth when the two sons of Madri are there to espouse his cause?

यदा तु पञ्चालपतिर्महात्मा

सकेकयश्चेदिपतिर्वयं च।

युध्येम विक्रम्य रणे समेता-

स्तदैव सर्वे रिपवो हि न स्युः॥२६॥

When the illustrious king of Panchala together with the king of Kekaya and we also, would put forth our united strength, then the enemies of Yudhishtira would surely be annihilated.

युधिष्ठिर उवाच

नेदं चित्रं माधव यद् व्रवीषि

सत्यं तु मे रक्ष्यतमं न राज्यम्।

कृष्णस्तु मां वेद यथावदेकः

कृष्णं च वेदाहमथो यथावत्॥२७॥

Yudhishtira said :

O descendant of Madhu, there is nothing to be surprised that you should speak thus. To me truth is over my sovereignty. It is Krishna alone who knows what I am and it is I alone who know what Krishna is.

यदैव कालं पुरुषप्रवीरो

वेत्स्यत्ययं माधव विक्रमस्य।

तदा रणे त्वं च शिनिप्रवीर

सुयोधनं जेष्यसि केशवश्च॥२८॥

O descendant of Madhu, O foremost of the Sinis, when this best of men (Krishna) will perceive that the proper time is come for displaying courage, you and he will then defeat Suyodhana (Duryodhana).

प्रतिप्रयान्त्वद्य दशार्हवीरा

दृष्टोऽस्मि नार्थैर्नरलोकनाथैः।

धर्मेऽप्रमादं कुरुताप्रमेया

द्रष्टास्मि भूयः सुखिनः समेतान्॥२९॥

Let the heroes of the Dasharaha race go back today. They are my patrons, these best of men have come here to visit me. O immeasurably powerful heroes, never fall off from the path of virtue. I shall see you again when you will be happily assembled together.

तेऽन्योन्यमामन्त्र्य तथाभिवाद्य

वृद्धान् परिष्वज्य शिशूश्च सर्वान्।

यदुप्रवीराः स्वगृहाणि जग्मु-

स्ते चापि तीर्थान्यनुसंविचेरुः॥३०॥

Vaishampayana said :

Then after mutual greeting and obeisance to the seniors and embracing the youthful, those foremost of the Yadus and the sons of Pandu separated. The Yadus went home and they (the Pandavas, continued their journey to the Tirthas.

विसृज्य कृष्णं त्वथधर्मराजो

विदर्भराजोपचितां सुतीर्थाम्।

जगाम पुण्यां सरितं पयोष्णीं

सभ्रातृभृत्यः सह लोमशेन॥३१॥

Having parted with Krishna, Dharmaraja with his younger brothers and with Lomasha and with servants went to the sacred river Payoshini the landing place of which was constructed by the king of Vidharbha.

सुतेन सोमेन विमिश्रतोयां

पयः पयोष्णीं प्रति सोऽध्युवासा

द्विजातिमुख्यैर्मुदितैर्महात्मा

संस्तूयमानः स्तुतिभिर्वराभिः॥३२॥

He lived on the banks of the Payoshini waters of which were mingled with the Soma juice. There the illustrious Yudhishtira was greeted with excellent laudatory terms by the chiefs of the Brahmanas who came to see him there.

CHAPTER 121

(TIRTHAYATRA PARVA)- Continued

The story of Sukanya

लोमश उवाच

नृगेण यजमानेन सोमेनेह पुरंदरः।

तर्पितः श्रूयते राजन् स तृप्तो मुदमथ्यगात्॥१॥

Lomasha said :

O King, when Nriga performed sacrifices and gratified Purandara (Indra) with the offer of Soma juice, he became very much gratified and was much pleased.

इह देवैः सहेन्द्रैश्च प्रजापतिभिरेव च।

इष्टं बहुविधैर्यज्ञैर्महद्भिर्भूरिदक्षिणैः॥२॥

Here did the celestials with Indra and Prajapati (Brahma) perform many sacrifices on a large scale and paid large Dakshinas to the ministering priests.

आमूर्तरयसश्चेह राजा वज्रधरं प्रभुम्।

तर्पयामास सोमेन हयमेधेषु सप्तसु॥३॥

Here king Amurtarasya offered oblations of Soma to the wielder of Vajra (Indra) in seven great horse-sacrifices.

तस्य सप्तसु यज्ञेषु सर्वमासीद्विरणमयम्।

वानस्पत्यं च भौमं च यदद्रव्यं नित्यं मखे॥४॥

The articles which in other sacrificial rites are uniformly made of timber, wood and of earth were all made of gold in these seven sacrifices.

चषालयूपचमसाः स्थाल्यः पात्र्यः सुचः सुवाः।

तेष्वेव चास्य यज्ञेषु प्रयोगाः सप्त विश्रुताः॥५॥

It is heard that in all these sacrifices seven sets of stakes, of rings for sacrificial stakes, of spots, ladles, utensils and spoons were prepared by him.

सप्तैकैकस्य यूपस्य चषालाश्चोपरि स्थिताः।

तस्य स्म यूपान् यज्ञेषु भ्राजमानान् हिरण्मयान्॥६॥

स्वयमुत्थापयामासुर्देवाः सेन्द्रा बुधिष्ठिर।

तेषु तस्य मखाङ्गेषु गयस्य पृथिवीपतेः॥७॥

अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः।

प्रसंख्यानानसंख्येयान् प्रत्यगृहणान् द्विजातयः॥८॥

On each sacrificial stakes seven rings were fastened at the top. O Yudhishtira, the celestials together with Indra erected the sacrificial stakes made of gold which were prepared for his sacred rites. In all these foremost of sacrifices of that great king Gaya, Indra was delighted by drinking the Soma juice and the ministering priests were gratified with the large Dakshinas they received. The Brahmanas obtained untold wealth.

सिक्ता वा यथा लोके यथा वा दिवि तारकाः।

यथा वा वर्पतोषारा असंख्येयाः स्म केनचित्॥९॥

तथैव तदसंख्येयं यत् प्रददौ गयः।

सदस्येभ्यो महाराज तेषु यज्ञेषु सप्तसु॥१०॥

As the sand-grains on earth, as stars in the firmament, as the rain drops when it rains cannot be counted. So the wealth that Gaya gave away could not be counted.

भवेत् संख्येयमेतद्धि यदेतत् परिकीर्तितम्।

न तस्य शक्याः संख्यातुं दक्षिणा दक्षिणावतः॥११॥

O great king, even the above mentioned objects might be counted, but the Dakshinas bestowed on the priests in those seven sacrifices could not be counted. Its largeness exceeded all that was known before.

हिरण्ययोभिर्गोभिश्च कृताभिर्विश्वकर्मणा।

ब्राह्मणां स्तर्पयामास नानादिभ्यः समागतान्॥१२॥

अल्पावशेषा पृथिवी चैतैरासीन्महात्मनः।

गयस्य यजमानस्य तत्र तत्र विशाम्पते॥१३॥

The images of the goddess of speech were made of gold by Vishvakarma himself. The king gratified the Brahmanas by presenting them to those priests who came there from all directions. O king, when Gaya performed his sacrifices, he erected sacrificial stakes at so many places that little space was left (uncovered) on earth.

स लोकान् प्राप्तवानैन्द्रान् कर्मणा तेन भारता।

सलोकतां तस्य गच्छेत् पयोध्यां य उपस्पृशेत्॥१४॥

O descendant of Bharata, he obtained the region of Indra by his that act. He who bathes in the Payoshini goes to the region obtained by him.

तस्मात् त्वमत्र राजेन्द्र भ्रातृभिः सहितोऽच्युत।

उपस्पृश्य महीपालधूतपाप्मा भविष्यसि॥१५॥

Therefore, O king of kings, O undeteriorating one, O protector of earth, you and your brothers should bathe in this river; and then you will be freed from all sins.

वैशम्पायन उवाच

स पयोध्यां नरश्रेष्ठः स्नात्वा वै भ्रातृभिः सह।

वैदूर्यपर्वतं चैव नर्मदां च महानदीम्॥१६॥

समागमत तेजस्वी भ्रातृभिः सहितोऽनघ।

तत्रास्य सर्वाण्याचख्यौ लोमशो भगवानृषिः॥१७॥

तीर्थानि रमणीयानि पुण्यान्यायतनानि च।

यथायोगं यथाप्रीतिं प्रययौ भ्रातृभिः सह।

तत्र तत्रादाद वित्तं ब्राह्मणेभ्यः सहस्रशः॥१८॥

Vaishampayana said :

O foremost of men, O sinless one, having bathed in the Payoshini with his brothers, that great hero went with his brothers to the Vaidurya mountain and the great river Narmada. Lomasha narrated to him the accounts of all the sacred and charming Tirthas. He with his brothers then visited those places according to his desire and convenience.

He gave away to the Brahmanas in this places by thousands.

लोमश उवाच

देवानामेति कौन्तेय तथा राज्ञां सलोकताम्।

वैदूर्यपर्वतं दृष्ट्वा नर्मदामवतीर्य च॥१९॥

Lomasha said :

O son of Kunti, seeing the Vaidurya mountain and bathing in the Narmada, one obtains the region of the celestials and the kings.

संधिरेष नरश्रेष्ठ त्रेताया द्वापरस्य च।

एनमासाद्य कौन्तेय सर्वपापैः प्रमुच्यते॥२०॥

O foremost of men, O son of Kunti, this is the junction of Treta and Kali (ages); this is the time when a person is cleansed of all his sins.

एष शर्यातियज्ञस्य देशस्तात प्रकाशते।

साक्षाद् यत्रापिबत् सोममश्विभ्यां सह कौशिकः॥२१॥

O child, this is the place where Sharyati performed his sacrifice. Kaushika (Indra) with Ashvins appeared here in their visible forms and drank the Soma (juice).

चुकोप भार्गवश्चापि महेन्द्रस्य महातपाः।

संस्तम्भयामास च तं वासवं च्यवनः प्रभुः।

सुकन्यां चापि भार्यां स राजपुत्रीमवाप्तवान्॥२२॥

The greatly ascetic, the descendant of Bhrigu, was filled with anger against Indra. The lord Chyavana paralyzed Indra and obtained the princess Sukanya as his wife.

युधिष्ठिर उवाच

कथं विष्टम्भितस्तेन भगवान् पाकशासनः।

किमर्थं भार्गवश्चापि कोपं चक्रे महातपाः॥२३॥

Yudhishtira said :

Why the exalted chastiser of Paka, Indra, was paralyzed and the great ascetic, the descendant of Bhrigu got angry against him?

नासत्यौ च कथं ब्रह्मन् कृतवान् सोमपीथिनौ।

एतत् सर्वं यथावृत्तमाख्यातु भगवान् मम॥२४॥

O Brahmana, why he made the Ashvins, the drinkers of Soma? O exalted one, narrate all this to me in detail.

CHAPTER 122

(TIRTHAYATRA PARVA)-Continued

The story of Sukanya

लोमश उवाच

भृगोर्महर्षेः पुत्रोऽभूच्छ्रवनो नाम भारता।

समीपे सरसस्तस्य तपस्तेपे महाद्युतिः॥१॥

स्थाणुभूतो महातेजा वीरस्थानेन पाण्डव।

अतिष्ठत चिरं कालमेकदेशे विशाम्पते॥२॥

Lomasha said :

O descendant of Bharata, the son of the great Rishi Bhṛigu was Chyavana by name. That greatly effulgent one practised asceticism near the yonder lake. O Pandava, O king, that greatly powerful one sat in the posture called Vira. He remained for a long period of time in this one posture.

स वल्मीकोऽभवदृषिलताभिरिव संवृतः।

कालेन महता राजन् समाकीर्णाः पिपीलिकैः॥३॥

O king, after the lapse of a long time he was covered with an ant-hill which was in its turn covered with creepers. Crowds of ants enveloped him.

तथा स संवृतोऽधीमान् मृत्पिण्ड इव सर्वशः।

तप्यते स्म तपो घोरं वल्मीकेन समावृतः॥४॥

Covered all over with ants and looking like a heap of earth, that greatly intelligent one performed severe austerities.

अथ दीर्घस्य कालस्य शर्यातिर्नाम पार्थिवः।

आजगाम सरो रम्यं विहर्तुमिदमुत्तमम्॥५॥

Then after the lapse of a long time the king named Sharyati came to sport in this charming and excellent lake.

तस्य स्त्रीणां सहस्राणि चत्वार्यासन् परिग्रहे।

एकैव च सुता सुभ्रः सुकन्या नाम भारता॥६॥

O descendant of Bharata, with him were four thousand women, all wedded to him. There was also with him his daughter of beautiful brows, named Sukanya.

सा सखीभिः परिवृता दिव्याभरणभूषिता।

चक्रम्यमाणा वल्मीकं भार्गवस्य समासदत्॥७॥

Surrounded by her companions and adorned with beautiful ornaments, she came to the ant-hill within which Bhṛigu's son was seated.

सा वै वसुमतीं तत्र पश्यन्ती सुमनोरमाम्।

वनस्पतीन् विचिन्वन्ती विजहार सखीवृता॥८॥

Accompanied by her maids, she began to sport there, seeing the beautiful scenery and looking at the large trees that stood in the forest.

रूपेण वयसा चैव मदेन मदेन च।

बभञ्ज वनवृक्षाणां शाखाः परमपुष्पिताः॥९॥

तां सखीरहितामेकामेकवस्त्रामलंकृताम्।

ददर्श भार्गवोऽधीमांश्चरन्तीमिव विद्युत्॥१०॥

She was handsome, she was young, she was amorous and she was frolicsome. She began to break the trees that were full of blossoms. The intelligent son of Bhṛigu saw her alone without her maids. Adorned with ornaments and clad in one cloth she was wandering about (in the forest) like a flash of lightning.

तां पश्यमानो विजने स रेमे परमद्युतिः।

क्षामकण्ठश्च विप्रर्षिस्तपोबलसमन्वितः॥११॥

Seeing her sporting in the lonely forest, the greatly effulgent Brahmana Rishi, endued with the ascetic prowess, was filled with desire,

तामाबभाषे कल्याणीं सा चास्य न शृणोति वै।

ततः सुकन्या वल्मीके दृष्ट्वा भार्गवचक्षुषी॥१२॥

He addressed that blessed lady, but she did not hear him. Then Sukanya saw the eyes of Bhṛigu's son within the ant-hill.

कौतूहलात् कण्ठकेन बुद्धिमोहबलात्कृता।

किं नु खल्विदमित्युक्त्वा निर्विभेदास्य लोचने॥१३॥

Out of curiosity she lost her sense; and saying "what is this," she pierced the eyes with a thorn.

अक्रुध्यत् स तथा विद्धे नेत्रे परममन्युमान्।

ततः शर्यातिसैन्यस्य शकुन्मूत्रे समावृणोत्॥१४॥

His eyes being thus pierced, he felt great pain and became very angry. He then stopped the calls of nature of the troops of Sharyati.

ततो रुद्धे शकुन्मूत्रे सैन्यमानाह दुःखितम्॥

तथागतमभिप्रेक्ष्य पर्यपृच्छत् स पार्थिवः॥१५॥

तपोनित्यस्य वृद्धस्य रोपणस्य विशेषतः।

केनापकृतमद्येह भार्गवस्य महात्मनः॥१६॥

Their state thus becoming deplorable, they were greatly afflicted. Seeing this the king asked, "Who has done injury to the illustrious son of Bhrigu, who is old, who is ever engaged in asceticism and who is of wrathful temper?"

ज्ञातं वा यदि वाज्ञातं तद् द्रुतं ब्रूत मा चिरम्।

तमूचुः सैनिकाः सर्वे न विदोऽपकृतं वयम्॥१७॥

If you know it, tell me without the least delay." Thereupon all the soldiers said, "We do not know who has done this harm (to the Rishi).

सर्वोपायैर्यथाकामं भवांस्तदधिगच्छतु।

ततः स पृथिवीपलः साम्ना घोरेण च स्वयम्॥१८॥

पर्यपृच्छत् सुहृद्वर्गं पर्यजानन्न चैव ते।

आनाहर्त ततो दृष्ट्वा तत्सैन्यमसुखार्दितम्॥१९॥

पितरं दुःखितं दृष्ट्वा सुकन्येदमथाब्रवीत्।

मयाटन्येह वल्मीके दृष्टं सत्त्वमभिज्वलत्॥२०॥

Do whatever you please and make a searching enquiry into this matter." Thereupon that king, using both menace and conciliation, asked about the matter, his friends. But they could not tell him anything. Seeing the soldiers in great sorrow on account of their great distress and her father aggrieved, Sukanya thus spoke, "While roving in the forest, I saw something brilliant within the ant-hill.

खद्योतवदभिज्ञातं तन्मया विद्धमन्तिकात्।

एतच्छ्रुत्वा तु वल्मीकं शर्यातिस्तूर्णमभ्ययात्॥२१॥

Believing it to be a fire fly, I pierced it with the thorn." Having heard this, Sharyati immediately went to the ant-hill.

तत्रापश्यत् तपोवृद्धं वयोवृद्धं च भार्गवम्।

अयाचदथ सैन्यार्थं प्राञ्जलिः पृथिवीपतिः॥२२॥

There did he see Bhrigu's son, old both in years and asceticism. That ruler of earth then with joined hands prayed thus for his favour.

अज्ञानाद् बालया यत् ते कृतं तत् क्षन्तुमर्हसि।

ततोऽब्रवीन्महीपालं च्यवनो भार्गवस्तदा॥२३॥

अपमानादहं विद्धो ह्यनया दर्पपूर्णया।

रूपौदार्यसमायुक्तां लोभमोहवलात्कृताम्॥२४॥

तामेव प्रतिगृह्णाहं राजन् दुहितरं तव।

क्षंस्यामीति महीपाल सत्यमेतद् ब्रवीमि ते॥२५॥

"You should pardon me for what has been done by this girl out of ignorance." The son of Bhrigu Chyavana then thus spoke to that ruler of earth, "O king, this one, filled with pride, has insulted me by piercing (my eyes). Even her, endued as she is with beauty and devoid of all sense by ignorance and temptation, even this daughter of yours, I must have for my wife. I tell you truly, I can pardon you only on this condition."

लोमश उवाच

ऋषेर्वचनमाज्ञाय शर्यातिरविचारयन्।

ददौ दुहितरं तस्मै च्यवनाय महात्मने॥२६॥

Having heard the words of the Rishi, Sharyati without pausing for consideration at once bestowed his daughter on the high-souled Chyavana.

प्रतिगृह्य च तां कन्यां भगवान् प्रससाद ह।

प्राप्त प्रसादो राजा वै ससैन्यः पुरमाब्रजत्॥२७॥

Having received that maiden, the exalted one was pleased (with the king). Having obtained the Rishi's grace, the king with his soldiers then went to his own city.

सुक्नयापि पतिं लब्ध्वा तपस्विनमनिन्दिता।

नित्यं पर्यचरत् प्रीत्या तपसा नियमेन च॥२८॥

The faultless Sukanya also, having obtained that ascetic for her husband, began to wait upon him by practising asceticism and observing the ordinances.

अग्नीनामतिथीनां च शुश्रूषुरनसूयिका।

समाराधयत् क्षिप्रं च्यवनं सा शुभानना॥२९॥

The beautiful-featured one, that guileless lady, worshipped Chyavana and waited upon his guests and ministers to the sacred fire.

CHAPTER 123

(TIRTHAYATRA PARVA)-Continued

The story of Sukanya

लोमश उवाच

कस्यचित् त्वथ कालस्य त्रिदशावश्विनौ नृप।

कृताभिषेकां विवृतां सुकन्यां तामपश्यताम्॥१॥

तां दृष्ट्वा दर्शनीयाङ्गी देवराजसुतामिव।

ऊचतुः समभिद्रुत्य त्रासत्यावश्विनाविदम्॥२॥

Lomasha said :

O king, once on a time, the (two) celestials the Ashvins saw Sukanya, when she had bathed and when she had no clothes on her person. Having seen that charming damsel who resembled a daughter of the celestials king, the horse-born Ashvins came to her and thus spoke to her.

कस्य त्वमसि वामोरु वनेऽस्मिन् किं करोषि च।

इच्छाव भद्रे ज्ञातुं त्वां तत्त्वमाख्याहि शोभने॥३॥

"O lady of tapering thighs, whose daughter are you? What are you doing in this forest? O blessed one, O beautiful damsel, we desire to know this. Therefore tell us."

ततः सुकन्या सुव्रीडा तावुवाच सुरोत्तमौ।

शर्यातितनयां वित्तं भार्या मा च्यवनस्य च॥४॥

Thereupon Sukanya filled with bashfulness thus spoke to those foremost of celestials, "I am the daughter of Sharyati and I am the wife of Chyavana."

अथाश्विनौ प्रहस्यैतामबूतां पुनरेव तु।

कथं त्वमसि कल्याणि पित्रा दत्ता गताध्वने॥५॥

भ्राजसेऽस्मिन् वने भीरु विद्युत्सौदामनी यथा।

न देवेष्पि तुल्यां हि त्वया पश्याव भाविनि॥६॥

Ashvins then again spoke to her with smiles, "O auspicious one, why has your father bestowed you on a man who is verging on death? O timid one, you shine in this forest like the flashing lightning. O beautiful lady, we have never seen any one like you even in the celestials region.

अनाभरणसम्पन्ना परमाम्बरवर्जिता।

शोभयस्यधिकं भद्रे वनमपप्यनलंकृता॥७॥

O blessed one, unadorned with ornaments and unclad in beautiful robes as you are, you beautify the forest more by your unadorned beauty.

सर्वाभरणसम्पन्ना परमाम्बरधारिणी।

शोभसे त्वनवद्याङ्गि न त्वेवं मलपङ्क्तिनी॥८॥

O lady of faultless limbs, you cannot (however) look so beautiful besmeared as you are with mud and dirt as you would if adorned with ornaments and clad in gorgeous costume.

कस्मादेवंविधा भूत्वा जराजर्जरितं पतिम्।

त्वमुपास्से ह कल्याणि कामभोगबहिष्कृतम्॥९॥

O auspicious one, becoming such why do you serve a decrepit old husband, one that has become incapable of realising pleasure,

असमर्थं परित्राणे पोषणे तु शुचिस्मिते।

सा त्वं च्यवनमुत्सृज्य वरयस्वैकमावयोः॥१०॥

O lady of sweet smiles, one who is in incapable of protecting and supporting you? Therefore abandoning Chyavana, accept one of us as your husband.

पत्यर्थं देवगर्भाभे मा वृथा यौवनं कृथाः।

एवमुक्ता सुकन्यापि सुरौ ताविदमब्रवीत्॥११॥

Making up your mind, invite your husband (from among us two). Do not spend your youth uselessly." Having been thus addressed, Sukanya thus spoke to the celestials,

रताहं च्यवने पत्यौ मेवं मां पर्यशङ्कतम्।

तावबूतां पुनस्त्वेनामावां देवभिषग्वरौ॥१२॥

युवानं रूपसम्पन्नं करिष्यावः पतिं तव।

ततस्तस्यावयोश्चैव वृणीष्वान्यतमं पतिम्॥१३॥

एतेन समयेनैनामपन्नय पतिं शुभे।

"I am devoted to my husband Chyavana. Do not entertain any doubts about it." To her again they spoke thus, "We two are the celestials physicians. We shall make your husband young and handsome. Then from among us three, you shall select one of us as your husband. O blessed one, promising this, bring your husband here."

सा तयोर्वचनाद् राजन्नुपसंगम्य भार्यावम्॥१४॥

उवाच वाक्यं यत् ताभ्यामुक्तं भृगुसुतं प्रति।

तच्छ्रुत्वा च्यवनो भार्यामुवाच क्रियतामिति॥१५॥

O king, she went at their word to Bhrigu's son and told the son of Bhrigu what the two celestials had said. Having heard this, Chyavana said, "Do it."

ऊचतू राजपुत्रीं तां पतिस्तव विशत्वपः।

ततोऽम्भश्च्यवनः शीघ्रं रूपार्थी प्रविवेश ह॥१६॥

They then thus spoke to that princess, "Let your husband enter into water. Thereupon Chyavana with the desire of becoming handsome soon entered the water."

अश्विनावपि तद् राजन् सरः प्राविशता तदा।

ततो मुहूर्तादुत्तीर्णाः सर्वे ते सरसस्तदा॥१७॥

दिव्यरूपधराः सर्वे युवानो मृष्टकुण्डलाः।

तुल्यवेषधराश्चैव मनसः प्रीतिवर्धनाः॥१८॥

O king, the two Ashvins also entered into the lake. A few minutes after they all came out from the lake, becoming exceedingly beautiful, young and wearing brilliant ear-rings, all assuming the same appearance delightful to the heart.

तेऽब्रुवन् सहिताः सर्वे वृणीष्वान्यतमं शुभे।

अस्माकमीप्सितं भद्रं पतित्वे वरवर्णिनि॥१९॥

They then all said to her "O blessed lady, O fortunate one, O beautiful damsel, chose one of us as your husband."

यत्र वाप्यभिकामासि तं वृणीष्व सुशोभने।

सा समीक्ष्य तु तान्सर्वास्तुल्यरूपधरान् स्थितान्॥२०॥

निश्चित्य मनसा बुद्ध्या देवी वद्रे स्वकं पतिम्।

लब्ध्वा तु च्यवनो भार्या वयो रूपं च वाञ्छितम्॥

हृष्टोऽब्रवीन्महातेजास्तौ नासत्याविदं वचः।

यथाहं रूपसम्पन्नो वयसा च समन्वितः॥२१॥

कृतोभवद्भ्यां वृद्धः सन् भार्या च प्राप्तवानिमाम्।

तस्माद् युवां करिष्यामि प्रीत्याहं सोमपीथिनौ।

मिषतो देवराजस्य सत्यमेतद् ब्रवीमि वाम्॥२३॥

O beautiful featured lady, select him for your husband who may be liked by you." But seeing then all of the same appearance, she paused and pondered. At last she ascertained who was her husband and selected him. Having obtained his wife and the beauty that he

desired, Chyavana, of exceeding prowess, cheerfully spoke these words to the horse-born deities. "Since being an old man I have obtained from you youth and beauty and also my wife, I shall make you two the drinkers of the Soma juice even in the presence of the king of the celestials."

तच्छ्रुत्वा हृष्टमनसौ दिवं तौ प्रतिजग्मतुः।

च्यवनश्च सुकन्या च सुराविव विजहतुः॥२४॥

Having heard this, the two (Ashvins) cheerfully went to heaven. Chyavana and Sukanya also passed happily their days like (two) celestials.

CHAPTER 124

(TIRTHAYATRA PARVA)-Continued

The story of Sukanya

लोमश उवाच

ततः शुश्राव शर्यातिर्वयस्थं च्यवनं कृतम्।

सुहृष्टः सेनया सार्धमुपायाद् भार्गवाश्रमम्॥१॥

Lomasha said :

Thereupon hearing that Chyavana had been turned into a youth, Sharyati, becoming very much pleased, came with his troops to the hermitage of the son of Bhrigu.

च्यवनं च सुकन्यां च दृष्ट्वा देवसुताविव।

रेमे सभार्यः शर्यातिः कृत्स्नां प्राप्य महीमिव॥२॥

ऋषिणा सत्कृतस्तेन सभार्यः पृथिवीपतिः।

उपोपविष्टः कल्याणीः कथाश्रक्ते मनोरमाः॥३॥

He saw Chyavana and Sukanya like two celestials children. Sharyati with his wife was as pleased as he would have been, if he had acquired the whole earth. The ruler of earth together with his wife was received honourable by those saints. The king seated himself near the ascetic and entered into a delightful conversation of an auspicious kind.

अथैनं भार्गवो राजनुवाच परिसान्त्वयन्।

याजयिष्यामि राजंस्त्वां सम्भारानवकल्पया॥४॥

O king, the son of Bhrigu thus spoke to that ruler of worlds these words of a soothing nature, "O king, I shall perform your sacrifice. Let the necessary articles be procured."

ततः परमसंहृष्टः शर्यातिरवनीपतिः।

च्यवनस्य महाराज तद् वाक्यं प्रत्युपूजयत्॥५॥

Thereupon that ruler of earth, Sharyati was exceedingly delighted. O great king, he expressed his approbation of the proposal made by Chyavana.

प्रशस्तेऽहनि यज्ञीये सर्वकामसमृद्धिमत्।

कारयामास शर्यातिर्यज्ञायतनमुत्तमम्॥६॥

On an auspicious day, suitable for the commencement of a sacrificial ceremony, Sharyati ordered the erection of an excellent sacrificial shrine. He then splendidly furnished it with all desirable things.

तत्रैनं च्यवनो राजन् याजयामास भार्गवः।

अद्भुतानि च तत्रासन् यानि तानि निबोध मे॥७॥

O king, Chyavana, the son of Bhrigu performed his sacrifice. Hear the wonderful events which happened at that spot.

अगृहणाच्च्यवनः सोममश्विनोर्देवयोस्तदा।

तमिन्द्रो वारयामास गृहणानं स तयोर्ग्रहम्॥८॥

Chyavana took up some Soma juice, so that he might offer it to the Ashvins who are the physician to the celestials. When he was going to offer it, Indra prevented him.

इन्द्र उवाच

उभावेतौ न सोमार्हौ नासत्याविति मे मतिः।

भिषजौ दिवि देवानां कर्मणा तेन नार्हतः॥९॥

Indra said :

These two (Ashvins) in my opinion have no right to receive an offering of the Soma juice; they are the physicians to the celestials. As such, they are prevented (from receiving it).

च्यवन उवाच

महोत्साहौ महात्मानौ रूपद्रविणवत्तरौ।

यो चक्रतुर्मा मधवन् वृन्दारकमिवाजरम्॥१०॥

ऋते त्वां विबुधांश्चान्यान् कथं वै नार्हतः सवम्।

अश्विनावपि देवेन्द्र देवौ विद्धि पुरंदर॥११॥

Chyavana said :

O Indra, these two are of great energy, they are high-souled, beautiful and handsome, they have made me eternally young like a celestials.

Why should you and the other celestials have a right to the Soma juice and not they? O lord of the celestials, O Purandara, know that the Ashvins are also celestials.

इन्द्र उवाच

चिकित्सकौ कर्मकरौ कामरूपसमन्वितौ।

लोके चरन्तौ मर्त्यानां कथं सोममिहार्हतः॥१२॥

Indra said :

These two are physicians and as such they are but servants. Assuming various forms at pleasure, they roam about the world of the mortals. How can they claim the Soma juice?

लोमश उवाच

एतदेव यदा वाक्यामाप्रेडयति देवराट्।

अनादृत्य ततः शक्रं ग्रहं जग्राह भार्गवः॥१३॥

Lomasha said :

When these words were said by the king of the celestials, the son of Bhrigu (Chyavana) did not heed them; and he took up the offering of (the soma).

ग्रहीष्यन्तं तु तं सोममश्विनोस्तमं तदा।

समीक्ष्य बलभिद् देव इदं वचनमब्रवीत्॥१४॥

Having seen that he was about to take up an excellent portion of Soma to offer it to the Ashvins, the destroyer of Bala Indra thus spoke to him,

आभ्यामर्थाय सोमं त्वं ग्रहीष्यसि यदि स्वयम्।

वज्रं ते प्रहरिष्यामि घोररूपमनुत्तमम्॥१५॥

"If you take up the Soma to offer it to those two celestials, I shall hurl at you my fearful thunder which is superior to all existing weapons."

एवमुक्तः स्मयन्निन्द्रमभिवीक्ष्य स भार्गवः।

जग्राह विधिवत् सोममश्विभ्यामुत्तमं ग्रहम्॥१६॥

Having been thus addressed, the son of Bhrigu smilingly looked at Indra and he then took up in due form some excellent Soma juice to offer it to the Ashvins.

ततोऽस्मै प्राहरद् वज्रं घोररूपं शचीपतिः।

तस्य प्रहरतो बाहुं स्तम्भयामास भार्गवः॥१७॥

The husband of Sachi (Indra), then hurled at him the fearful thunder. When he was about to hurl it, the son of Bhrigu paralyzed it.

तं स्तम्भयित्वा च्यवनो जुहुवे मन्त्रतोऽनलम्।
कृत्यार्थी सुमहातेजा देवं हिसितुमुद्यतः॥१८॥

Having paralyzed his arms, Chyavana recited sacred hymns and made offerings to the fire. That greatly effulgent one, having gained his object tried to kill the celestials (Indra).

ततः कृत्याथ संजज्ञे मुनेस्तस्य तपोबलात्।

मदो नाम महावीर्यो बृहत्कायो महासुरः॥१९॥

Thereupon the Rishi created, by his ascetic power, a great Asura of huge body and exceeding prowess, named Mada.

शरीरं यस्य निर्देष्टुमशक्यं तु सुरासुरैः।

तस्यास्यमभवद् घोरं तीक्ष्णाग्रदशनं महत्॥२०॥

His body was incapable of being measured by the Suras and the Asuras. His mouth was fearful; it was of huge size with teeth of sharpened ends.

हनुरेका स्थिता त्वस्य भूमावेका दिवं गता।

चतस्रश्चायता दंष्ट्रा योजनानां शतं शतम्॥२१॥

One of his jaws rested on earth and the other stretched to heaven. He had four fangs extending as far as one hundred yojanas.

इतरे तस्य दशना बभूवुर्दशयोजनाः।

प्रासादशिखराकाराः शूलाग्रसमदर्शनाः॥२२॥

His other fangs extended as far as one hundred yojanas. They looked like the towers on a palace. They might be likened to the ends of spears.

बाहू पर्वतसंकाशावायतावयुतं समौ।

नेत्रे रविशशिप्रख्ये चक्रं कालाग्निसंनिभम्॥२३॥

His two arms were like two hills. They were of equal bulk and extended ten thousand yojanas. His two eyes resembled the sun and the moon and his countenance looked like the great fire at the universal dissolution.

लेलिहञ्जिह्वया चक्रं विद्युच्चपललोलया।

व्यात्ताननो घोरदृष्टिर्गसन्निव जगद् बलात्॥२४॥

He was licking his mouth with his tongue, which like lightning knew no rest. His mouth was open and his glance was fearful. It appeared as if he would forcibly swallow up the world.

स भक्षयिष्यन् संक्रुद्धः शतक्रतुमुपाद्रवत्।

महता घोररूपेण लोकाञ्छब्देन नादयन्॥२५॥

He rushed upon Shatakratu (Indra) with the intention of devouring that deity. The worlds resounded with the loud and fearful roaring of that Asura.

CHAPTER 125

(TIRTHAYATRA PARVA)-Continued

The story of Sukanya

लोमश उवाच

तं दृष्ट्वा घोरवदनं मदं देवः शतक्रतुः।

आयान्तं भक्षयिष्यन्तं व्यात्ताननमिवान्तकम्॥१॥

Lomasha said :

Having seen the fearful-faced Mada, coming with open mouth like death himself with the intention of devouring him, the deity Shatakratu (Indra).

भयात् संस्तम्भितभुजः सृक्किणी लेलिहन् मुहुः।

ततोऽब्रवीद् देवराजश्च्यवनं भयपीडितः॥२॥

सोमार्हावश्विनावेतावद्यप्रभृति भार्गवा।

भविष्यतः सत्यमेतद् वचो विप्रः प्रसीद मे॥३॥

Licked the corner of his mouth when his arms were paralyzed. Being afflicted with fear, the celestials king thus spoke, O son of Bhrigu, O Brahmanas, I truly tell you that from this day the two Ashvins will be entitled to receive the Soma juice. Therefore be merciful to me.

न ते मिथ्या समारम्भो भवत्वेष परो विधिः।

जानामि चाहं विप्रर्षे न मिथ्या त्वं करिष्यसि॥४॥

O Brahmana Rishi, your attempts can never be futile. Let this be the rule. I know your act can never be in vain.

सोमार्हावश्विनावेतौ यथा वाद्य कृतौ त्वया।

भूय एव तु ते वीर्यं प्रकाशेदिति भार्गवा॥५॥

O son of Bhrigu, these two Ashvins are now entitled to drink the Soma juice as you have made them today. O son of Bhrigu, I have done it to spread the fame of your powers.

सुकन्यायाः पितृश्रास्य लोके कीर्तिः प्रथेदिति।

अतो मयैतद् विहितं तव वीर्यप्रकाशनम्॥६॥

My object was to spread the fame of the father of Sukanya all over the world. It has been done by me, so that your fame may spread.

तस्मात् प्रसादं कुरु मे भवत्वेवं यथेच्छसि।

एवमुक्तस्य शक्रेण भार्गवस्य महात्मनः॥७॥

Therefore be merciful to me. Let it be as you desire." Having been thus addressed by Indra, the high-souled son of Bhrigu.

स मन्युर्व्यगमच्छीघ्रं मुमोच च पुरंदरम्।

मदं च व्यभजद् राजन् पाने स्त्रीषु च वीर्यवान्॥८॥

अक्षेषु मृगयायां च पूर्वसृष्टं पुनः पुनः।

तदा मदं विनिक्षिप्य शक्रं संतर्प्य चेन्दुना॥९॥

Was soon appeased; and he set free Purandara (Indra). O king, that mighty Rishi distributed Mada and put it piece-meal in drinks, in women, in gambling and in the field of sports. This Mada was formerly created again and again. Having thus thrown away Mada, he adored Indra with Soma.

अश्विभ्यां सहितान् देवान् याजयित्वा च तं नृपम्।

विख्याप्य वीर्यं लोकेषु सर्वेषु वदतां वरः॥१०॥

He then assisted that king (Sharyati) to perform sacrifices to all the celestials together with the Ashvins. That foremost of speakers thus spread his fame all over the world.

सुकन्यया सहारण्ये विजहारानुकूलया।

तस्यैतद् द्विजसंघुष्टं सरो राजन् प्रकाशते॥११॥

O king, he then happily lived with his loving wife Sukanya in the forest. This is, O king, his lake resounding with the voice of the birds.

अत्र त्वं सह सोदर्यैः पितृन् देवांश्च तर्पय।

एतद् दृष्ट्वा महीपाल सिकताक्षं च भारत॥१२॥

सैन्धवारण्यमासाद्य कुल्यानां कुरु दर्शनम्।

पुष्करेषु महाराज सर्वेषु च जलं स्पृश॥१३॥

स्थाणोर्धन्वाणि च जपन् सिद्धिं प्राप्स्यसि भारत।

संघिर्द्वयोर्नरेष्वेष्ट त्रेताया द्वापरस्य च॥१४॥

You must with you brothers offer oblations here to the Pitris and the celestials. O ruler of earth, O descendant of Bharata, having seen it and Sikataksha, you should then go to the Saindhava forest and see many artificial rivers

there. O great king, you should touch the waters of all the currents there and then, O descendant of Bharata, uttering the mantras of Sthanu, you will attain to ascetic success. O foremost of men, it is the time of junction between Treta and Dvapara Yugas.

अयं हि दृश्यते पार्थ सर्वपापप्रणाशनः।

अत्रोपस्पृश्य चैव त्वं सर्वपापप्रणाशने॥१५॥

O son of Pritha, by seeing it, one is cleansed of all his sins. Perform your oblations here in this place which is capable of destroying all sins.

आर्चीकपर्वतश्चैव निवासो वै मनीषिणाम्।

सदाफलः सदास्रोतो मरुतां स्थानमुत्तमम्॥१६॥

Yonder is the Archika hill, inhabited by cultured men. Fruits of all seasons grow here at all times and the streams run forever. It is an excellent place.

चैत्याश्चैते बहुविधास्त्रिदशानां युधिष्ठिर।

एतच्चन्द्रमसस्तीर्थमृषयः पर्युपासते।

वैखानसा बालखिल्याः पावका वायुभोजनाः॥१७॥

O Yudhishtira, there are many caverns here of various forms made by the celestials. This is the Tirtha of the moon and it is surrounded on all sides by the Rishis, who are the Vaisyas, the Valkhilyas, the Pavakas and the Vayuvakhas.

शृङ्गाणि त्रीणि पुण्यानि त्रीणि प्रस्रवणानि च।

सर्वाण्यनुपरिक्रम्य यथाकाममुपस्पृश॥१८॥

There are three peaks and three sacred springs; you may walk round them all one by one; you can perform your oblations at pleasure.

शान्तनुश्चात्र राजेन्द्र शुनकश्च नराधिपः।

नरनारायणौ चोभौ स्थानं प्राप्ताः सनातनम्॥१९॥

O king of kings, O ruler of men, Santanu, Sanaka and Nara and Narayana, have obtained eternal regions from this place.

इह नित्यशयां देवाः पितरश्च महर्षिभिः।

अर्चीकपर्वते तेपुस्तान् यजस्व युधिष्ठिर॥२०॥

O Yudhishtira, here did the Pitris, the celestials and the great Rishis always lie down. They all performed asceticism on the Archika mountain. Perform sacrifice here.

इह ते वै चरन् प्राप्नवृषयश्च विशाम्पते।

यमुना चाक्षयस्रोता कृष्णश्चेह तपोरतः॥२१॥

O king, here did they cook charu (rice with milk) with the Rishis; here is also the Yamuna of everlasting current where Krishna engaged himself in asceticism.

यमौ च भीमसेनाश्च कृष्णा चामित्रकर्शना।

सर्वे चात्र गमिष्यामस्त्वयैव सह पाण्डव॥२२॥

O son of Pandu, O chastiser of foes, the twins, Bhimasena and Krishna (Draupadi) and all of us will accompany you to this spot,

एतत् प्रस्रवणं पुण्यमिन्द्रस्य मनुजेश्वर।

यत्रधाता विधाता च वरुणश्चोर्ध्वमागताः॥२३॥

O ruler of men, this is the sacred spring of Indra where Dhata, Vidhata and Varuna rose upwards.

इह तेऽप्यवसन् राजन् क्षान्ताः परमधर्मिणः।

मैत्राणामृजुबुद्धीनामयं गिरिवरः शुभः॥२४॥

O king, here do they live observing forbearance and practising the greatest virtue. This excellent and auspicious mountain is fit for kind and can did persons.

एषा सा यमुना राजन् महर्षिगणसेविता।

नानायज्ञचिता राजन् पुण्या पापभयापहा॥२५॥

This is that Yamuna, O king which is frequented by the great Rishis, the scene of many sacrifices, it is holy and it destroys all fear of sin.

अत्र राजा महेष्वासो मान्धातायजत स्वयम्।

साहदेविश्च कौन्तेय सोमको ददतां वरः॥२६॥

O son of Kunti, here did the great bow-man, king Mandhata, himself perform sacrifices, so did also Somaka, the son of Sahadeva, that foremost of all boon-givers.

CHAPTER 126

(TIRTHAYATRA PARVA)- Continued

The history of Mandhata

युधिष्ठिर उवाच

मान्धाता राजशार्दूलस्त्रिषु लोकेषु विश्रुतः।

कथं जातो महाब्रह्मन् यौवनाश्वो नृपोत्तमः॥१॥

Yudhishtira said :

O great Brahmana, how was born that excellent king, that foremost of monarchs, the son of Yuvanashva, Mandhata, celebrated over the three worlds?

कथं चैनां परां काष्ठां प्राप्तवानमितद्युतिः।

यस्य लोकास्त्रयो वश्या विष्णोरिव महात्मनः॥२॥

Here did that immeasurably effulgent one attain to the highest regal power, for all the three worlds were as much under his rule as they were under that of the high-souled Vishnu?

एतदिच्छाम्यहं श्रोतुं चरितं तस्यधीमतः।

यथा मान्धातुशब्दश्च तस्य शक्रसमद्युतेः।

जन्म चाप्रतिवीर्यस्य कुशलो ह्यसि भाषितुम्॥३॥

I am desirous to hear all about the life and achievements of that intelligent king. I should also like to hear when and how his name became Mandhata, belonging as it did to the greatly effulgent Indra and how that matchlessly powerful hero was born, you are greatly-skilled in the art of narrating all events, (narrate all this to me).

लोमश उवाच

शृणुष्वावहितो राजन् राजस्तस्य महात्मनः।

यथा मान्धातुशब्दो वै लोकेषु परिगीयते॥४॥

Lomasha said :

O king, hear with attention how the name of Mandhata, that high-souled king, came to be famous all over the world.

इक्ष्वाकुवंशप्रभातो युवनाश्वो महीपतिः।

सोऽयजत् पृथिवीपालः क्रतुभिर्भूरिदक्षिणैः॥५॥

The king Yuvanashva was born in the race of Ikshvaku. O ruler of earth, he performed many sacrifices in which Dakshinas (gifts) were large.

अश्वमेधसहस्रं च प्राप्यधर्मभृतां वरः।

अन्यैश्च क्रतुभिर्मुख्यैरयजत् स्वाप्तदक्षिणैः॥६॥

That foremost of all virtuous men, performed one thousand horse-sacrifices. He also performed many other sacrifices in which Dakshinas were in abundance.

अनपत्यस्तु राजर्षिः स महात्मा महाव्रतः।

मन्त्रिष्वाधाय तद् राज्यं वननित्यो बभूव ह॥७॥

But that royal sage had no son and therefore that high-souled and greatly vow-observing king made over to his ministers the duties of the state and went to live in the forest.

शास्त्रदृष्टेन विधिना संयोज्यात्मानमात्मवान्।

स कदाचिद्वृषो राजन्नुपवासेन दुःखितः॥८॥

That high-souled king devoted himself to the pursuits, enjoined in the Shastras; and one day, O king, that monarch was much afflicted with observing a fast.

पिपासाशुष्कहृदयः प्रविवेशाश्रमं भृगोः।

तामेव रात्रिं राजेन्द्र महात्मा भृगुनन्दनः॥९॥

इष्टिं चकार सौद्युम्नेर्महर्षिः पुत्रकारणात्।

सम्भृतो मन्त्रपूतेन वारिणा कलशो महान्॥१०॥

तत्रातिष्ठत राजेन्द्र पूर्वमेव समाहितः।

यत् प्राश्य प्रसवेत् तस्य पत्नी शक्रसमं सुतम्॥११॥

He was suffering from the pangs of hunger and his inner soul seemed perched with thirst. He then entered the hermitage of Bhṛigu. O king of kings, on that very night, the great Rishi, who was the delight of Bhṛigu's race, had performed a religious ceremony with the object of getting a son born to Sudyumana. A large vessel was there filled with water which was consecrated with mantras and which had been previously deposited there. The water was endued with the virtue of making the wife of Yuvanashava conceive a son equal to Indra.

तं न्यस्य वेद्यां कलशं सुषुप्तस्ते महर्षयः।

रात्रिजागरणाच्छान्तान् सौद्युम्निः समतीत्य तान्॥१२॥

Having been much fatigued by keeping up nights, those great Rishis placed that jar on the altar and went to sleep.

शुष्ककण्ठः पिपासार्तः पानीयार्थी भृशं नृपः।

तं प्रविश्याश्रमं शान्तः पानीयं सोऽभ्ययाचत्॥१३॥

The king was suffering from thirst, his palate was dry and he was eagerly looking for water. Entering the hermitage, greatly tired as he was, he asked for water.

तस्य श्रान्तस्य शुष्केण कण्ठेन क्रोशतस्तदा।

नाश्रौषीत् कश्चन तदा शकुनेरिव वाशतः॥१४॥

With fatigue and with a perched throat, he cried in a feeble voice which resembled like

the inarticulate notes of a bird. Therefore none heard his voice.

ततस्तं कलशं दृष्ट्वा जलपूर्णं स पार्थिवः।

अभ्यद्रवत वेगेन पीत्वा चाम्पो व्यवासजत्॥१५॥

Thereupon the king, seeing the jar filled with water, quickly ran towards it. He drank the water and put the jar down.

स पीत्वा शीतलं तोयं पिपासार्तो महीपतिः।

निर्वाणमगमदधीमान् सुसुखी चाभवत् तदा॥१६॥

That intelligent king, who was very thirsty, drank that cool water; his thirst being quenched he became greatly happy.

ततस्ते प्रत्यबुध्यन्त मुनयः सतपोधनाः।

निस्तोयं तं च कलशं ददृशुः सर्व एव ते॥१७॥

Those ascetic Rishis then awoke from their sleep and all of them saw that the water of the jar was gone.

कस्य कर्मदमिति ते पर्यपृच्छन् समागताः।

युवनाश्वो ममेत्येवं सत्यं समभिपद्यत॥१८॥

The assembled all together and asked one another who had done this. Then Yuvanashva told the truth saying, "It was done by me."

न युक्तमिति तं प्राह भगवान् भार्गवस्तदा।

सुतार्थं स्थापिता ह्यापस्तपसा चैव सम्भृताः॥१९॥

मया ह्यत्राहितं ब्रह्म तप आस्थाय दारुणम्।

पुत्रार्थं तव राजर्षे महाबलपराक्रमम्॥२०॥

The illustrious son of Bhṛigu then said to him, O royal sage, O greatly powerful one, "It was not proper. This was kept with the object that a son may be born to you. It was endued with ascetic virtue. Having performed severe asceticism, I infused the virtue of my religious acts in this water, so that a son might be born to you.

महाबलो महावीर्यस्तपोबलसमन्वितः।

यः शक्रमपि वीर्येण गमयेद् यमसादनम्॥२१॥

अनेन विधिना राजन् मयैतदुपपादितम्।

अव्यक्षणं त्वया राजन् न युक्तं कृतमद्य वै॥२२॥

O king, a son would have been born to you who would have been greatly strong, courageous, endued with the prowess of

asceticism and who by his might would have even sent Indra to the abode of Yama. It was thus that this water was prepared by me. By drinking this water, O king, you have done what was not proper.

न त्वद्य शक्यमस्माभिरेतत् कर्तुमतोऽन्यथा।

नूनं दैवकृतं ह्येतद् यदेवं कृतवानसि॥२३॥

It is impossible now to turn back the incident which happened. What you have done was certainly ordained by Fate.

पिपासितेन याः पीता विधिमन्त्रपुरस्कृताः।

आपस्त्वया महाराज मत्तपोवीर्यसम्भृताः॥२४॥

ताभ्यस्त्वमात्मना पुत्रमीदृशं जनयिष्यसि।

विधास्यामो वयं तत्र तवेष्टिं परमाद्भुताम्॥२५॥

यथा शक्रसमं पुत्रं जनयिष्यसि वीर्यवान्।

गर्भधारणजं वापि न खेदं समवाप्स्यसि॥२६॥

O great king, as you, being very thirsty, have drank the water prepared with sacred hymns which was filled with the virtue of my religious labours, you must bring forth out of your own body a son as described above. We shall perform for your sake a sacrifice of wonderful effect, so that you will bring forth a son equal to Indra. You will not feel any pain at the time of the delivery.

ततो वर्षशते पूर्णे तस्य राज्ञो महात्मनः।

वामं पार्श्वं विनिर्भिद्य सुतः सूर्य इव स्थितः॥२७॥

निश्चक्राम महातेजा न च तं मृत्युराविशत्।

युवनाश्वं नरपति तदद्भुतमिवाभवत्॥२८॥

When one hundred years passed away, a son, as effulgent as the sun, came out by rising the left side of that high-souled king. The greatly effulgent child came out, but king Yuvanashva did not die, it was no doubt a great wonder.

ततः शक्रो महातेजास्तं दिदृक्षुरुपागमत्।

ततो देवा महेन्द्रं तमपृच्छन्धास्यतीति किम्॥२९॥

Then greatly effulgent, Indra came there with the desire of seeing him. Thereupon the celestials asked Indra, "What is to be sucked by this boy?"

प्रदेशिनीं ततोऽस्यास्ये शक्रः समभिसंदधे।

मामयंधास्यतीत्येवं भाषिते चैव वज्रिणा॥३०॥

मान्धातोति च नामास्य चक्रुः सेन्द्रा दिवौकसः॥३१॥

प्रदेशिनीं शक्रदत्तामास्वाद्य स शिशुस्तदा।

अवर्धत महातेजाः किष्कून् राज्ञस्त्रयोदश॥३२॥

Then Indra gave his own fore finger into his mouth (to suck) and the wielder of thunder said, "he will suck me." Thereupon the dwellers of heaven with Indra gave him the name Mandhata. Having sucked the fore-finger of Indra, he became greatly strong and he grew to be thirteen cubits.

वेदास्तं सधनुर्वेदा दिव्यान्यस्त्राणि चेश्वरम्।

उपतस्थुर्महाराजध्यातमात्रस्य सर्वशः॥३३॥

O great king, the whole of the sacred learning together with the holy science of arms was acquired by that greatly intelligent boy by the simple and unassisted power of his thought.

आजगवं नामधनुः शराः शृङ्गोद्भवाश्च ये।

अभेद्यं कवचं चैव सद्यस्तमुपशिश्रियुः॥३४॥

सोऽभिषिक्तो मघवता स्वयं शक्रेण भारता।

धर्मेण व्यजयल्लोकांस्त्रीन् विष्णुरिव विक्रमैः॥३५॥

O descendant of Bharata, the bow, celebrated all over the world by the name of Ajagava and a large number of arrows made of horn, also an impenetrable armour, all came to him on the same day. He was installed on the throne by Indra himself and he then conquered the three worlds in righteous way, as once Vishnu did by three steps.

तस्याप्रतिहतं चक्रं प्रावर्तत महात्मनः।

रत्नानि चैव राजर्षि स्वयमेवोपतस्थिरे॥३६॥

The wheel of that high-souled king's car was irresistible in its course. Gems and jewels came to that royal sage of their own accord.

तस्यैवं वसुसम्पूर्णा वसुधा वसुधाधिपा।

तेनेष्टं विविधैर्यज्ञैर्बहुभिः स्वाप्तदक्षिणैः॥३७॥

O ruler of earth, this is the region which (once) belonged to him. It abounds in great wealth. He performed many sacrifices in which gifts were in abundance.

चित्तचैत्यो महातेजाधर्मान् प्राप्य च पुष्कलान्।

शक्रस्यार्धासनं राजैल्लब्धवानमितद्युतिः॥३८॥

O king, that great, powerful and immeasurably effulgent king erected many sacred piles and performed greatly pious deeds, by which he obtained the privilege of sitting at Indra's side.

एकाहात् पृथिवी तेनधर्मनित्येनधीमता।

विजिता शासनादेव सरलाकरपत्तना॥३१॥

That intelligent king conquered and ruled with virtuous laws the earth with cities and with the sea, the abode of gems.

तस्य चैत्यैर्महाराज क्रतूनां दक्षिणावताम्।

चतुरन्ता मही व्याप्ता नासीत् किंचिदनावृतम्॥४०॥

O great king, the sacrificial grounds prepared by him were to be found all over the earth. There is not a single spot which is not marked with it.

तेन पद्मसहस्राणि गवां दश महात्मना।

ब्राह्मणानां महाराज दत्तानीति प्रचक्षते॥४१॥

O great king, that greatly powerful king is said to have given away to the Brahmanas ten thousand Padmas and kine.

तेन द्वादशवार्षिक्यामनावृष्ट्यां महात्मना।

वृष्टं सस्यविवृद्धयर्थं मिषतो वज्रपाणिनः॥४२॥

When there was a draught extending for twelve years, disregarding the wielder of thunder, he caused rain to fall for the growth of crops.

तेन सोमकुलोत्पन्नो गान्धाराधिपतिर्महान्।

गर्जन्निव महामेघः प्रमथ्य निहतः शरैः॥४३॥

The greatly powerful king of Gandhara, born in the Lunar dynasty, was terrible like the roaring clouds. Those that foolishly attacked him with arrows were immediately killed by him.

प्रजाश्चतुर्विधास्तेन त्राता राजन् कृतात्मना।

तेनात्मतपसा लोकास्तापिताश्चातितेजसा॥४४॥

O king, that intelligent king protected the four orders of the people and by virtue of his asceticism and religious rites the world was kept from harm by that greatly powerful king.

तस्यैतद् देवयजनं स्थानमादित्यवर्चसः।

पश्य पुण्यतमे देशे कुक्षेत्रस्य मध्यतः॥४५॥

This is the place where he, as effulgent as the sun, performed sacrifices to the celestials. Look as it. Yonder it is in the middle of Kurukshetra.

एतत् ते सर्वमाख्यातं मान्यातुश्चरितं महत्।

जन्म चाङ्ग्यं महीपाल यन्मां त्वं परिपृच्छसि॥४६॥

O ruler of earth, I have thus narrated to you all the great history of Mandhata, the manner in which he was born, a birth which was surely wonderful."

वैशम्पायन उवाच

एवमुक्तः स कौन्तेयो लोमशेन महर्षिणा।

पप्रच्छानन्तरं भूयः सोमकं प्रति भारत॥४७॥

Vaishampayana said :

O descendant of Bharata, having been thus addressed by the great Rishi Lomasha, the son of Kunti (Yudhishtira) asked other questions about Somaka.

CHAPTER 127

(TIRTHAYATRA PARVA)- Continued

The history of Jantu

युधिष्ठिर उवाच

कथंवीर्यः स राजाभूत् सोमको वदतां वर।

कर्माण्यस्य प्रभावं च श्रोतुमिच्छामि तत्त्वतः॥१॥

Yudhishtira said :

O foremost of speakers, what was the prowess of the king, Somaka. I desire to hear an exact account of his achievements and prowess.

लोमश उवाच

युधिष्ठिरासीद्वृपतिः सोमको नामधार्मिकः।

तस्य भार्याशतं राजन् सदृशीनामभूत् तदा॥२॥

Lomasha said :

O king, O Yudhishtira, there was a virtuous king, named Somaka. He had one hundred wives, all suitably matched to him.

स वै यत्नैः महता तासु पुत्रं महीपतिः।

कंचिन्नासादयामास कालेन महता ह्यपि॥३॥

Though a long period of time passed away and though he took great care, yet he could not succeed in getting a son.

कदाचित् तस्य वृद्धस्य घटमानस्य यत्नतः।

जन्तुर्नाम सुतस्तस्मिन् स्त्रीशते समजायत॥४॥

One day when he had (already) grown old, he tried every means to have a son and (at last) a son was born to him by once of that one hundred wives. He was named Jantu.

तं जातं मातरः सर्वाः परिवार्य समासत।

सततं पृष्ठतः कृत्वा कामभोगान् विशाम्यते॥५॥

O king, all those mothers sat round their son; and every one of them gave him such objects as might give him enjoyments and pleasure.

ततः पिपीलिका जन्तुं कदाचिददशत् स्फिचि।

स दष्टो व्यनदन्नादं तेन दुःखेन बालकः॥६॥

One day an ant stung the boy at his hip and the boy screamed out on account of the pain caused by the sting.

ततस्ता मातरः सर्वाः प्राक्रोशन् भृशदुःखिताः।

प्रवार्य जन्तुं सहसा स शब्दस्तुमुलोऽभवत्॥७॥

The mothers were greatly distressed to find the child stung by the ant; and they stood round him and began to cry as loudly as the boy.

तमार्तनादं सहसा शृश्राव स महीपतिः।

अमात्यपर्वदो मध्ये उपविष्टः सहर्त्विजा॥८॥

When he was seated with his ministers and his family priest that ruler of earth suddenly heard that great screaming (of the women).

ततः प्रस्थापयामास किमेतदिति पार्थिवः।

तस्मै क्षत्ता यथावृत्तमाचक्षे सुतं प्रति॥९॥

The king sent for information as to what it was about. And the royal usher then explained to him what had happened to his son.

त्वरमाणः स चोत्थाय सोमकः सह मन्त्रिभिः।

प्रविश्यान्तःपुरं पुत्रमाश्रासयदरिदमः॥१०॥

Somaka rose with his ministers and hastened towards the female apartments. O chastiser of foes, on going there, he consoled his son.

सान्त्वयित्वा तु तं पुत्रं निष्क्रमस्यान्तःपुरादृषः।

ऋत्विजा सहितो राजन् सहामात्य उपाविशत्॥११॥

Having comforted his son and come out from the female apartments, the king sat down with his family priest and ministers.

सोमक उवाच

धिगस्त्वहैकपुत्रत्वमपुत्रत्वं वरं भवेत्।

नित्यातुरत्वाद् भूतानां शोक एवैकपुत्रता॥१२॥

Somaka said :

Fie on having one son! I would rather be a sonless man. To all beings, liable as they are to diseases, it is but a trouble to have only one son.

इदं भार्याशतं ब्रह्मन् परीक्ष्य सदृशं प्रभो।

पुत्रार्थिना मया वोढं न तासां विद्यते प्रजा॥१३॥

O Brahmanas, O lord, with the intention of getting sons, I married all these one hundred wives after carefully examining them whether they were suitable to me. But they have none.

एकः कथंचिदुत्पन्नः पुत्रो जन्तुरयं मम।

यतमानासु सर्वासु किं नु दुःखमतः परम्॥१४॥

Having tried every means and put forth great efforts they have (at last) given birth to this one single son, Jantu. What greater grief can there be than this!

वयश्च समतीतं मे सभार्यस्य द्विजोत्तम।

आसां प्राणाः समायत्ता मम चात्रैकपुत्रके॥१५॥

O excellent Brahmana, I am grown old in years and so are my wives. This only one son is like the breadth of their nostrils; so is he to me.

स्यात्तु कर्म तथा युक्तं येन पुत्रशतं भवेत्।

महता लघुना वापि कर्मणा दुष्करेण वा॥१६॥

Is there any such (religious) ceremony by celebrating which one may get one hundred sons? Tell me whether it is great or it is small, whether it is easy or it is difficult to perform.

ऋत्विगुवाच

अस्ति चैतादृशं कर्म येन पुत्रशतं भवेत्।

यदि शक्नोषि तत् कर्तुमथ वक्ष्यामि सोमक॥१७॥

Ritvija said :

There is a ceremony by which a man may get one hundred sons. O Somaka, if you are able to perform it, (then tell me); I shall explain it to you?

सोमक उवाच

कार्यं वा यदि वाकार्यं येन पुत्रशतं भवेत्।
कृतमेवेति तद् विद्धि भगवान् प्रब्रवीतु मे॥१८॥

Somaka said :

Whether it is a good or an evil deed, you may consider that the ceremony by which one hundred sons may be born as already performed, O exalted one explain it to me.

ऋत्विगुवाच

यजस्व जन्तुना राजस्त्वं मया वितते क्रतौ।
ततः पुत्रशतं श्रीमद् भविष्यत्यचिरेण ते॥१९॥

Ritvija said :

O king, I shall perform this sacrifice, but you must sacrifice in it your son Jantu. Then one hundred handsome sons will be born to you.

वपायां हूयमानायां धूममाघ्राय मातरः।

ततस्ताः सुमहावीर्याञ्जनयिष्यन्ति ते सुतान्॥२०॥

तस्यामेव तु ते जन्तुर्भविता पुनरात्मजः।

उत्तरे चास्य सौवर्णं लक्ष्म पार्श्वे भविष्यति॥२१॥

When Jantu's fat will be put into the fire as an offering to the celestials, the mothers your wives will have to take a smell of that smoke. And thus they would give birth to a number of courageous and strong sons. Jantu also will again be born in the womb of his (former) mother. On this back there will appear a mark of gold.

CHAPTER 128

(TIRTHAYATRA PARVA)-Continued

The history of Jantu

सोमक उवाच

ब्रह्मन् यद् यद् यथा कार्यं तत् कुरुष्व तथा तथा।

पुत्रकामतया सर्वं करिष्यामि वचस्तव॥१॥

Somaka said :

O Brahmana, whatever is to be performed, do exactly as it is necessary. I desire to get a number of sons; I shall do all as asked by you.

लोमश उवाच

ततः स याजयामास सोमकं तेन जन्तुना।

मातरस्तु बलात् पुत्रमपाकर्षुः कृपान्विताः॥२॥

Lomasha said :

Thereupon he performed that sacrifice in which Jantu was offered as a victim. But the mothers out of affection forcibly dragged the son.

हा हताः स्मेति वाशन्त्यस्तीव्रशोकसमाहताः।

रुदन्त्यः करुणं वापि गृहीत्वा दक्षिणे करे॥३॥

They cried, "Alas! Oh!" And they were affected with great grief and they caught hold of Jantu by his right hand and wept piteously.

सव्ये पाणौ गृहीत्वा तु याजकोऽपि स्म कर्षति।

कुररीणामिवार्तानां समाकृष्य तु तं सुतम्॥४॥

विशस्य चैनं विधिवद् वपामस्य जुहाव सः।

वपायां हूयमानायां गन्धमाघ्राय मातरः॥५॥

आर्ता निपेतुः सहसा पृथिव्यां कुरुनन्दन।

सर्वाश्च गर्भानलभंस्ततस्ताः परमाङ्गनाः॥६॥

But the Ritvija held the boy by the right hand and pulled him. Like female ospreys they screamed in agony. But the priest dragged the boy, killed him and in due form made an offering of his fat. O descendant of Kuru, while the fat was made an offering (to the sacrificial fire) the, aggrieved mothers smelt its smell and they all suddenly fell on the ground. Then all those beautiful women conceived.

ततो दशसु मासेषु सोमकस्य विशाम्यते।

जज्ञे पुत्रशतं पूर्णं तासु सर्वासु भारता॥७॥

O king, O descendant of Bharata, at the end of the tenth month, full one hundred sons were born to Somaka.

जन्तुर्ज्येष्ठः समभवज्जनित्र्यामेव पार्थिव।

स तासामिष्ट एवासीन्न तथा ते निजाः सुताः॥८॥

O king, Jantu became the eldest son and he was born to his former mother. He became the most beloved of all those women but not so were their own sons.

तच्च लक्षणमस्यासीत् सौवर्णं पार्श्व उत्तरे।

तस्मिन् पुत्रशते चाङ्गुयः स बभूव गुणैरपि॥९॥

He had that golden mark on his back; and among all those one hundred sons, he was superior to all in everything.

ततः स लोकमगमत् सोमकस्य गुरुः परम्।

अथ काले व्यतीते तु सोमकोऽप्यगमत् परम्॥१०॥

अथ तं नरके घोरे पच्यमानं ददर्श सः।

तमपृच्छत् किमर्थं त्वं नरके पच्यसे द्विज॥११॥

Then that great preceptor of Somaka died, so did Somaka also after sometime. He saw his priest being grilled in a terrible hell. He then asked him, "O Brahmana, why are you being grilled in this hell!

तमब्रवीद् गुरुः सोऽथ पच्यमानोऽग्निना भृशम्।

त्वं मया याजितो राजंस्तस्येदं कर्मणः फलम्॥१२॥

एतच्छ्रुत्वा स राजर्षिर्धर्मराजमथाब्रवीत्।

अहमत्र प्रवेक्ष्यामि मुच्यतां मम याजकः॥१३॥

मत्कृते हि महाभागः पच्यते नरकाग्निना।

Thereupon the preceptor, greatly being grilled in the (hell fire) thus spoke to him, "O king, it is the result of my performing your sacrifice." Having heard this, that royal sage thus spoke to the god of justice? "I shall enter (this fire). Set free my priest. This greatly exalted man is grilled in the hell fire on my account.

धर्म उवाच

नान्यः कर्तुः फलं राजन्नुपभुङ्क्ते कदाचन।

इमानि तव दृश्यन्ते फलानि वदतां वर॥१४॥

Dharmaraja said :

O king, O foremost of speakers, one cannot suffer or enjoy for another person's acts. These are the fruits of your acts. See them here.

सोमक उवाच

पुण्यान्न कामये लोकानृतेऽहं ब्रह्मवादिनम्।

इच्छाम्यहमेनैव सह वस्तुं सुरालये॥१५॥

नरके वाधर्मराज कर्मणास्य समो ह्यहम्।

पुण्यापुण्यफलं देव सममस्त्वावयोरिदम्॥१६॥

Somaka said :

I do not desire to go to the region of bliss without this Brahmana here. O Dharmaraja, I desire to live with him. O god, my act is identical with that done by him and therefore the fruits of our acts must be the same.

धर्मराज उवाच

यद्येवमीप्सितं राजन् भुङ्क्ष्वास्य सहितः फलम्।

तुल्यकालं सहानेन पश्चात् प्राप्स्यसि सद्गतिम्॥१७॥

Dharmaraja said :

O king, if this be your wish, then taste with him the fruits of that act, as long as he is to do. After that you will obtain the blessed state.

लोमश उवाच

स चकार तथा सर्वं राजा राजीवलोचनः।

क्षीणपापश्च तस्मात् स विमुक्तो गुरुणा सह॥१८॥

Lomasha said :

That lotus-eyed king did all that (was asked by Dharmaraja). When his sins were washed, he was made free with his preceptor.

लोभे कामाञ्जुभान् राजन् कर्मणा निर्जितान् स्वयम्।

सह तेनैव विप्रेण गुरुणा स गुरुप्रियः॥१९॥

O king, that lover of his preceptor secured for his preceptor by his meritorious acts all those blessings of which he was entitled.

एष तस्याश्रमः पुण्यो य एषोऽग्रे विराजते।

क्षान्त उष्यात्र षड्रात्रं प्राप्नोति सुगतिं नरः॥२०॥

This is his sacred hermitage, situated before us. The man who passes six nights here with controlled passions obtains the blessed state.

एतस्मिन्नपि राजेन्द्र वत्स्यामो विगतज्वराः।

षड्रात्रं नियतात्मानः सज्जीभव कुरूद्वह॥२१॥

O king of kings, O perpetuator of the Kuru race, being free from excitement and controlling our passions, we must spend six nights here. Therefore be ready.

CHAPTER 129

(TIRTHAYATRA PARVA)-Continued

Going to Lakshavatarana

लोमश उवाच

अस्मिन् किल स्वयं राजन्निष्ठवान् वै प्रजापतिः।

सत्रमिष्टीकृतं नाम पुरा वर्षसहस्रिकम्॥२१॥

Lomasha said :

O king, here did Prajapati himself perform a sacrifice in the days of yore. It was called Ishtikrita which occupied one thousands years.

अम्बरीषश्च नाभाग इष्टवान् यमुनामनु।

यत्रेष्टा दश पद्मानि सदस्येभ्योऽभिसृष्टवान्॥२२॥

The son of Nabhaga, Ambrisha, performed a sacrifice near the Yumuna in which he gave away ten padmas (of gold coins) to the Sadasyas.

यज्ञैश्च तपसा चैव परां सिद्धिमवाप सः।

देशश्च नाहुषस्यायं यज्वनः पुण्यकर्मणः॥३॥

सार्वभौमस्य कौन्तेय ययातेरमितौजसः।

स्पर्धमानस्य शक्रेण तस्येदं यज्ञवास्त्वह॥४॥

O son of Kunti, he obtained the greatest success by his sacrifices and asceticism; this is the place where the king of all kings, the immeasurably powerful Yayati, the son of Nahusha, performed his sacrifices. He competed with Indra and he performed his sacrifices here.

पश्य नानाविधाकारैरग्निभिर्निचितां महीम्।

मज्जन्तीमिव चाक्रान्तां ययातेर्यज्ञकर्मभिः॥५॥

Behold how the ground is studded with places for sacrificial altars of all sorts. (Behold), the earth appears as if she is sinking under the pressure of Yayati's good works.

एषा शम्भेकपत्रा या सरकं चैतदुत्तमम्।

पश्य रामहृदानेतान् पश्य नारायणाश्रमम्॥६॥

Here is the Shami tree which has but one single leaf; this is an excellent work. Behold the lake of Rama and the hermitage of Narayana.

एतच्चर्चोकपुत्रस्य योगैर्विचरतो महीम्।

प्रसर्पणं महीपाल रौप्यायाममितौजसः॥७॥

O ruler of earth, this is the path which was followed by immeasurably effulgent son of Richika who roamed over the earth practising Yoga on the banks of the Raupya.

अत्रानुवंशं पठतः शृणु मे कुल्लन्दन।

उलूखलैराभरणैः पिशाची यदभाषत॥८॥

O descendant of Kuru, hear what a Pishacha woman, adorned with pestles as her ornaments, said as I was reciting the table of genealogy.

युगन्धरे दधि प्राश्य उषित्वा चाच्युतस्थले।

तद्वद् भूतलये स्नात्वा सपुत्रा वस्तुमर्हसि॥९॥

(She said), "Having eaten curd at Yugandhara and lived in Achyutasthala and

also bathed in Bhutalya you should live with your sons.

एकरात्रमुपित्वेह द्वितीयं यदि वत्स्यसि।

एतद् वै ते दिवावृत्तं रात्रौ वृत्तमतोऽन्यथा॥१०॥

Having spent here the first night, if you pass the second night here, the events of the night-time will then be different from the day-time.

अद्य चात्र निवत्स्यामः क्षपां भरतसत्तम।

द्वारमेतत् तु कौन्तेय कुरुक्षेत्रस्य भारत॥११॥

O foremost of the Bharata race, O descendant of Bharata, O son of Kunti, we shall today live here. This is the gate of Kurukshetra.

अत्रैव नाहुषो राजा राजन् क्रतुभिरिष्टवान्।

ययातिर्बहुरत्नौघैर्यत्रिन्द्रो मुदमभ्यगात्॥१२॥

O king, here did king Yayati, the son of Nahusha, perform sacrifices in which gifts of gems were in great abundance and by which Indra was much gratified.

एतत् प्लक्ष्मावतरणं यमुनातीर्थमुत्तमम्।

एतद् वै नाकपृष्ठस्य द्वारमाहुर्मनीषिणः॥१३॥

This is Plakshavatarana, an excellent tirtha in the Yamuna. The learned men call it the gate of heaven.

अत्र सारस्वतैर्यज्ञैरीजानाः परमर्षयः।

यूपोलूखलिकास्तात गच्छन्त्यवभृथप्लवम्॥१४॥

O child, after performing the Sarasvata sacrifice and using the sacrificial stakes as their pestles, the great Rishis perform here these ablutions prescribed at the end of a sacrifice.

अत्र वै भरतो राजा राजन् क्रतुभिरिष्टवान्।

हयमेधेन यज्ञेन मेध्यमश्वमवासृजत्॥१५॥

असकृत् कृष्णसारङ्गधर्मेणाप्य च मेदिनीम्।

अत्रैव पुरुषव्याघ्र मरुतः सत्रमुत्तमम्॥१६॥

प्राप चैवर्षिमुख्येन संवर्तेनाभिपालितः।

अत्रोपस्पृश्य राजेन्द्र सर्वान् लोकान् प्रपश्यति।

पूयते दुष्कृताच्चैव अत्रापि समुपस्पृश॥१७॥

O monarch, king Bharata performed sacrifices here. To perform a horse-sacrifice, he here set free the horse which was the intended victim and which was marked with black

strips. He ruled the earth with righteousness. O foremost of men, here did Maruta, protected by Samvarata the foremost of Rishis, succeed in performing excellent sacrifices. O king of kings, bathing here one obtains all the regions. He is purified from all his evil deeds. Therefore bathe at this place.

वैशम्पायन उवाच

तत्र सध्रातुकः स्नात्वा स्तूयमानो महर्षिभिः।

लोमशं पाण्डवश्रेष्ठ इदं वचनमब्रवीत्॥१८॥

Vaishampayana said :

Being praised by the great Rishis he (Yudhishtira) bathed there with his brothers. Then that foremost of the Pandavas thus spoke to Lomasha.

सर्वल्लोकान् प्रपश्यामि तपसा सत्यविक्रम।

इहस्थः पाण्डवश्रेष्ठं पश्यामि श्वेतवाहनम्॥१९॥

Yudhishtira said :

O greatly powerful Rishis, I see all the worlds by virtue of asceticism. I also see that foremost of the Pandavas Svetavahana (Arjuna).

लोमश उवाच

एवमेतन्महाबाहो पश्यन्ति परमर्षयः।

सरस्वतीमिमां पुण्यां पुण्यैकशरणावृताम्॥२०॥

Lomasha said :

O mighty-armed hero, it is as you say. Thus do great Rishis see (all the worlds). Yonder is the sacred Sarasvati, thronged by persons who consider her to be their sole refuge.

यत्र स्नात्वा नरश्रेष्ठयूतपाप्मा भविष्यसि।

इह सारस्वतैर्यज्ञैरिष्टवन्तः सुरर्षयः।

ऋषयश्चैव कौन्तेय तथा राजर्षयोऽपि च॥२१॥

O foremost of men, bathing in it, you will be freed from all your sins. O son of Kunti, the celestials Rishis performed here the Sarasvata sacrifice; so did the Rishis and the royal sages.

वेदी प्रजापतेरेषा समन्तात् पञ्चयोजना।

कुरोर्वै यज्ञशीलस्य क्षेत्रमेतन्महात्मनः॥२२॥

This is the altar of the Prajapati; it is five yojanas in extent on all sides round. This is the

field of the high-souled Kurus who always performed sacrifices.

CHAPTER 130

(TIRTHAYATRA PARVA)-Continued

History of the hawk and pigeon

लोमश उवाच

इह मर्त्यास्तनूस्त्यक्त्वा स्वर्गं गच्छन्ति भारता।

मर्तुकामा नरा राजन्निहायान्ति सहस्रशः॥१॥

Lomasha said :

O descendant of Bharata, if men give up their bodies here, they go to heaven. O king, thousands of men come here with the desire to die.

एवमाशीः प्रयुक्ता हि दक्षेण यजता पुरा।

इह ये वै मरिष्यन्ति ते वै स्वर्गजितो नराः॥२॥

A blessing was pronounced here by Daksha when in the days of yore he was performing sacrifice at this spot. (It was as follows), "The men that will die here will go to heaven."

एषा सरस्वती रम्या दिव्या चौघवती नदी।

एतद् विनशनं नाम सरस्वत्या विशाम्पते॥३॥

O king, here is the charming celestials river full of water, named Sarasvati. It is here Vinasana of the Sarasvati (where she disappeared).

द्वारं निषादराष्ट्रस्य येषां दोषात् सरस्वती।

प्रविष्टा पृथिवीं वीर मा निषादा हि मां विदुः॥४॥

O hero, here is the gate of the kingdom of the Nishadas; it is from the hatred of the Nishadhas that the Sarasvati entered the earth so that she might not be seen by the Nishadas.

एष वै चमसोद्भेदो यत्र दृश्या सरस्वती।

यत्रैनामभ्यवर्तन्त सर्वाः पुण्याः समुद्रगाः॥५॥

Here is also Chamashodbheda where the Sarasvati again reappeared. Here she was joined by all the other sacred ocean-going currents.

एतत् सिन्धोर्महत् तीर्थं यत्रागस्त्यमरिदम्।

लोपामुद्रा समागम्य भर्तारमवृणीत वै॥६॥

O chastiser of foes, here is the greatly sacred place called Sindhu, where Lopamudra

accepted the great Rishi Agastya as her husband.

एतत् प्रकाशते तीर्थं प्रभासं भास्करद्युते।

इन्द्रस्य दयितं पुण्यं पवित्रं पापनानम्॥७॥

O sun-like effulgent hero, here is the sacred Tirtha called Pravasha which is truly sacred, sin-destroying and a favourite place of Indra.

एतद् विष्णुपदं नाम दृश्यते तीर्थमुत्तमम्।

एषा रम्या विपाशा च नदी परमपावनी॥८॥

Yonder appears the excellent Tirtha called Vishnupada. Here also is the charming river and greatly purifying Vipasa.

अत्र वै पुत्रशोकेन वसिष्ठो भगवानृषिः।

बद्ध्वाऽऽत्मानं निपतितो विपाशः पुनरुत्थितः॥९॥

Here from the grief at his son's death, the great Rishi Vasishtha threw himself into the Vipasa after first binding himself, but he rose again.

काश्मीरमण्डलं चैतत् सर्वपुण्यमरिदम्।

महर्षिभिश्चाध्युषितं पश्येदं भ्रातृभिः सह॥१०॥

O chastiser of foes, behold with your brothers the sacred region of Kashmira, ever frequented by the holy Rishis.

यत्रोत्तराणां सर्वेषामृषीणां नाहुषस्य च।

अग्नेश्चैवात्र संवादः काश्यपस्य च भारता॥११॥

O descendant of Bharata, here a conference took place between Agni and the Rishi Kashyapa and between the son of Nahusha (Yayati) and the Rishis of the north.

एतद् द्वारं महाराज मानसस्य प्रकाशते।

वर्षमस्य गिरेर्मध्ये रामेण श्रीमता कृतम्॥१२॥

O great king, yonder appears the gate of Manaka. A gap was opened by Rama in the midst of this mountain.

एष वातिकषण्डो वै प्रख्यातः सत्यविक्रमः।

नात्यवर्तत यद्द्वारं विदेहादुत्तरं च यः॥१३॥

O greatly powerful hero, here is the celebrated Vatikakhanda, which although near the gate of Vedika, lies on the north of it.

इदमष्ट्यर्धमपरं देशेऽस्मिन् पुरुषर्षभा।

क्षीणे युगे तु कौन्तेय शर्वस्य सह पार्षदैः॥१४॥

सहोमया च भवति दर्शनं कामरूपिणः।

अस्मिन् सरसि सत्रैर्वै चैत्रे मासि पिनाकिनम्॥१५॥

O foremost of men, there is another very remarkable thing in connection with this place. It is this that at the end of every Yuga the deity Shiva who is capable of assuming every form at will may be seen here with Uma and his followers. In the yonder lake men, desirous of securing welfare to them, cheerfully gratify the wielder of Pinaka in the month of Chaitra by performing sacrifices.

यजन्ते याजकाः सम्यक् परिवारं शुभार्थिनः।

अत्रोपस्पृश्य सरसि श्रद्धावानो जितेन्द्रियः॥१६॥

क्षीणपापः शुभाँल्लोकान् प्राप्नुते नात्र संशयः।

एष उज्जानको नाम पावक्यत्र शान्तवान्।

अरुन्धतीसहायश्च वसिष्ठो भगवानृषिः॥१७॥

The religious-minded and self-controlled men perform their ablutions in this lake and become free from all sins. They certainly obtain the blessed regions. Here is the sacred Tirtha called Ujjanaka where the holy Rishi Vasishtha with his wife Arundhati lived.

हृदश्च कुशवानेष यत्र पद्मं कुशेशयम्।

आश्रमश्चैव रुक्मिण्या यत्राश्राम्यदकोपना॥१८॥

समाधीनां समासस्तु पाण्डवेयं श्रुतस्त्वया।

तं द्रक्ष्यसि महाराज भृगुतुङ्गं महागिरिम्॥१९॥

Yonder is the lake called Kushavanisha in which grow the lotuses called Kushashaya. Here also is the hermitage of Rukmini where she attained peace by conquering her anger. O son of Pandu, O great king, you must have heard of the great hill Bhrgutunga. Behold it (now).

वितस्तां पश्य राजेन्द्र सर्वपापप्रमोचनीम्।

महर्षिभिश्चाध्युषितां शीततोयां सुनिर्मलाम्॥२०॥

O king of kings, behold Vitasta which cleanses all sins. The water of it is very cool and transparent and it is frequented by the great Rishis.

जलां चोपजलां चैव यमुनामभितो नदीम्।

उशीनरो वै यत्रेष्टा वासवादत्यरिच्यता॥२१॥

(Behold) Jala and Upjala the rivers on both the sides of the Yamuna. Ushinara surpassed

Vasava (Indra in greatness) by performing a sacrifice here.

तां देवसमिति तस्य वासवश्च विशाम्पते।

अभ्यागच्छन्पवरं ज्ञातुमग्निश्च भारत॥२२॥

O king, O descendant of Bharata, being desirous of testing the merit of that great king, Vasava (Indra) and Agni came to his celestials-like Sava.

जिज्ञासमानौ वरदौ महात्मानमुशीनरम्।

इन्द्रःश्येनः कपोतोऽग्निर्भूत्वा यज्ञेऽभिजग्मतुः॥२३॥

Being inquisitive to know Ushinara and being willing to bestow boons on him, those two celestials Indra and Agni, came to his sacrificial ground, Indra becoming a hawk and Agni a pigeon.

ऊरू राज्ञः समासाद्य कपोतः श्येनजाद् भयात्।

शरणार्थी तदा राजन् निलिल्ये भयपीडितः॥२४॥

O king, the pigeon from the fear of the hawk fell upon the king's thighs for protection; and it became almost dead from the great fear.

CHAPTER 131

(TIRTHAYATRA PARVA)--Continued

History of the hawk and pigeon

श्येन उवाच

धर्मात्मानं त्वाहुरेकं सर्वे राजन् महीक्षितः।

सर्वधर्मविरुद्धं त्वं कस्मात् कर्म चिकीर्षसि॥१॥

The Hawk said :

All the kings of earth call you virtuous. Therefore why do you perform an act which is not in accordance with Dharma?

विहितं भक्षणं राजन् पीड्यमानस्य मे क्षुधा।

मा रक्षीर्धर्मलोभेनधर्ममुत्सृष्टवानसि॥२॥

O king, I am oppressed by hunger; do not withhold from me my ordained food on the belief that you are thus gaining virtue, whereas you are not.

राजोवाच

संत्रस्तरूपस्त्राणार्थी त्वत्तो भीतो महाद्विज।

मत्सकाशमनुप्राप्तः प्राणगृधुरयं द्विजः॥३॥

The King said :

O great bird, this one is afflicted with the fear of you; and desirous of escaping from you it has come in a fury to me for protection.

एवमभ्यागतस्येह कपोतस्याभयार्थिनः।

अप्रदाने परं धर्मं कथं श्येन न पश्यसि॥४॥

O hawk, why do you not see that it is a great virtue for me not to give up this pigeon which has thus come to me?

प्रस्पन्दमानः सम्भ्रान्तः कपोतः श्येन लक्ष्यते।

मत्सकाशं जीवितार्थी तस्य त्यागो विगर्हितः॥५॥

O hawk, this pigeon is seen to tremble with fear; it is agitated, it has come to me for protection of its life. It is not proper for me to forsake it.

यो हि कश्चिद् द्विजान् हन्याद् गां वा लोकस्य मातरम्

शरणागतं च त्यजते तुल्यं तेषां हि पातकम्॥६॥

He who kills a Brahmana and the mother of men (cow) and he who forsakes one who seeks his protection, both commit equal sin.

श्येन उवाच

आहारात् सर्वभूतानि सम्भवन्ति महीपते।

आहारेण विवर्धन्ते तेन जीवन्ति जन्तवः॥७॥

The Hawk said :

O ruler of earth, all creatures exist on food. The animals are nourished and sustained by food.

शक्यते दुस्त्यजेऽप्यर्थे चिररात्राय जीवितुम्।

न तु भोजनमुत्सृज्य शक्यं वर्तयितुं चिरम्॥८॥

A man can live many days even after forsaking his dear ones, but he cannot live long after abstaining from food.

भक्ष्याद् वियोजितस्याद्य मम प्राणा विशाम्पते।

विसृज्य कायमेष्यन्ति पन्थानमकुतोभयम्॥९॥

O king, my life will depart today if deprived of food. Leaving my body it would fearlessly go away to other ways.

प्रमृते मयिधर्मात्मन् पुत्रदारादि नङ्क्ष्यति।

रक्षमाणः कपोतं त्वं बहून् प्राणान् न रक्षसि॥१०॥

O virtuous-minded one, at my death my wife and children will perish. By protecting the pigeon you do not (at all) protect many lives.

धर्मं यो वाधतेधर्मो न सधर्मः कुधर्मं तत्।

अविरोधात् तु योधर्मः सधर्मः सत्यविक्रमः॥११॥

The virtue, that stands in the way of another virtue, is (really) unrighteousness. O truthful king, that virtue true virtue which is not conflicting.

विरोधिषु महीपाल निश्चित्य गुरुलाघवम्।

न बाधा विद्यते यत्र तंधर्मं समुपाचरेत्॥१२॥

गुरुलाघवमादायधर्मार्थमनिश्चये।

यतो भूयास्ततो राजन् कुरुधर्मनिश्चयम्॥१३॥

O ruler of earth, after comparing the opposing virtues and weighing their comparative merits, one ought to espouse that which is not opposing. Where there is no confliction, one should adopt that virtue which preponderates.

राजोवाच

बहुकल्याणसंयुक्तं भाषसे विहगोत्तम।

सुपर्णः पक्षिराट् किं त्वंधर्मज्ञास्यसंशयम्॥१४॥

The King said :

O excellent bird, as you speak words fraught with good, (may I ask) are you the king of birds, Suparna (Garuda)? I have not the least doubt that you are learned in all the precepts of virtue.

तथा हिधर्मसंयुक्तं बहु चित्रं च भाषसे।

न तेऽस्त्यविदितं किंचिदिति त्वां लक्षयाम्यहम्॥१५॥

As you speak many and various words of virtue, I do not see there is anything in respect with it which you do not know.

शरणैषिपरित्यागं कथं साध्विति मन्यसे।

आहारार्थं समग्रभस्त्व चायं विहंगमः॥१६॥

O bird, why do you consider, it virtuous to forsake one who seeks one's protection? Your attempt is only to search for food.

शक्यश्चाप्यन्यथा कर्तुमाहारोऽप्यधिकस्त्वया।

गोवृषो वा वराहो वा मृगो वा महिषोऽपि वा।

त्वदर्थमद्य क्रियतां यच्चान्यदिह काङ्क्षसि॥१७॥

You can appease you hunger with some other food which would be more plentiful. I am perfectly willing to procure for you any sort of food that would be palatable to you, whether it be an ox or a boar or a deer or a buffalo.

श्येन उवाच

न वराहं न चोक्षाणं न मृगान् विविधांस्तथा।

भक्षयामि महाराज किं ममान्येन केनचित्॥१८॥

The Hawk said :

O great king, I am not desirous of eating a boar or an ox or any other kind of beasts. What have I to do with any other food?

यस्तु मे देवविहितो भक्षः क्षत्रियपुङ्गव।

तमुत्सृज महीपाल कपोतमिममेव मे॥१९॥

O ruler of earth, O best of Kshatriyas, give me therefore this pigeon which is the food ordained to me by the celestials.

श्येनः कपोतानतीति स्थितिरेषा सनातनी।

मा राजन् सारमज्ञात्वा कदलीस्कन्धमाश्रय।२०॥

O king, that the hawks eat the pigeons, is an eternal law. Do not get on a plantain tree not knowing its want of strength (to support you).

राजोवाच

राष्ट्रं शिबीनामृद्धं वै ददानि तव खेचरा।

यं वा कामयसे कामं श्येन सर्वं ददानि ते॥२१॥

The King said :

O ranger of skies, I am willing to give you this kingdom of my dynasty and all wealth and also all that you desire to have,

विनेमं पक्षिणं श्येन शरणार्थिनमागतम्।

येनेमं वर्जयेथास्त्वं कर्मणा पक्षिसत्तम।

तदाचक्ष्व करिष्यामि न हि दास्ये कपोतकम्॥२२॥

O hawk, O excellent bird, with the exception of giving up this pigeon which has come to me for protection. Tell me what I shall have to do for the deliverance of this bird. I shall not give you this pigeon.

श्येन उवाच

उशीनर कपोते ते यदि स्नेहो नराधिप।

आत्मनो मांसमुत्कृत्य कपोततुलयाधृतम्॥२३॥

The Hawk said :

O Ushinara, O ruler of men, if you have so much affection for the pigeon, then cut a portion of your flesh and weigh it against this pigeon.

यदा समं कपोतेन तव मांसं नृपोत्तम।

तदा देयं तु तन्मह्यं सा मे तुष्टिर्भविष्यति॥२४॥

O excellent king, when you flesh would be equal in weight with this pigeon, give it then to me and I shall be then satisfied.

राजोवाच

अनुग्रहमिमं मन्ये श्येन यन्माभियाचसे।

तस्मात् तेऽद्य प्रदास्यामि स्वमांसं तुलयाधृतम्॥२५॥

The King said :

O hawk, I consider your this request as a favour. I shall give you my own flesh weighing it against the pigeon.

लोमश उवाच

उत्कृत्य स स्वयं मांसं राजा परमधर्मवित्।

तोलयामास कौन्तेय कपोतेन समं विभो॥२६॥

Lomasha said :

O son of Kunti, O lord, cutting off his own flesh, that virtuous king weighed it against the pigeon.

द्वियमाणः कपोतस्तु मांसेनात्यतिरिच्यते।

पुनश्चोत्कृत्य मांसानि राजा प्रादादुशीनरः॥२७॥

But when he found that the pigeon was more heavy than this flesh (thus cut and placed in the scale), the king Ushinara again cut (some more) flesh (from his body) and placed it (in the scale).

न विद्यते यदा मांसं कपोतेन समं धृतम्।

तत उत्कृतमांसोऽसावारुरोह स्वयं तुलाम्॥२८॥

When portion after portion of his flesh had been added to weigh against the pigeon and no more flesh was left on his body, he then himself mounted on the scale.

श्येन उवाच

इन्द्रोऽहमस्मिधर्मज्ञ कपोतो हव्यवाडयम्।

जिज्ञासमानौघर्म त्वां यज्ञवाटमुपागतौ॥२९॥

The Hawk said :

O virtuous king, I am Indra. The pigeon is the carrier of the sacrificial Ghee (Agni). In order to test your virtuous merit, we came to your sacrificial grounds,

यत् ते मांसानि गात्रेभ्य उत्कृतानि विशाम्यते।

एषा ते भास्वती कीर्तिर्लोकानभिभविष्यति॥३०॥

O king, as you have cut off your flesh from your body, your glory will be resplendent.

यावल्लोके मनुष्यास्त्वां कथयिष्यन्ति पार्थिव।

तावत् कीर्तिश्च लोकाश्च स्थास्यन्ति तव शाश्वताः॥

O king, as long as men will speak of you on earth, so long will your glory endure and eternal region would be reserved for you.

इत्येवमुक्त्वा राजानमारुरोह दिवं पुनः।

उशीनरोऽपिधर्मात्माधर्मेणावृत्य रोदसी॥३१॥

विभ्राजमानो वपुषाप्यारुरोह त्रिविष्टपम्।

तदेतत् सदनं राजन् राजस्तस्य महात्मनः॥३३॥

Lomasha said :

Having said this to the king, he (Indra) again went to heaven. And the virtuous Ushinara also, after filling heaven and earth with the merit of his pious deeds, went to heaven in an effulgent form. O king, yonder is the residence of that illustrious king.

पश्यस्वैतन्मया सार्धं पुण्यं पापप्रमोचनम्।

तत्र वै सततं देवा मनुयश्च सनातनाः।

दृश्यन्ते ब्राह्मणै राजन् पुण्यवद्भिर्महात्मभिः॥३४॥

Behold it which is holy and capable of cleansing sins. O king, here are always seen the celestials and eternal Rishis and also virtuous and high-souled Brahmanas.

CHAPTER 132

(TIRTHAYATRA PARVA)-Continued

History of Ashtavakra

लोमश उवाच

यः कथ्यते मन्त्रविदग्धबुद्धि-

रौहालकिः श्वेतकेतुः पृथिव्याम्।

तस्याश्रमं पश्य नरेन्द्र पुण्यं

सदाफलैरुपपन्नं महीजैः॥३॥

Lomasha said :

O ruler of men, behold the sacred hermitage of Shvatakata, the son of Uddalka, whose fame as an expert in Mantras is so widely spread all over the world. It always abounds in fruit trees.

साक्षादत्र श्वेतकेतुर्ददर्श

सरस्वतीं मानुषदेहरूपाम्।

वेत्स्यामि वाणीमिति सम्प्रवृत्तां

सरस्वतीं श्वेतकेतुर्बभाषे॥४॥

Here did Shvatakatu see Sarasvati herself in her heavenly form. Shvatakatu said to Sarasvati when she appeared, "Make me endued with the gift of speech."

तस्मिन् युगे ब्रह्मकृतां वरिष्ठा—

वास्तां मुनी मातुलभागिनेयौ।

अष्टावक्रश्चैव कहोडसूनु—

रौहलकिः श्वेतकेतुः पृथिव्याम्॥३॥

In that Yuga, Shvatakatu, the son of Uddalaka and Ashtavakra, the son of Kahoda, who were uncle and nephews, were the foremost men learned in the Vedas.

विदेहराजस्य महीपतेस्तौ विप्राबुधौ मातुलभागिनेयौ।

प्रविश्य यज्ञायतनं विवादे बन्दिं निजग्राहुरप्रमेयौ॥४॥

These two Brahmanas of matchless energy went to the sacrificial ground of the king of Vidcha and defeated Bandi (in a controversy).

उपास्व कौन्तेय सहानुजस्त्वं

तस्याश्रमं पुण्यतमं प्रविश्य।

अष्टावक्रं यस्य दौहित्रमाहु—

र्योऽसौ बन्दिं जनकस्याथ यज्ञे॥५॥

वादी विप्राग्र्यो बाल एवाभिगम्य

वादे भङ्क्त्वा मज्जयामास नद्याम्॥६॥

O son of Kunti, worship with your younger brothers the sacred hermitage of him who had for his grandson Ashtavakra, who when he was but a child had caused Bandi to be drowned in a river after having defeated him (in a controversy).

युधिष्ठिर उवाच

कथं प्रभावः स बभूव विप्र—

स्तथाभूतं यो निजग्राह बन्दिम्।

अष्टावक्रः केन चासौ बभूव

तत् सर्वं मे लोमश शंस तत्त्वम्॥७॥

Yudhishtira said :

O Lomasha, tell me all about the power of this Brahmana who had thus defeated Bandi. Why was he born as Ashtavakra (crooked in eight parts of his body)?

लोमश उवाच

उद्दालकस्य नियतः शिष्य एको

नाम्ना कहोड इति विश्रुतोऽभूत्।

शुश्रूषुराचार्यवशानुवर्ती

दीर्घं कालं सोऽध्ययनं चकार॥८॥

Lomasha said :

Uddhalaka had a self-controlled disciple who was known by the name of Kohada. He was entirely devoted to the service of his preceptor and he continued his studies for a long time.

तं वै विप्रः पर्यचरत् सशिष्य—

स्तां च ज्ञात्वा परिचर्या गुरुः सः।

तस्मै प्रादात् सद्य एव श्रुतं च

भार्या च वै दुहितरं स्वां सुजाताम्॥९॥

That Brahmana served his preceptor for a long time. Recognising it his preceptor gave him a mastery over the Shastras and also bestowed upon him his own daughter Sujata.

तस्या गर्भः समभवदग्निकल्पः

सोऽधीयानं पितरं चाप्युवाच।

सर्वा रात्रिमध्ययनं करोषि

नेदं पितः सम्यग्विवोपवर्तते॥१०॥

She became with child as effulgent as fire and the child while engaged in study spoke thus to his father, "O father, you have been reading for the whole night, but your reading does not seem to me correct.

उपालब्धः शिष्यमध्ये महर्षिः

स तं कोपादुदरस्थं शशापा

यस्मात् कुक्षौ वर्तमानो ब्रवीषि

तस्माद् वक्रो भवितास्यष्टकृत्वः॥११॥

Through your grace I have become even in my this fatal state learned in all the Shastras and in the Vedas and in the Vedangas. But O father, I tell you what proceeds from your lips is not correct."

स वै तथा वक्रः एवाभ्यजाय—

दष्टावक्रः प्रथितो वै महर्षिः।

अस्यासीद् वै मातुलः श्वेतकेतुः

स तेन तुल्यो वयसा बभूव॥१२॥

Having been thus insulted before his disciples, the great Rishi cursed in anger the child in the womb. "As you speak from the womb, so will you be crooked in eight parts of your body."

Thus the child was born crooked and the great Rishi was ever afterwards known by the name of Ashtavakra. He had an uncle, named Shvataketu who was of the same age as himself.

सम्पीड्यमाना तु तदा सुजाता.

सा वर्धमानेन सुतेन कुक्षौ।

उवाच भर्तारमिदं रहोगता

प्रसाद्य हीनं वसुनाथनार्थिनी॥१३॥

Having been much oppressed for the growth of the child in the womb, Sujata, who was desirous of obtaining wealth, conciliating her husband who had no wealth, spoke to him thus in private.

कथं करिष्याम्यधुना महर्षे

मासश्चायं दशमो वर्तते मे।

नैवास्ति ते वसु किञ्चित् प्रजाता

येनाहमेतामापदं निस्तरयाम्॥१४॥

"O great king, what shall I do now, as the tenth month of my pregnancy has come! Neither you nor I possess any wealth with which we can be delivered from this distress."

उक्तस्त्वेवं भार्यया वै कहोडो

वित्तस्यार्थे जनकमथाभ्यगच्छत्।

ए वै तदा वादविदा निगृह्य

निमज्जितो बन्दिनेहाप्सु विप्रः॥१५॥

Having been thus addressed by his wife, Kohada went to Janaka for wealth. That Brahmana was defeated (in a controversy) by Bandi who was learned in the science of arguments. The result was that he was drowned.

उद्दालकस्तं तु तदा निशम्य

सूतेन वादेऽप्सु निमज्जितं तथा।

उवाच तां तत्र ततः सुजाता—

मष्टावक्रे गूहितव्योऽयमर्थः॥१६॥

Having heard that his sin-in-law had been defeated by Bandi and that he had been drowned, Udhalaka thus spoke to Sujata, "You must keep it a secret from Ashtavakra."

ररक्ष सा चापि तमस्य मन्त्रं

जातोऽप्यसौ नैव शुश्राव विप्रः।

उद्दालकं पितृवच्चापि मेने

तथाष्टावक्रो भ्रातृवच्छ्वेतकेतुम्॥१७॥

She (accordingly) kept it a secret (from Ashtavakra). Thus that Brahmana heard nothing of it when he was born. He regarded Udhalaka as his father and Shvataketu as his brother.

ततो वर्षे द्वादशे श्वेतकेतु—

रष्टावक्रं पितुरङ्गे निषण्णम्।

अपाकर्षद् गृह्य पाणौ रुदन्तं

नायं तवारूः पितुरित्युक्तवांश्च॥१८॥

When Ashtavakra was in his twelfth year, Shvataketu one day saw him on his father's lap. He dragged Ashtavakra by catching hold of his hand and when he (Ashtavakra) began to cry, he said, "This is not your father's lap."

यत् तेनोक्तं दुरुक्तं तत् तदानीं

हृदि स्थितं तस्य सुदुःखिमासीत्।

गृहं गत्वा मातरं सोऽभिगम्य

पप्रच्छेदं क्व नु तातो ममेति॥१९॥

These cruel word went to his heart and he became greatly aggrieved. Going home and coming to his mother, he asked "Where is my father?"

ततः सुजाता परमार्तरूपा

शापाद् भीता सर्वमेवाचक्षे।

तद् वै तत्त्वं सर्वमाज्ञाय रात्रा—

वित्यब्रवीच्छ्वेतकेतुं स विप्रः॥२०॥

Thereupon Sujata greatly afflicted and afraid of his curse told him all that had happened. Having heard all, that Brahmana (Ashtavakra) spoke in the night thus to Shvataketu.

गच्छाव यज्ञं जनकस्य राज्ञो

बह्वर्च्यः श्रूयते तस्य यज्ञः।

श्रोष्यावोऽत्र ब्राह्मणानां विवाद—

मर्थं चाङ्ग्यं तत्र भोक्ष्यावहे च॥२१॥

"Let us go to the sacrifice of the king Janaka. We hear of many wonderful things in that sacrifice. We shall hear controversies there among the Brahmanas and (we shall also) eat excellent food.

विचक्षणत्वं च भविष्यते नौ

शिवश्च सौम्यश्च हि ब्रह्मघोषः॥२२॥

We shall also gain experience. The recitation of the Vedas is charming to hear and it is fraught with blessings."

तौ जग्मतुर्मातुलभाग्निनेयौ

यज्ञं समृद्धं जनकस्य राज्ञः।

अष्टावक्रं पथि राज्ञा समेत्य

प्रोत्सार्यमाणो वाक्यमिदं जगाद॥२३॥

Thereupon the uncle and the nephew went to the splendid sacrifice of the king Janaka. Having been driven away from the path, Ashtavakra on meeting the king thus spoke to him.

CHAPTER 133

(TIRTHAYATRA PARVA)- Continued

History of Ashtavakra

अष्टावक्र उवाच

अन्यस्य पन्था बधिरस्य पन्थाः

स्त्रियः पन्था भारवाहस्य पन्थाः।

राज्ञः पन्था ब्राह्मणेनासमेत्य

समेत्य तु ब्राह्मणस्यैव पन्थाः॥२१॥

Ashtavakra said :

When no Brahmana passes along a path, it then belongs first to the blind, then to the deaf, then to women, then to the carriers of burden and then (last of all) to the king But when a Brahmana is met on the way, it solely belongs to him.

राजोवाच

पन्था अयं तेऽद्य मयातिदिष्टो

येनेच्छसि तेन कामं व्रजस्व।

न पावको विद्यते वै लघीया—

निन्द्रोऽपि नित्यं नमते ब्राह्मणानाम्॥२॥

The king said :

I leave the path, go in whatever way you like. Even the smallest fire is not to be slighted. Indra himself always bows down to a Brahmana.

अष्टावक्र उवाच

प्राप्तौ स्व यज्ञं नृप संदिदक्षु

कौतूहलं नौ बलवन्नेन्द्र।

प्राप्ताविहावामतिथी प्रवेशं

काङ्क्षावहे द्वारपतेस्तवाज्ञाम्॥३॥

Ashtavakra said :

O king, O ruler of men, we have come to see the sacrifice, our curiosity was very great. We have come as Athithis (guests). We ask your order on the gate-keeper.

ऐन्द्रद्युम्ने यज्ञदृशाविहावां

विवक्षू वै जनकेन्द्रं दिदक्षु।

तौ वै क्रोधव्याधिना दह्यमाना—

वयं च नौ द्वारपालो रुणद्धि॥४॥

O son of Indradumnya, we have come here with the desire of seeing the sacrifice and to see and to speak with king Janaka. We are burning with anger, for the gate-keeper stops us.

द्वारपाल उवाच

बन्धेः समादेशकरा वयं स्म

निबोध वाक्यं च मयेर्यमाणम्।

न वै बालाः प्रविशन्त्यत्र विप्रा

वृद्धा विदग्धाः प्रविशन्त्यत्र विप्राः॥५॥

The gate-keeper said :

We carry out the word of Bandi. Hear what I say. The boy are not permitted to enter here; only old and learned Brahmanas are allowed to enter.

अष्टावक्र उवाच

यद्यत्र वृद्धेषु कृतः प्रवेशो युक्तं प्रवेष्टुं मम द्वारपाल।

वयं हि वृद्धाश्चरितव्रताश्च वेदप्रभावेण समन्वितश्च॥६॥

Ashtavakra said :

O gate-keeper, if this be the order that only old men can enter here, then we can enter. We also are old and we have observed severe vows. We are endued with the effulgence of the Vedas,

शुश्रूषवश्चापि जिन्द्रियाश्च

ज्ञानागमे चापि गताः स्म निष्ठाम्।

न बाल इत्यवमन्तव्यमाहु—

बालोऽप्यग्निहति स्पृश्यमानः॥७॥

We have served our preceptor and we have subdued our passions and we have also obtained proficiency in knowledge. It is said that even boys must not be slighted; for the smallest fire if touched burns.

द्वारपाल उवाच

सरस्वतीमीरय वेदजुष्टा—

मेकाक्षरां बहुरूपां विराजम्।

अङ्गत्मानं समवेक्षस्व बालं

किं श्लाघसे दुर्लभो वै मनीषी॥८॥

The gate-keeper said :

O boy, if you know, recite the verse demonstrating the existence of the Supreme Being, adored by the celestials sages and composed of one letter though multifarious. Do not indulge in vain boasting. Learned men are very rare.

अष्टावक्र उवाच

न ज्ञायते कायवृद्ध्या विवृद्धि—

र्यथाष्ठीला शाल्मलेः सम्प्रवृद्धा।

ह्रस्वोऽल्पकायः फलितो विवृद्धो

यश्चाफलस्तस्य न वृद्धभावः॥९॥

Ashtavakra said :

True growth can not be inferred from the mere growth of the body, as the growth of the knots of Salmali tree cannot tell its age. That tree is called full grown, which, though slender and short, bears fruits.

द्वारपाल उवाच

वृद्धेभ्य एवेह मति स्म बाला

गृहणन्ति कालेन भवन्ति वृद्धाः।

न हि ज्ञानमल्पकालेन शक्यं

कस्माद् बालः स्थविर इव प्रभाषसे॥१०॥

The gate-keeper said :

Boys receive instruction from the old and they thus in due time grow old. Knowledge cannot be obtained in a short time. Therefore why being but a child do you talk like an old man?

अष्टावक्र उवाच

न तेन स्थविरे भवति येनास्य पलितं शिरः।

बालोऽपि यः प्रजानाति तं देवाः स्थविरं विदुः॥११॥

Ashtavakra said :

One is not old, because his hair has turned white. Even boys who possess knowledge are considered to be old by the celestials.

न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः।

ऋषयश्चक्रिरेधर्मं योऽनूचानः स नो महान्॥१२॥

The Rishis have not ordained that a man's merit depends on years or on gray hair or wealth or friend. To us one who is versed in the Vedas is great.

दिदृक्षुरस्मि सम्प्राप्तो वन्दिनं राजसंसदि।

निवेदयस्व मां द्वाःस्थ राज्ञे पुष्करमालिने॥१३॥

O gate-keeper, I have come with the desire of seeing Bandi. Go, inform the king (Janaka) adorned with the garlands of lotuses.

द्रष्टास्यद्य वदतोऽस्मान् द्वारपाल मनीषिभिः।

सह वादे विवृद्धे तु बन्दिनं चापि निर्जितम्॥१४॥

O gate-keeper, you will today see me engaged in a controversial fight with all the learned men and also with Bandi and you will (also) find him defeated by me.

पश्यन्तु विप्राः परिपूर्णविद्याः

सहैव राज्ञा सपुरोधमुख्याः।

उताहो वाप्युच्चतां नीचतां वा

तूष्णींभूतेष्वेव सर्वेष्वथाद्य॥१५॥

When others will be silenced, then the learned men and the king with his chief priests will judge my superiority or inferiority.

द्वारपाल उवाच

कथं यज्ञं दशवर्षो विशेषस्त्वं

विनीतानां विदुषां सम्प्रवेशम्।

उपायतः प्रयतिष्ये तवाहं

प्रवेशने कुरु यत्नं यथावत्॥१६॥

The gate-keeper said :

How can you, who are but in your tenth year, hope to enter into the grounds of this sacrifice into which only learned and educated men are admitted? I shall however try some means to admit you. You too make an attempt.

अष्टावक्र उवाच

भो भो राजञ्जनकानां वरिष्ठ

त्वं वै सम्राट् त्वयि सर्वं समृद्धम्।

त्वं वा कर्ता कर्मणां यज्ञियानां

ययातिरेको नृपतिर्वा पुरस्तात्॥१७॥

Ashtavakra said :

O king, O best of Janaka's race, you are an emperor and all wealth rest in you. In the days of yore, Yayati was the (great) performer of sacrifices and in the modern age you are the great performer of sacrifices.

वृद्धान् बन्दी वादविदो निगृह्य

वादे भग्नानप्रतिशङ्कमानः।

त्वयाभिसृष्टैः पुरुषैराप्तकृद्धि—

जले सर्वान् मज्जयतीति नः श्रुतम्॥१८॥

We have heard that the learned Bandi, after defeating (in controversy), men who are experts in discussion, causes them to be drowned by faithful servants employed by you.

सोऽहं श्रुत्वा ब्राह्मणानां सकाशाद्

ब्रह्माद्वैतं कथयितुमागतोऽस्मि।

क्वासौ बन्दी यावदेनं समेत्य

नक्षत्राणीव सविता नाशयामि॥१९॥

Having heard this from the Brahmanas, I have come to expound the doctrine of the Supreme Being. Where is that Bandi? Tell me, so that I may destroy him, as the sun destroys the stars.

राजोवाच

नाशंससे बन्दिनं वै विजेतु-

मविज्ञाय त्वं वाक्यबलं परस्य।

विज्ञातवीर्यैः शक्यमेवं प्रवक्तुं

दृष्टश्चासौ ब्राह्मणैर्वेदशीलैः॥२०॥

The King said :

You hope to defeat Bandi, because you do not know his power. Can they, who know him, speak as you do? He had been tested by the Brahmanas who were experts in discussion.

आशंससे त्वं बन्दिनं वै विजेतु—

मविज्ञाय तु बलं बन्दिनोऽस्य।

समागता ब्राह्मणास्तेन पूर्वं

न शोभन्ते भास्करेणैव ताराः॥२१॥

You hope to defeat Bandi, only because you do not know his powers. Many Brahmanas that assembled did not shine before him as the stars do not shine before the sun.

आशंसन्तो बन्दिनं जेतुकामा—

स्तस्यान्तिकं प्राप्य विलुप्तशोभाः।

विज्ञानमत्ता निःसुताश्चैव तात

कथं सदस्यैर्वचनं विस्तरेयुः॥२२॥

Being desirous of defeating him, they proud of their learning, have lost their glory on simply appearing before him. They have retired from his presence without even venturing to speak with the members of the assembly.

अष्टावक्र उवाच

विवादितोऽसौ न हि मादृशैर्हि

सिंहीकृतस्तेन वदत्यभीतः।

समेत्य मां निहतः शेष्यतेऽद्य

मार्गे भग्नं शकटमिवाचलाक्षम्॥२३॥

Ashtavakra said :

Bandi has never had an occasion to hold a discussion with a man like me. It is only for this reason that he considers himself as a lion and goes about roaring like one. But when he will meet me today, he will lie down (dead) as a cart breaks down on the road when its wheels have been deranged.

राजोवाच

त्रिशकद्वादशांशस्य चतुर्विंशतिपर्वणः।

यस्त्रिषष्टिशतारस्य वेदार्थं स परः कविः॥२४॥

The King said :

He alone is a really learned man who understands the thing that has thirty divisions,

twelve parts, twenty-four joints and three hundred and sixty spokes.

अष्टावक्र उवाच

चतुर्विंशतिपर्व त्वां षण्मासि द्वादशप्रधि।
तत् त्रिषष्टिशतारं वै चक्रं पातु सदागति॥२५॥

Ashtavakra said :

May that ever-revolving wheel (Time) that has twenty-four joints, six naves twelve peripheries and sixty spokes protect you.

राजोवाच

वडवे इव संयुक्ते श्येनपाते दिवौकसाम्।
कस्तयोर्गर्भमाधते गर्भं सुषुवतुश्च कम्॥२६॥

The King said :

Who among the celestials gives birth to those who which go together like two yoked mares and swoop down like hawks; and to what also do they give birth?

अष्टावक्र उवाच

मा स्म ते ते गृहे राजज्छात्रवाणामपिष्टुवम्।
वातसारथिरागन्ता गर्भं सुषुवतुश्च तम्॥२७॥

Ashtavakra said :

O king, may God keep away from your house those two (thunder and lightning), nay even from the house of your enemies. He who appears with the wind as his charioteer (cloud or mind) gives, birth to them and they also produce him.

राजोवाच

किंस्वित् सुप्तं न निमिषति किंस्विज्जातं न चोपति।
कस्य स्विद्धदयं नास्ति किं स्विद् वेगेन वर्धते॥२८॥

The King said :

What is it that does not close its eyes even when it is asleep? What is it that does not move when born? What is it that has no heart and what is it that increases in its speed?

अष्टावक्र उवाच

मत्स्यः सुप्तो न निमिषत्यण्डं जातं न चोपति।
अश्मनो हृदयं नास्ति नदी वेगेन वर्धते॥२९॥

Ashtavakra said :

It is a fish that does not close its eyes when asleep. It is an egg that does not move even

when born. It is stone that has no heart. It is a river that increases in its speed.

राजोवाच

न त्वां मन्ये मानुषं देवसत्त्वं
न त्वं बालः स्थविरः सम्पतो मे।
न ते तुल्यो विद्यते वाक्प्रलापे
तस्माद् द्वारं वितराम्येष बन्दी॥३०॥

The King said :

O possessor of divine energy, it appears that you are not a human being. I do not consider that you are a boy. I consider you to be a grown up man. There is none who can be compared with you in learning. Therefore I give you admittance. Yonder is Bandi.

CHAPTER 134

(TIRTHAYATRA PARVA)-Continued

History of Ashtavakra

अष्टावक्र उवाच

अत्रोग्रसेन समितेषु राजन्
समागतेष्वप्रतिमेषु राजसु।
नावैमि बन्दिं वरमत्र वादिनां
महाजले हंसमिवाददामि॥३१॥

Ashtavakra said :

O king, O commander of large army, I cannot find Bandi, this chief of controversialists in that assembly of these kings of matchless power who have met together. I search for him as one searches for a swan on a vast expanse of water.

न मेऽद्य वक्ष्यस्यतिवादिमानिन्
रुहं प्रपन्नः सरितामिवागमः।

हुताशनस्येव समिद्धतेजसः

स्थिरो भवस्वेह ममाद्य बन्दिन्॥३२॥

O Bandi, you consider that you are the foremost of all controversialists. When you will engage with me to argue, you will then not be able to flow like the current of a river. I am like a flaming fire. Be silent before me.

बन्धुवाच

व्याघ्रं शयानं प्रति मा प्रबोधय

आशीविषं सुक्किणी लेलिहानम्।

पदाहतस्येह शिरोऽभिहत्य

नादप्ये वै मोक्ष्यसे तन्निबोध॥३॥

Do not awaken a sleeping tiger. Know that you will not escape biting when you will trample on the head of a poisonous snake, which is licking the corner of its mouth with its tongue and which has been hurt by your foot.

यो वै दर्पात् संहननोपपन्नः।

सुदुर्बलः पर्वतमाविहन्ति।

तस्यैव पाणिः सनखो विदीर्यते

न चैव शैलस्य हि दृश्यते व्रणः॥४॥

That weak man, who in the pride of his strength strikes a blow at a mountain, only hurts his hands and nails. He can not wound the mountains.

अष्टावक्र उवाच

सर्वे राज्ञो मैथिलस्य मैनाकस्येव पर्वताः।

निकृष्टभूता राजानो वत्सा अनडुहो यथा॥५॥

As all other mountains are inferior to the Mainakas, as calves are inferior to the ox, so are all the others kings of the earth inferior to the king of Mithila.

यथा महेन्द्रः प्रवरः सुराणां

नदीषु गङ्गा प्रवरा यथैव।

तथा नृपाणां प्रवरस्त्वमेको

बन्दिं समभ्यानय मत्सकाशम्॥६॥

As Indra is the foremost of the celestials, as Ganga is the foremost of all rivers so are you the foremost of all kings. Cause Bandi to appear before me.

लोमश उवाच

एवमष्टावक्रः समितौ हि गर्ज—

ज्ञातक्रोधो बन्दिनमाह राजन्।

उक्ते वाक्ये चोत्तरं मे ब्रवीहि

वाक्यस्य चाप्युत्तरं ते ब्रवीमि॥७॥

Lomasha said :

O king, having said this and becoming greatly angry with Bandi, Ashtavakra began to roar in the assembly. He said, "Answer my questions, I shall answer yours."

बन्धुवाच

एक एवग्निर्वहुधा समिध्यते

एकः सूर्यः सर्वमिदं विभाति।

एको वीरो दोवराजऽरिन्ता

यमः पितृणामीश्वरश्चैक एव॥८॥

Bandi said :

Fire is only One which blazes in various forms, One is the sun that illuminates the universe, One is the hero, Indra, the lord of the celestials who destroys all enemies, One is Yama, the sole lord of the Pitris.

अष्टावक्र उवाच

द्वाविन्द्राग्नी चरतो वै सखायौ

द्वौ देवर्षौ नारदपर्वतौ च।

द्वावश्विनौ द्वे रथस्यापि चक्रे

भार्यापती द्वौ विहितौ विद्यात्रा॥९॥

Ashtavakra said :

The two friends, Agni and Indra, move together; the celestials sages are Two Narada and Parvata, the Ashvins are Two, the wheels of a car are two. It is Two, husband and wife, that live together as ordained by the deity.

बन्धुवाच

त्रिः सूयते कर्मणा वै प्रजेयं

त्रयो युक्ता वाजपेयं वहन्ति।

अध्वर्यवस्त्रिसवनानि तन्वते

त्रयो लोकास्त्रीणि ज्योतींषि चाहुः॥१०॥

Bandi said :

Three kinds of being are born as the results of their acts, Three are the Vedas that perform the Vajapeya sacrifice; at three different times the Adhvaryus commence sacrifice, three also are the divine lights.

अष्टावक्र उवाच

चतुष्टयं ब्राह्मणानां निकेतं

चत्वारो वर्णा यज्ञमिमं वहन्ति।

दिशश्चतस्रो वर्णचतुष्टयं च

चतुष्पदा गौरपि शश्वदुक्ता॥११॥

Ashtavakra said :

Four are the Ashrams of the Brahmanas; four orders perform sacrifices; four are the cardinal points; four is the number of letters and four also are the legs of a cow.

बन्धुवाच

पञ्चानयः पञ्चपदा च पङ्क्ति—

र्यज्ञाः पञ्चैवाप्यथ पञ्चेन्द्रियाणि।

दृष्टा वेदे पञ्चचूडाप्सरश्च

लोके ख्यातं पञ्चनदं च पुण्यम्॥१२॥

Bandi said :

Five is the number of fires; five are the feet of Punkti (a meter); five are the sacrifices; it is said in the Vedas that five locks are on the heads of the Apsaras and five are the sacred rivers in the world.

अष्टावक्र उवाच

षडाधाने दक्षिणामाहुरेके

षट् चैवेमे ऋतवः कालचक्रम्।

षडिन्द्रियाण्युत षट् कृत्तिकाश्च

षट् साद्यस्काः सर्ववेदेषु दृष्टाः॥१३॥

Ashtavakra said :

Six cows are paid as Dakshina on establishing the sacred fire; six are the seasons belonging to the wheel of time, six stars constitute the constellation Kirtika and the Vedas say six the number of Sadyaska sacrifice.

बन्धुवाच

सप्त ग्राय्याः पशवः सप्त वन्याः

सप्तच्छन्दांसि क्रतुमेकं वहन्ति।

सप्तर्षयः सप्त चाप्यर्हणानि

सप्ततन्त्री प्रथिता चैव वीणा॥१४॥

Bandi said :

Seven is the number of domestic animals, seven also is the number of wild animals; seven meters are used in completing a sacrifice; seven are the Rishis, seven are the forms of paying homage and seven, are the strings of the Binda.

अष्टावक्र उवाच

अष्टौ शाणाः शतमानं वहन्ति

तथाष्टपादः शरभः सिंहघाती।

अष्टौ वसूञ्जुश्रुम देवतासु

यूपश्चाष्टास्त्रिर्विहितः सर्वयज्ञे॥१५॥

Ashtavakra said :

Eight are the bags that hold hundred-fold, eight is the number of the Sarava, which preys upon lions, eight are the Vasus among the celestials and eight are the angles of a Yupa (stake) in a sacrifice.

बन्धुवाच

नवैवोक्ताः सामिधेन्यः पितृणां

तथा प्राहुर्नवयोगं विसर्गम्।

नवाक्षरा बृहती सम्प्रदिष्टा

नवयोगो गणनामेति शश्वत्॥१६॥

Bandi said :

Nine is the number of the Mantras used in kindling the fire in a sacrifice to the Pitris: nine are the fixed functions in the progresses of creation, nine letters compose the foot of Vrihati (a meter) and nine also are numbers (in calculation).

अष्टावक्र उवाच

दिशो दशोक्ताः पुरुषस्य लोके

सहस्रमाहुर्दशपूर्णं शतानि।

दशैव मासान् बिभ्रति गर्भवत्यो

दशैरका दश दाशा दशार्हाः॥१७॥

Ashtavakra said :

Ten is the number of the cardinal points; ten times hundred make a thousand; ten is the number of months of a woman's conception, ten are the teachers of true knowledge and ten are the haters of knowledge and ten again who are capable of obtaining it.

बन्धुवाच

एकादशैकादशिनः पशूना—

मेकादशैवात्र भवन्ति यूपाः।

एकादश प्राणभृतां विकाश

एकादशोक्ता दिवि देवेषु रुद्राः॥१८॥

Eleven are the enjoyable objects, eleven is the number of Yupas (sacrificial stake), eleven

are the natural states of all living creatures, eleven are the Rudras among the celestials in heaven.

अष्टावक्र उवाच

संवत्सरं द्वादशमासमाहु—

जगत्याः पादो द्वादशैवाक्षराणि।

द्वादशाहः प्राकृतो यज्ञ उक्तो

द्वादशादित्यान् कथयन्तीहृषीराः॥१९॥

Twelve are the months in a year; twelve letters compose a foot of Yayati (a meter) twelve are the sacrifices and the learned say twelve is the number of the Adityas.

बन्धुवाच

त्रयोदशी तिथिरुक्ता प्रशस्ता

त्रयोदशद्वीपवती मही च।

Bandi said :

Thirteen lunar days are most auspicious and thirteen islands exist on earth.

लोमश उवाच

एतावदुक्त्वा विरराम बन्दी।

श्लोकस्यार्थं व्याजहाराष्टवक्रः।

Lomasha said :

Having said this Bandi stopped. Thereupon Ashtavakra supplied the other half of the Sloka.

अष्टावक्र उवाच

त्रयोदशाहानि ससार केशी

त्रयोदशादीन्यतिच्छन्दांसि चाहुः॥२०॥

Ashtavakra said :

Thirteen sacrifices are presided over by Keshi and thirteen are devoured by Atichandas of the Vedas.

ततो महानुदतिष्ठन्निनाद—

स्तूष्णींभूतं सूतपुत्रं निशम्या।

अधोमुखं ध्यानपरं तदानी—

मष्टावक्रं चाप्युदीर्यन्तमेव॥२१॥

तस्मिंस्तथा संकुले वर्तमाने

स्फीते यज्ञे जनकस्योत राज्ञः।

अष्टावक्रं पूजयन्तोऽभ्युपेयु—

विप्राः सर्वे प्राञ्जलयः प्रतीताः॥२२॥

Lomasha said :

Having seen Ashtavakra speaking and Suta's son sitting silent and pensive and with head down-cast, all men raised up great uproar in the assembly. When the tumult thus rose in the king Janaka's great sacrifice, the Brahmanas became very much pleased and with joined hands they came to Ashtavakra and paid him homage.

अष्टावक्र उवाच

अनेनैव ब्राह्मणाः शुश्रुवांसो

वादे जित्वा सलिले मज्जिताः प्राक्।

तानेवधर्मानयमद्य बन्दी

प्राप्नोतु गृह्णाप्सु निमज्जयैनम्॥२३॥

Defeating the Brahmanas in controversy Bandi threw them into the waters. Let Bandi meet with the same fate to day. Seize him and drown him in the water.

बन्धुवाच

अहं पुत्रो वरुणस्योत राज्ञ—

स्तत्रास सत्रं द्वादशवार्षिकं वै।

सत्रेण ते जनक तुल्यकालं

तदर्थं ते प्रहिता मे द्विजाङ्गयाः॥२४॥

O Janaka, I am the son of king Varuna. Simultaneously with your sacrifice, there (underneath the sea) has been commenced (by Varuna) a sacrifice extending over twelve years. Therefore I have sent there those chief Brahmanas.

ते तु सर्वे वरुणस्योत यज्ञं

द्रष्टुं गता इह आयान्ति भूयः।

अष्टावक्रं पूजये पूजनीयं

यस्य हेतोर्जनितारं समेष्वे॥२५॥

They had all gone to see Varuna's sacrifice. Behold they are (all) coming. I pay homage to the revered Ashtavakra by whose favour I shall today join him who has begotten me.

अष्टावक्र उवाच

विप्राः समुद्राम्पसि मज्जिता ये

वाचा जिता मेधया वा विदनाः।

तां मेधया वाचमथोज्जहार

यथा वाचमवचिन्वन्ति सन्तः॥२६॥

Ashtavakra said :

Defeating the Brahmanas either by words or subtlety, he has thrown them into the waters of the sea. By dint of my intellect I have to day have rescued them.

अग्निर्दहञ्जातवेदाः सतां गृहान्

विसर्जयंस्तेजसा न स्मधाक्षीत्।

बालेषु पुत्रेषु कृपणं वदत्सु

तथा वाचमवचिन्वन्ति सन्तः॥२७॥

As Agni (fire) who knows the character of both the good and the bad, leaves unscorched those that are honest, so do good men judge the assertions of even boys, though they lack in the power of speech.

श्लेष्मातकी क्षीणवर्चाः शृणोषि

उताहो त्वां स्तुतयो मादयन्ति।

हस्तीव त्वं जनकं विनुद्यमानो

न मामिकां वाचमिमां शृणोषि॥२८॥

O Janaka, you are hearing my words as if you have been stupified by eating the fruit of Sleshmataki tree. You have been robbed of your sense by flattery. Therefore though you are pierced by my words as an elephant by the goad, you do not heed them.

जनक उवाच

शृणोमि वाचं तव दिव्यरूपा—

ममानुषीं दिव्यरूपोऽसि साक्षात्।

अजैषीर्यद् बन्दिनं त्वं विवादे

निसृष्ट एष तव कामोऽद्य बन्दी॥२९॥

Janaka said :

I listen to your words which are excellent and superhuman. Your appearance also appears to me as superhuman. As you have to day defeated Bandi, I place even him at your disposal.

अष्टावक्र उवाच

नानेन जीवता कश्चिदर्थो मे बन्दिना नृप।

पिता यद्यस्व वरुणो मज्जयैनं जलाशये॥३०॥

Ashtavakra said :

O king, if Bandi remains alive, he would come to no use of mine. If his father is really Varuna, let him be drowned in the sea.

बन्धुवाच

अहं पुत्रो वरुणस्योत राज्ञो

न मे भयं विद्यते मज्जितस्य।

इमं मुहूर्तं पितरं द्रक्ष्यतेऽयम्—

मष्टावक्रश्चिरनष्टं कहोडम्॥३१॥

Bandi said :

I am the son of the king Varuna. I have therefore no fear to be drowned. Even at this very moment Ashtavakra would see his long-lost father Kahoda.

लोमश उवाच

ततस्ते पूजिता विप्रा वरुणेन महात्मना।

उदतिष्ठंस्ततः सर्वे जनकस्य समीपतः॥३२॥

Lomasha said :

Then rose before Janaka all the Brahmanas, after they been duly worshipped by the illustrious Varuna.

कहोड उवाच

इत्यर्थमिच्छन्ति सुताञ्जना जनक कर्मणा।

यदहं नाशकं कर्तुं तत् पुत्रः कृतवान् मम॥३३॥

Kahoda said :

O Janaka, it is for this reason men desire for sons by performing virtuous acts. That in which I failed has been done by my son.

उताबलस्य बलवानुत बालस्य पण्डितः।

उत वाविदुषो विद्वान् पुत्रो जनक जायते॥३४॥

O Janaka, weak men may have strong sons, fools may have intelligent sons and the illiterate may have learned sons.

शितेन ते परशुना स्वयमेवान्तको नृप।

शिरांस्यपाहरत्वाजौ रिपूणां भद्रमस्तु ते॥३५॥

Bandi said :

O king, it is with your sharp axe that Yama severs the heads of his enemies. May prosperity attend you.

महदौक्थ्यं गीयते साम चाङ्ग्यं

सम्यक् सोमः पीयते चात्र सत्रे।

शुचीन् भगान् प्रतिजगृह्ण हृष्टाः

साक्षाद् देवा जनकस्योत्त राज्ञः॥३६॥

In this sacrifice of king Janaka, the chief hymns relating to the Uktha rites are sung and the Soma juice is properly drunk. The celestials themselves with cheerful hearts accept their sacred portions.

लोमश उवाच

समुत्थितेष्वथ सर्वेषु राजन्

विप्रेषु तेष्वधिकं सुप्रभेषु।

अनुज्ञातो जनकेनाथ राज्ञा

विवेश तोयं सागरस्योत्त बन्दी॥३७॥

Lomasha said :

O king, when all the Brahmanas rose (from the waters), their splendour was much enhanced; Bandi with the permission of king Janaka then entered the ocean.

अष्टावक्रः पितरं पूजयित्वा

सम्पूजितो ब्राह्मणैस्तैर्यथावत्।

प्रत्याजगामाश्रममेव चाङ्ग्यं

जित्वा सौतिं सहितो मातुलेन॥३८॥

Ashtavakra then worshipped his father and he himself was (also) worshipped by the Brahmanas. Having thus defeated Suta's son, he returned with his uncle to his excellent hermitage.

ततोऽष्टावक्रमातुरस्थान्तिके पिता

नदीं समङ्गान् शीघ्रमिमां विशस्व।

प्रोवाच चैनं स तथा विवेश

समैरङ्गैश्चापि बभूव सद्यः॥३९॥

Thereupon in the presence of his mother, his father said, "Speedily enter into the water of this river Samanga." Being thus told, he entered. And immediately all his (crooked) limbs were made straight.

नदी समङ्गा च बभूव पुण्या

यस्यां स्नातो मुच्यते किल्बिषाद्धि।

त्वमप्येनां स्नानपानावगाहैः

सम्प्रातृकः सहभार्यो विशस्व॥४०॥

From that day that river became known by the name of Samanga and it became capable of

cleansing sins. He who bathes in it is cleansed of all sins. Therefore enter with your brothers and wife into its water.

अत्र कौन्तेय सहितो भ्रातृभिस्त्वं

सुखोषितः सह विप्रेः प्रतीतः।

पुण्यान्यन्यानि शुचिकर्मैकभक्ति—

र्मया सार्धं चरितस्याजमीढा॥४१॥

O son of Kunti, O descendant of Ajamira, being intent on good deeds, you will perform many other virtuous acts by living happily here with your brothers and the Brahmanas.

CHAPTER 135

(TIRTHAYATRA PARVA)-Continued

History of Yuvakrit

लोमश उवाच

एषा मधुविला राजन् समङ्गा सम्प्रकाशते।

एतत् कर्दमिलं नाम भरतस्याभिषेचनम्॥४१॥

Lomasha said :

O king, here is visible the river Samanga which is also called Madhubela. Yonder is Kardamela, the bathing place of Bharata.

अलक्ष्म्या किल संयुक्तो वृत्रं हत्वा शचीपतिः।

आप्लुतः सर्वपापेभ्यः समङ्गायां व्यमुच्यत॥४२॥

When the lord of Sachi, (Indra) became devoid of his prosperity in consequence of killing Vritra, he was cleansed of his sins by bathing in the Samanga.

एतद् विनशनं कुक्षौ मैनाकस्य नरर्षभा।

अदितिर्यत्र पुत्रार्थं तदन्नमपचत् पुरा॥४३॥

O foremost of men, here is the spot where the Mainaka has sunk into the interior of the earth. It is therefore called Vinasana. In order to obtain sons Aditi in the days of yore cooked his famous food.

एनं पर्वतराजानमारुह्य भरतर्षभाः।

अयशस्यामसंशब्दामलक्ष्मीं व्यपनोत्स्यथ॥४४॥

O foremost of men, ascend this lofty mountain and put an end to your inglorious misery which is not worthy of uttering.

एते कनखला राज्ञृषीणां दयिता नगाः।

एषा प्रकाशते गङ्गा युधिष्ठिर महानदी॥४५॥

O king, yonder is the Kanakhala mountain, the favourite resort of the Rishis, O Yudhishtira, yonder is the great river Ganga.

सनत्कुमारो भगवानत्र सिद्धिमगात् पुरा।
आजमीढावगाहैनां सर्वपापैः प्रमोक्ष्यसे॥६॥

Here in the days of yore the holy sage Sanatkumara attained ascetic success. O descendant of Ajmira, if you bathe in it, you will be cleansed of all your sins.

अपां हृदं च पुण्याख्यं भृगुतुङ्गं च पर्वतम्।
उष्णीगङ्गे च कौन्तेय सामात्यः समुपस्पृश॥७॥

O son of Kunti, touch with your ministers this lake, called Punya and this Bhṛigutunga (mountain) and also these two rivers called Tashniganga.

आश्रमः स्थूलशिरसो रमणीयः प्रकाशते।
अत्र मानं च कौन्तेय क्रोधं चैव विवर्जय॥८॥

O son of Kunti, yonder is the charming hermitage of Sulasherasha. Abandon your anger and sense of self-importance.

एष रैभ्याश्रमः श्रीमान् पाण्डवेय प्रकाशते।
भारद्वाजो यत्र कविर्यवक्रीतो व्यनश्यत॥९॥

O son of Pandu, yonder is the beautiful hermitage of Raivya where died the son of Bharadvaja, Yavakrit, learned in the Vedas.

युधिष्ठिर उवाच

कथं युक्तोऽभवदुषिर्भरद्वाजः प्रतापवान्।
किमर्थं च यवक्रीतः पुत्रोऽनश्यत वै मुनेः॥१०॥

Yudhishtira said :

How did the mighty sage Yavakrit, the son of the ascetic Bharadvaja, attain profound knowledge in the Vedas. How & so did he die?

एतत् सर्वं यथावृत्तं श्रोतुमिच्छामि तत्त्वतः।
कर्मभिर्देवकल्पानां कीर्त्यमानैर्भृशं रमे॥११॥

I desire to learn all this as they happened. I take delight in hearing the accounts of the celestials-like men.

लोमश उवाच

भरद्वाजश्च रैभ्यश्च सखायौ सम्बभूवतुः।
तावूषतुरिहात्यन्तं प्रीयमाणावनन्तरम्॥१२॥

Lomasha said :

Bharadvaja and Raivya were two friends. They both lived here always taking the greatest pleasure in each other's company.

रैभ्यस्य तु सुतावास्तामर्वावसुपरावसू।
आसीद् यवक्रीः पुत्रस्तु भरद्वाजस्य भारता॥१३॥

Raivya had two sons, named Arvavasu and Pravashu. O descendant of Bharata, Bharadvaja had only one son named Yavakrit.

रैभ्यो विद्वान् सहापत्यस्तपस्वी चेतरोऽभवत्।
तयोश्चाप्यतुला कीर्तिर्बाल्यात् प्रभृति भारता॥१४॥

O descendant of Bharata, Raivya and his sons became learned and the other (Bharadvaja) became an ascetic. From their childhood their friendship was matchless.

यवक्रीः पितरं दृष्ट्वा तपस्विनमसत्कृतम्।
दृष्ट्वा च सत्कृतं विप्रै रैभ्यं पुत्रैः सहानघ॥१५॥

पर्यतप्यत तेजस्वी मन्युनाभिपरितुतः।
तपस्तेपे ततो घोरं वेदज्ञानाय पाण्डवा॥१६॥

O sinless one, seeing that his father who practised asceticism was slighted by the Brahmanas, while Raivya with his sons was greatly respected by them, the high-spirited Yavakrit was overwhelmed with sorrow and became pale. O son of Pandu, he underwent severe austerities in order to get the knowledge of the Vedas.

स समिद्धे महत्यग्नौ शरीरमुपतापयन्।
जनयामास संतापमिन्द्रस्य सुमहातपाः॥१७॥

He exposed his body to a flaming fire. By thus practising great asceticism he filled Indra with great anxiety.

तत इन्द्रो यवक्रीतमुपगम्य युधिष्ठिरा।
अब्रवीत् कस्य हेतोस्त्वमास्थितस्तप उत्तमम्॥१८॥

O Yudhishtira, thereupon Indra went to him and thus spoke to him, 'Why have you been engaged in the severe austerities?

यवक्रीत उवाच

द्विजानामनधीता वै वेदाः सुरगणार्चिता।
प्रतिभान्विति तप्येऽहमिदं परमकं तपः॥१९॥

Yavakrit said :

O worshipped of the celestials, I am engaged in the severe asceticism, because I desire to possess such knowledge of the Vedas as has never been acquired by any Brahmana.

स्वाध्यायार्थं समारम्भो ममायं पाकशासना

तपसा ज्ञातुमिच्छामि सर्वज्ञानानि कौशिक॥२०॥

O chastiser of Paka, O Kaushika, my this attempt is for obtaining the knowledge of the Vedas. By the force of my asceticism, I desire to acquire all sorts of knowledge.

कालेन महता वेदाः शक्या गुरुमुखाद् विभो।

प्राप्तुं तस्मादयं यत्नः परमो मे समास्थितः॥२१॥

O lord, the knowledge of the Vedas that are to be learnt from teachers, requires long time to acquire. Therefore I am engaged in this great attempt.

इन्द्र उवाच

अमार्गं एष विप्रर्षे येन त्वं यातुमिच्छसि।

किं विधातेन ते विप्र गच्छाधीहि गुरोर्मुखात्॥२२॥

Indra said :

O Brahmana Rishi, the way you have adopted is not the proper way. O Brahmana, why will you destroy yourself? Go and learn (the Vedas) from a preceptor.

लोमश उवाच

एवमुक्त्वा गतः शक्रो यवक्रीरपि भारत।

भूय एवाकरोद् यत्नं तपस्यमितविक्रमः॥२३॥

O descendant of Bharata, having said this, Sakra (Indra) departed and Yavakrit of immeasurable prowess again engaged himself in asceticism.

घोरेण तपसा राजंस्तप्यमानो महत् तपः।

संतापयामास भृशं देवेन्द्रमिति नः श्रुतम्॥२४॥

O king we have heard that by thus undergoing severe asceticism, he again greatly agitated the lord of the celestials.

तं तथा तप्यमानं तु तपस्तीव्रं महामुनिम्।

उपेत्य बलभिद् देवो वारयामास वै पुनः॥२५॥

The slayer of Bala, the deity (Indra) again came to that great Rishi who was engaged in that great austerity and forbade him to do it.

अशक्योऽर्थः समारब्धो नैतद् बुद्धिकृतं तव।

प्रतिभास्यन्ति वै वेदास्तव चैव पितुश्च ते॥२६॥

Indra said :

You are doing all this with the intention that the knowledge of the Vedas might be manifest in you and in your father, but your attempt can never be successful. Your this act is not well-advised.

यवक्रीत उवाच

न चैतदेवं क्रियते देवराज ममेप्सितम्।

महता नियमेनाहं तप्ये घोरतरं तपः॥२७॥

Yavakrit said :

O king of the celestials, if you will not do what I desire, I shall, then, by observing stricter vows, practise still more severe austerities.

समिद्धेऽग्न्यावुपकृत्याङ्गमङ्गं

होष्यामि वा मघवंस्तन्निबोध।

यद्येतदेवं न करोषि कामं

ममेप्सितं देवराजेह सर्वम्॥२८॥

O king of the celestials, know that if you do not fulfill all my desires, I shall then cut off my limbs and offer them as a sacrifice to a blazing fire.

लोमश उवाच

निश्चयं तमभिज्ञाय मुनेस्तस्य महात्मनः।

प्रतिवारणहेत्वर्थं बुद्ध्या संचिन्त्य बुद्धिमान्॥२९॥

Lomasha said :

Having known the firm resolution of that high-souled Rishi, that intelligent deity (Indra) reflected (for a moment) and hit upon a means by which to dissuade him.

तत इन्द्रोऽकरोद् रूपं ब्राह्मणस्य तपस्विनः।

अनेकशतवर्षस्य दुर्बलस्य सयक्ष्मणः॥३०॥

Thereupon Indra assumed the garb of an ascetic Brahmana, who was many hundred years of age and who was weak and consumptive.

यवक्रीतस्य यत् तीर्थमुचितं शौचकर्मणि।

भागीरथ्यां तत्र सेतुं बालुकाभिश्चकार सः॥३१॥

He began to construct a dam of sands at that spot of the Bhagirathi where Yavakrit used to go to perform his ablutions.

यदास्य वदतो वाक्यं न स चक्रे द्विजोत्तमः।

बालुकाभिस्ततः शक्रो गङ्गां समभिपूरयन्॥३२॥

As that foremost of Brahmanas paid no heed to the words of Sakra (Indra), he therefore began to fill Ganga with sands.

बालुकामुष्टिमनिशं भागीरथ्यां व्यसर्जयत्।

सेतुमभ्यारभच्छक्रो यवक्रीतं निदर्शयन्॥३३॥

Without stopping for a moment, he threw handfuls of sands into the Bhagirathi and to construct the dam thus attracting the notice of the Rishi.

तं ददर्श यवक्रीतो यत्नवन्तं निबन्धने।

प्रहसंश्चाब्रवीद् वाक्यमिदं स मुनिपुङ्गवः॥३४॥

When that foremost of Rishis, Yavakrit, saw him thus earnestly engaged in bridging (the Ganges), he broke out into a loud laughter and thus spoke.

किमिदं वर्तते ब्रह्मन् किं च ते ह चिकीर्षितम्।

अतीव हि महान् यत्नः क्रियतेऽयं निरर्थकः॥३५॥

Yavakrit said :

O Brahmana, what are you doing? What is your intention? Why are you in vain making this great attempt?

इन्द्र उवाच

वन्धिष्ये सेतुना गङ्गां सुखः पन्था भविष्यति।

क्लिश्यते हि जनस्तात तरमाणः पुनः पुनः॥३६॥

Indra said :

O sire, I am trying to bridge the Ganga, so that a comfortable way may be made across it. People meet with great inconvenience in again and again crossing and recrossing it.

यवक्रीत उवाच

नायं शक्यस्त्वया बन्धुं महानोद्यस्तपोधन।

अशक्याद् विनिवर्तस्व शक्यमर्थं समारभ॥३७॥

Yavakrit said :

O ascetic, you cannot bridge this mighty river. O Brahmana, desist from what is impracticable; attempt some thing practicable.

इन्द्र उवाच

यथैव भवता चेदं तपो वेदाथमुद्यतम्।

अशक्यं तद्बद्धस्माभिरयं भारः समाहितः॥३८॥

Indra said :

I have undertaken this heavy task, as you have engaged yourself in these great austerities to obtain the knowledge of the Vedas, an attempt which can never be successful.

यवक्रीत उवाच

यथा तव निरर्थोऽयमारम्भस्त्रिदशेश्वर।

तथा यदि ममापीदं मन्यसे पाकशासन॥३९॥

Yavakrit said :

O lord of the celestials, O chastiser of Paka, if you consider these my attempts as fruitless, as yours are,

क्रियतां यद् भवेच्छक्यं त्वया सुरगणेश्वर।

वरांश्च मे प्रयच्छान्यान् यैरन्यान् भवितास्यति॥४०॥

O lord of the celestials, be pleased to do for me what is practicable. Favour me with boons by which I may excel all other men.

लोमश उवाच

तस्मै प्रादाद् वरानिन्द्र उक्तवान् यान् महातपाः।

प्रतिभास्यन्ति ते वेदाः पित्रा सह यथेप्सिताः॥४१॥

Lomasha said :

Indra granted him boons as was asked by the great ascetic. He said, "as you desire it, the Vedas will be manifest in you as well as in your father.

यच्चान्यत् काङ्क्षसे कामं यवक्रीर्गम्यतामिति।

स लब्धकामः पितरं समेत्याथेदमब्रवीत्॥४२॥

Your all other desires also will be fulfilled." Having thus obtained all that he desired, he came to his father and said,

यवक्रीत उवाच

प्रतिभास्यन्ति वै वेदा मम तातस्य चोभयोः।

अति चान्यान् भविष्यावो वरा लब्धास्तदा मया॥४३॥

O father, the Vedas will be manifest in you as well as in me. I have obtained boons by which we shall excel all other men.

भरद्वाज उवाच

दपस्ते भविता तात वराल्लब्ध्वा यथेप्सितान्।

स दर्पपूर्णः कृपणः क्षिप्रमेव विनश्यसि॥४४॥

Bharadvaja said :

O son, as you have obtained all that you desired, you (as a matter of course) will (now) be proud. And when you will be filled with pride, destruction will soon overtake you.

अत्राप्युदाहरन्तीमा गाथा देवैरुदाहताः।

मुनिरासीत् पुरा पुत्र बालधिरांम वीर्यवान्॥४५॥

O son, there is a story told by the celestials as an instance (of this). In the days of yore there was a greatly powerful Rishi, named Valadhi.

स पुत्रशोकादुद्विग्नस्तपस्तेपे सुदुष्करम्।

भवेन्मम सुतोऽमर्त्य इति तं लब्ध्वांश्च सः॥४६॥

Being afflicted with grief for the death of his son, he performed great asceticism, to get a child who would be immortal. He obtained such a son.

तस्य प्रसादो वै देवैः कृतो न त्वमरैः समः।

नामर्त्यो विद्यते मर्त्यो निमित्तायुर्भविष्यति॥४७॥

But the celestials, though very much favourably disposed towards him, did not still make his son immortal like the celestials. They said that on no condition a mortal can be made immortal.

बालधिरुवाच

यथेमे पर्वताः शश्वत् तिष्ठन्ति सुरसत्तमाः।

अक्षयास्तन्निमित्तं मे सुतस्यायुर्भविष्यति॥४८॥

Valadhi said :

O foremost of the celestials, these mountains are existing for an ever-lasting time; indestructible as they are, they will be the instrumental of my son's immortality.

भरद्वाज उवाच

तस्य पुत्रस्तदा जज्ञे मेधावी क्रोधनस्तदा।

स तच्छ्रुत्वाकरोद् दर्पमूर्षीश्चैवावपन्यत॥४९॥

Bharadvaja said :

Afterwards a son was born to that Rishi, named Medhavi, who was of very wrathful temper. Having heard all about his birth he grew haughty and began to insult the Rishis.

विकुर्वाणो मुनीनां च व्यचरत् स महीमिमाम्।

आससाद् महावीर्यं धनुषाक्षं मनीषिणम्॥५०॥

He roamed over the earth committing various mischiefs to the Rishis. He one day met with the intelligent and greatly powerful (Rishi) Dhanushakha.

तस्यापचक्रे मेधावी तं शशाप स वीर्यवान्।

भव भस्मेति चोक्तः स न भस्म समपद्यत॥५१॥

Medhavi maltreated him; therefore that greatly powerful Rishi cursed him saying, "Be reduced to ashes." But he was not reduced to ashes.

धनुषाक्षस्तु तं दृष्ट्वा मेधाविनमनामयम्।

निमित्तमस्य महिषैर्भेदयामास वीर्यवान्॥५२॥

Thereupon having seen this, Dhanushakha caused the mountain which was the instrumental cause of his life to be shattered by buffaloes.

स निमित्ते विनष्टे तु ममार सहसा शिशुः।

तं मृतं पुत्रमादाय विललाप ततः पिता॥५३॥

When the instrumental cause of his life was destroyed, the child (Medhavi) suddenly died. Thereupon taking up his dead son the father began to lament.

लालप्यमानं तं दृष्ट्वा मुनयः परमार्तवत्।

ऊचुर्वेदविदः सर्वे गाथां यां तां निबोध मे॥५४॥

Now hear from me the verse that was recited by the Rishis learned in the Vedas when they saw the Rishi thus mourning.

न दिष्टमर्थमत्येतुमीशो मर्त्यः कथंचन।

महिषैर्भेदयामासधनुषाक्षो महीधरान्॥५५॥

"On no condition can a mortal overcome what has been ordained by Fate. Dhanushakha shattered even mountain by buffaloes."

एवं लब्ध्वा वरान् बाला दर्पपूर्णास्तपस्विनः।

क्षिप्रमेव विनश्यन्ति यथा न स्यात् तथा भवान्॥५६॥

Thus having obtained boons, young ascetics are (generally) filled with pride and perish in no time. Do not become one of them.

एष रैभ्यो महावीर्यः पुत्रौ चास्य तथाविधौ।

तं यथा पुत्र नाभ्येषि तथा कुर्यास्त्वत्तन्त्रितः॥५७॥

O son, this Raibhya is greatly powerful, so are his two sons. Therefore, be careful never to approach him.

स हि क्रुद्धः समर्थस्त्वां पुत्र पीडयितुं रुषा।

रैभ्यश्चापि तपस्वी च कोपनश्च महानृषिः॥५८॥

O son, this Raibhya is a great Rishi and an ascetic of wrathful temper. If wrathful he can do you harm in anger.

यवक्रीत उवाच

एवं करिष्ये मा तापं तात कार्षीः कथंचन।

यथा हि मे भवान् मान्यस्तथा रैभ्यः पिता मम॥५९॥

Yavakrit said :

O father, I shall do as you command me. Never be in anxiety for it. As you, my father, deserve to be respected by me, so is Raibhya.

लोमश उवाच

उक्त्वा स पितरं श्लक्ष्णं यवक्रीरकुतोभयः।

विप्रकुर्वन्नीनन्यानतुष्यत् परया मुदा॥६०॥

Lomasha said :

Having thus replied to his father in sweet words, Yavakrit began fearlessly to take pleasure in wantonly injuring the Rishis.

CHAPTER 136

(TIRTHAYATRA PARVA)-Continued

History of Yavakrit

लोमश उवाच

चङ्क्रम्यमाणः स तदा यवक्रीरकुतोभयः।

जगाम माधवे मासि रैभ्याश्रमपदं प्रति॥१॥

Lomasha said :

One day in the month of Vaisaka Yavakrit, while fearlessly wandering about, came to the hermitage of Raibhya.

स ददर्शाश्रमे रम्ये पुष्पितद्रुमभूषिते।

विचरन्ती सुषां तस्य किन्नरीमिव भारता॥२॥

O descendant of Bharata, he saw in that charming hermitage adorned with blossoming trees the daughter-in-law of Raibhya who was like a Kinnari.

यवक्रीस्तामुवाचेदमुपातिष्ठस्व मामिति।

निर्लज्जो लज्जया युक्तां कामेन हतचेतनः॥३॥

Having lost his sense through desire, he shamelessly spoke to that bashful maiden saying, "Be attached to me."

सा तस्य शीलमाज्ञाय तस्माच्छापाच्च बिभ्यती।

तेजस्वितां च रैभ्यस्य तथेत्युक्त्वाऽऽजगाम ह॥४॥

Knowing his character and fearing his course and thinking (also) of the great power of Raibhya, she said, "Be it so" (then) and she went to him.

तत एकान्तमुन्नीय मज्जयामास भारता।

आजगाम तदा रैभ्यः स्वमाश्रममरिदमा॥५॥

O descendant of Bharata, then taking him in private, she kept him hidden. O chastiser of foes, (some time after) Raibhya returned to his hermitage.

रुदतीं च सुषां दृष्ट्वा भार्यामार्ता परावसोः।

सान्त्वयञ्जलक्षणाया वाचा पर्यपृच्छद् युधिष्ठिरा॥६॥

O Yudhishtira, seeing his daughter-in-law, Paravasu's wife in tears, he consoled her with sweet words and asked her the cause of her grief,

सा तस्मै सर्वमाचष्ट यवक्रीतभाषितं शुभा।

प्रत्युक्तं च यवक्रीतं प्रेक्षापूर्वं तथाऽऽत्मना॥७॥

That blessed damsel told him all that Yavakrit had spoken to her and also what she herself had cleverly said to him.

शृण्वानस्यैव रैभ्यस्य यवक्रीत विचेष्टितम्।

दहन्निव तदा चेतः क्रोधः समभवन्महान्॥८॥

Having heard of this gross misbehaviour of Yavakrit, Raibhya's heart burnt as if in fire and he was filled with great anger.

स तदामन्युनाऽऽविष्टस्तपस्वी कोपनो भृशम्।

अवलुच्य जटामेकां जुहावान्नौ सुसंस्कृते॥९॥

Thereupon that great ascetic of wrathful temper, inflamed with anger, tore off a matted lock of his head and with proper rites offered it to the fire.

ततः समभवन्नारी तस्या रूपेण सम्पिता।

अवलुच्यापरां चापि जुहावान्नौ जटां पुनः॥१०॥

Thereupon rose out of it a female exactly resemble his daughter-in-law. He then again tore off another lock and offered it to the fire.

ततः समभवद् रक्षो घोराक्षं भीमदर्शनम्।

अब्रूतां तौ तदा रैभ्यं किं कार्यं करवावहे॥११॥

Thereupon rose out of it a fearful Rakshasha of fearful eyes. Those two then spoke thus to Raivya, "What are we to do?"

तावन्नवीदृषिः क्रुद्धो यवक्रीर्वध्यतामिति।

जग्मतुस्तौ तथेत्युक्त्वा यवक्रीतजिघांसया॥१२॥

Thereupon the Rishi said to them in anger, "Go and kill Yavakrit." (Having been thus ordered) those two said, "Be it to" and went away with the intention of killing Yavakrit.

ततस्तं समुपास्थाय कृत्या सृष्टा महात्मना।

कमण्डलुं जहारास्य मोहयित्वेव भारत॥१३॥

O descendant of Bharata, the female whom the high-souled Rishi created robbed with her charms the sacred water-pot of Yavakrit.

उच्छिष्टं तु यवक्रीतमपकृष्टकमण्डलुम्।

तत उद्यतशूलः स राक्षसः समुपाद्रवत्॥१४॥

The Rakshasha with uplifted spear rushed upon Yavakrit who was robbed of his water-pot and who had thus become unclean.

तमापतन्तं सम्प्रेक्ष्य शूलहस्तं जिघांसया।

यवक्रीः सहसोत्थाय प्राद्रवद् येन वै सरः॥१५॥

Seeing him coming with the uplifted spear with the intention of killing him, Yavakrit suddenly rose and ran towards a tank.

जलहीनं सरो दृष्ट्वा यवक्रीस्त्वरितः पुनः।

जगाम सरितः सर्वास्ताश्चाप्यासन् विशोषिताः॥१६॥

Having seen that tank to be without water, Yavakrit went to all the rivers, but they too all were dried up.

स काल्यमानो घोरेण शूलहस्तेन रक्षसा।

अग्निहोत्रं पितुर्भीतः सहसा प्रविवेश ह॥१७॥

Being pursued by the fearful Rakshasha with the uplifted spear, he in great fear, tried to enter his father's room of the sacred fire.

स वै प्रविशमानस्तु शूद्रेणाभ्येन रक्षिणा।

निगृहीतो बलाद् द्वारि सोऽवातिष्ठत पार्थिव॥१८॥

O king, he was there repulsed by a blind Shudra door-keeper; and he was stopped at the door and grasped by the man.

निगृहीतं तु शूद्रेण यवक्रीतं स राक्षसः।

ताडयामास शूलेन स भिन्नहृदयोऽपतत्॥१९॥

Having been thus stopped by the Shudra, (he stood motionless) and that Rakshasha hurled his spear at Yavakrit who then fell down pierced in the heart.

यवक्रीतं स हत्वा तु राक्षसो रैभ्यमागमत्।

अनुज्ञातंस्तु रैभ्येण तया नार्या सहावसत्॥२०॥

Having killed Yavakrit, that Rakshasha came back to Raivya; and being ordered by Raivya, he lived (there) with his wife (that female).

CHAPTER 137

(TIRTHAYATRA PARVA)-Continued

History of Yavakrit

लोमश उवाच

भरद्वाजस्तु कौन्तेय कृत्वा स्वाध्यायमाधिकम्।

समित्कलापमादाय प्रविवेश स्वमाश्रयम्॥१॥

Lomasha said :

O son of Kunti, having collected the sacrificial fuel and after performing the ritual duties of the day Bharadvaja entered his hermitage.

तं स्म दृष्ट्वा सर्वे प्रत्युत्तिष्ठन्ति पावकाः।

न त्वेनमुपतिष्ठन्ति हतपुत्रं तदाग्नयः॥२॥

As his son was killed, the (sacrificial) fire, which used to welcome him every day, did not come that day to welcome him.

वैकृतं त्वग्निहोत्रे स लक्षयित्वा महातपाः।

तमर्थं शूद्रमासीनं गृहपालमथाब्रवीत्॥३॥

Having seen this change in the Agnihotra, that great ascetic thus spoke to that blind Shudra gate-keeper who was seated there.

किं नु मे नाग्नयः शूद्र प्रतिनन्दन्ति दर्शनम्।

त्वं चापि न यथापूर्वं कच्चित् क्षेममिहाश्रमे॥४॥

"O Shudra, why does not the fire delight on seeing me? You too do not express delight as you always do? Is everything well in the hermitage?"

कम्पिन्न रैभ्यं पुत्रो मे गतवानल्पचेतनः।

एतदाचक्ष्व मे शीघ्रं न हि शुद्ध्यति मे मनः॥५॥

I hope my foolish son had not gone to Raivya? Tell me all this quickly; misgivings fill my mind

शूद्र उवाच

रैभ्यं यातो नूनमयं पुत्रस्ते मन्दचेतनः।

तथा हि निहतः शेते राक्षसेन बलीयसा॥६॥

Shudra said :

Your foolish son went to the great sage and therefore he lies prostrate being killed by a powerful Rakshasha.

प्रकाल्यमानस्तेनायं शूलहस्तेन रक्षसा।

अग्न्यागारं प्रति द्वारि मया दोर्भ्यां निवारितः॥७॥

He was pursued by a Rakshasha with uplifted spear; and he attempted to enter this room, but he was stopped at the door by me.

ततः स विहताशोऽत्र जलकामोऽशुचिर्ध्रुवम्।

निहतः सोऽतिवेगेन शूलहस्तेन रक्षसा॥८॥

Thereupon being desirous to obtain water (in this room) in an unclean state, (he tried to force a passage, but his way being barred with my arms), he stood hopeless and (at that state) he was killed by the Rakshasha who held a spear in his hand.

भरद्वाजस्तु तच्छ्रुत्वा शूद्रस्य विप्रियं महत्।

गतासुं पुत्रमादाय विललाप सुदुःखितः॥९॥

Lomasha said :

Having heard from the Shudra, of this great calamity, Bharadvaja, embracing his dead son, began to lament for him.

भरद्वाज उवाच

ब्राह्मणानां किलार्थाय ननु त्वं तप्तवांस्तपः।

द्विजानामनधीता वै वेदाः सम्प्रतिभान्त्विति॥१०॥

Bharadvaja said :

For the good of the Brahmana you performed the severe austerities, so that the Vedas unstudied by any Brahmanas might be manifest in you.

तथा कल्याणः शीलस्त्वं ब्राह्मणेषु महात्मसु।

अनागाः सर्वभूतेषु कर्कशत्वमुपेयिवान्॥११॥

Your conduct towards the Brahmanas had always been for their good and you had been always innocent in regard to all creatures. But at last you turned to be rude.

प्रतिषिद्धो मया तात रैभ्यावसथदर्शनात्।

गतवानेव तं द्रष्टुं कालान्तकयोपमम्॥१२॥

O child, I prohibited you from visiting the residence of Raivya, but you went there to visit it which was like the all-destroying death.

यः स जानन् महातेजा वृद्धस्यैकं ममात्मजम्।

गतवानेव कोपस्य वशं परमदुर्मतिः॥१३॥

That greatly effulgent one knows me to be old and (he knew also) that I had only one son. But that wicked-minded one still became subject to anger.

पुत्रशोकमनुप्राप्त एष रैभ्यस्य कर्मणा।

त्यक्ष्यामि त्वामृते पुत्र प्राणानिष्टतमान् भुवि॥१४॥

I have been afflicted with the grief at my son's death on account of Raivya. O son, for your death I shall give up my life which is the most precious thing in the world.

यथाहं पुत्रशोकेन देहं त्यक्ष्यामि किल्बिषी।

तथा ज्येष्ठः सुतो रैभ्यं हिंस्याच्छीघ्रमनागसम्॥१५॥

As I give up my life on account of the grief at the death of my son, so will the eldest son of Raivya kill him, though he would be innocent.

सुखिनो वै नरा येषां जात्या पुत्रो न विद्यते।

ते पुत्रशोकमप्राप्य विचरन्ति यथासुखम्॥१६॥

Happy are those to whom children are never born! Without experiencing the grief at their son's death, they happily move about.

ये तु पुत्रकृताच्छोकाद् भृशं व्याकुलचेतसः।

शपन्तीष्टान् सखीनार्तास्तेभ्यः पापतरो नु कः॥१७॥

Who can in this world be more sinful than those, who from the grief at their son's death and thus becoming deprived of their sense, curse their dearest friends?

परासुश्च सुतो दृष्टः शपन्तीष्टः सखा मया।

ईदृशीमापदं कोऽत्र द्वितीयोऽनुभविष्यति॥१८॥

Having seen my son dead, I have cursed my dearest friend. What second man is there who meets with such a (great) calamity.

लोमश उवाच

विलप्यैवं बहुविधं भरद्वाजोऽदहत् सुतम्।

सुसमिद्धं ततः पश्चात् प्रविवेश हुताशनम्॥१९॥

Lomasha said :

Having thus variously lamented for his son, Bharadvaja cremated him and then he himself entered a blazing fire.

CHAPTER 138

(TIRTHAYATRA PARVA)- Continued

History of Yavakrit

लोमश उवाच

एतस्मिन्नेव काले तु बृहद्युम्नो महीपतिः।

सत्रं तेने महाभागो रैभ्ययाज्यः प्रतापवान्॥१॥

Lomasha said :

About this time, the highly blessed ruler of earth, the greatly powerful Brihadyumna, the Yajamana of Raivya performed a sacrifice.

तेन रैभ्यस्य वै पुत्रावर्वावसुपरावसू।

वृत्तौ संहार्यौ सत्रार्थं बृहद्युम्नेनधीमता॥२॥

The two sons of Raivya, named Arvavasu and Paravasu, were employed by the intelligent Brihadyumna to assist him in the sacrifice.

तत्र तौ समनुज्ञातौ पित्रा कौन्तेय जग्मतुः।

आश्रमे त्वभवद् रैभ्यो भार्या चैव परावसोः॥३॥

O son of Kunti, thereupon those two, taking the permission of their father, went away. Raivya remained in the hermitage with Paravasu's wife.

अथावलोककोऽगच्छद् गृह्णनेकः परावसुः।

कृष्णाजिनेन संवीतं ददर्श पितरं वने॥४॥

One day in order to see his wife, Paravasu alone went to the hermitage and he saw his father in the forest, covered with black deer-skin.

जघन्यरात्रे निद्रान्धः सावशेषे तमस्यपि।

चरन्तं गहनेऽरण्ये मेने स पितरं मृगम्॥५॥

The night was far advanced and dark and he was drowsy with sleep. When roaming in the forest, he took his father for a deer.

मृगं तु मन्यमानेन पिता वै तेन हिंसितः।

अकामयानेन तदा शरीरत्राणमिच्छता॥६॥

Mistaking his father for a deer, he unintentionally killed him with the desire of protecting his own body.

तस्य स प्रेतकार्याणि कृत्वा सर्वाणि भारत।

पुनरागम्य तत् सत्रमब्रवीद् धातरं वचः॥७॥

O descendant of Bharata, after performing all his funeral rites, he came again to the sacrifice and spoke these words to his brother.

इदं कर्म न शक्तस्त्वं वोढुमेकः कथंचन।

मया तु हिंसितस्तातो मन्यमानेन तं मृगम्॥८॥

Paravasu said :

You will never be able to perform this act alone. I have killed our father, mistaking him for a deer.

सोऽस्मदर्थं व्रतं तात चर त्वं ब्रह्महिसनम्।

समर्थोऽप्यहमेकाकी कर्म कर्तुमिदं मुने॥९॥

O brother, on my behalf, observe a vow prescribed in the case of killing a Brahmana. O Rishi, I shall alone be able to perform this act.

अर्वावसुस्वाच

करोतु वै भवान् सत्रं बृहद्युम्नस्यधीमतः।

ब्रह्मवध्यां चरिष्येऽहं त्वदर्थं नियतेन्द्रियः॥१०॥

Arvavasu said :

Then perform the sacrifice of the intelligent Brihadyumna. On your behalf, I shall observe the vow prescribed in the case of killing a Brahmana by subduing my senses.

लोमश उवाच

स तस्य ब्रह्मवध्यायाः पारं गत्वा युधिष्ठिर।

अर्वावसुस्तदा सत्रमाजगाम पुनर्मुनिः॥११॥

Lomasha said :

O Yudhishtira, having observed the vow prescribed in the case of killing a Brahmana, Arvavasu, the Rishi, again came back to the sacrifice.

ततः परावसुर्दृष्ट्वा धातरं समुपस्थितम्।

बृहद्युम्नमुवाचेदं वचनं हृषगद्गदम्॥१२॥

Thereupon having seen his brother come back again, Paravasu spoke these words, his voice choked with delight.

एष ते ब्रह्महा यज्ञं मा द्रष्टुं प्रविशेदिति।

ब्रह्महा प्रेक्षितेनापि पीडयेत् त्वामसंशयम्॥१३॥

"See that this killer of a Brahmana may not enter your sacrifice. Do not also look at him,

for even a glance at a killer of a Brahmana can certainly do you harm."

लोमश उवाच

तच्छ्रुत्वैव तदा राजा प्रेक्ष्यानाह स विदपते।
प्रेष्यैस्तु सार्यमाणस्तु राजन्नर्वावसुस्तदा॥१४॥
न मया ब्रह्महृत्वेयं कृतेत्याह पुनः पुनः।

उच्यमानोऽसकृत्प्रेष्यैर्ब्रह्महृत्त्रिति भारत॥१५॥

O ruler of earth, O descendant of Bharata, as soon as the king heard this, he ordered his men (to turn him out). Being driven out by the king's men and being repeatedly called by them as the slayer of Brahmana, Arvvasu again and again cried, "It is not I that killed a Brahmana."

नैव स्म प्रतिजानाति ब्रह्मवध्यां स्वयंकृताम्।

मम भ्रात्रा कृतमिदं मया स परिमोक्षितः॥१६॥

He did not also admit, that he had observed the vow for his own sake. (He said), "My brother did it and I have freed him from that sin."

स तथा प्रवदन् क्रोधात् तैश्च प्रेष्यैः प्रभाषितः।

तूष्णीं जगाम ब्रह्मर्षिर्वनमेव महातपाः॥१७॥

Having said this in anger and having been reprimanded by the king's men, that Brahmana Rishi, that great ascetic, became silent; and he then went away to the forest.

उग्रं तपः समास्थाय दिवाकरमथाश्रितः।

रहस्यवेदं कृतवान् सूर्यस्य द्विजसत्तमः॥१८॥

मूर्तिमांस्तं ददर्शाथ स्वयमग्रभुगव्ययः।

लोमश उवाच

प्रीतास्तस्याभवन् देवाः कर्मणार्वावसोर्नुप॥१९॥

Performing severe austerities, he took protection in the sun. Thereupon the mystery of the sun revealed in him and that eternal deity appeared before him in an embodied form. O king, the celestials were exceedingly pleased with that act of Arvvasu.

तं ते प्रवरयामासुर्निरासुश्च परावसुम्।

ततो देवा वरं तस्मै ददुरग्निपुरोगमाः॥२०॥

They appointed him as the chief priest of the sacrifice and caused Paravasu to be dismissed. Then the celestials with Agni at the head, bestowed upon him boons.

स चापि वरयामास पितुस्त्यानमात्मनः।

अनागस्त्वं ततो भ्रातुः पितुश्चास्मरणं वधे॥२१॥

He too asked the boons that his father might be restored to life. He also prayed that his brother might be freed from the sin of killing his father;

भरद्वाजस्य चोत्थानं यवक्रीतस्य चोभयोः।

प्रतिष्ठां चापि वेदस्य सौरस्य द्विजसत्तमः।

एवमस्त्विति तं देवाः प्रोचुश्चापि वरान् ददुः॥२२॥

(And also) that Bharadvaja and Yavakrit, both might be restored to life and that the Solar revelation might be famous.

ततः प्रादुर्बभूवुस्ते सर्व एव युधिष्ठिर।

अथाब्रवीद् यवक्रीतो देवाग्निपुरोगमान्॥२३॥

O Yudhishtira, the celestials said, "Be it so"; and they bestowed on him the boons. Thereupon all of them were restored to life. Then Yavakrit spoke thus to the celestials with Agni at their head.

समधीतं मया ब्रह्म व्रतानि चरितानि च।

कथं च रैभ्यः शक्तो मामधीयानं तपस्विनम्॥२४॥

"I have obtained the knowledge of all the Vedas, I have also observed vows. How came it then that Raivya killed me who am an ascetic!

तथायुक्तेन विधिना निहन्तुममरोत्तमाः।

देवा ऊचुः

मैवं कृथा यवक्रीत यथा वदसि वै मुने।

ऋते गुरुमधीता हि सुखं वेदास्त्वया पुरा॥२५॥

अनेन तु गुरून् दुःखात् तोषयित्वाऽऽत्मकर्मणा।

कालेन महता क्लेशाद् ब्रह्माधिगतमुत्तमम्॥२६॥

O foremost of the celestials, how could he then kill me in that way?"

"O Yavakrit, O Rishi, do not think in the way you speak, thinking that you easily learnt the Vedas without the help of a preceptor and Raivya obtained the excellent Vedas after great exertions and long time.

लोमश उवाच

यवक्रीतमथोकत्वैवं देवाः साग्निपुरोगमाः।

संजीवयित्वा तान् सर्वान् पुनर्जग्मुस्त्रिविष्टपम्॥२७॥

Having said this to Yavakrit, the celestials with Indra at their head restored them all to life and went away to heaven.

आश्रमस्तस्य पुण्योऽयं सदापुष्पफलद्रुमः।

अत्रोष्य राजशादूल सर्वं पापं प्रमोक्ष्यसि॥२८॥

O foremost of kings, here is the sacred hermitage (of that Rishi) adorned with trees full of flowers and fruits (that grow) at all seasons. It cleanses all sins.

CHAPTER 139

(TIRTHAYATRA PARVA)-Continued

Entering Kailasha etc.

लोमश उवाच

उशीरबीजं मैनाकं गिरिं श्वेतं च भारता।

समतीतोऽसि कौन्तेय कालशैलं च पार्थिव॥१॥

Lomasha said :

O descendant of Bharata, O son of Kunti, O ruler of earth, you have now left behind the mountains Ushinara, Mainaka, Shveta and Kala.

एषा गङ्गा सप्तविधा राजते भरतर्षभ।

स्थानं विरजसं पुण्यं यत्राग्निर्नित्यमिध्यते॥२॥

O foremost of the Bharata race, here flow before you the seven Ganges. This spot is (very) pure and holy. Here Agni unceasingly blazes forth.

एतद् वै मानुषेणाद्य न शक्यं द्रष्टुमद्भुतम्।

समाधिं कुरुताव्यग्रास्तीर्थान्येतानि द्रक्ष्यथा॥३॥

No man is able to get a sight of this wonder. Therefore concentrate your mind, so that you may with rapt attention see these Tirthas.

एतद् द्रक्ष्यसि देवानामाक्रीडं चरणाङ्कितम्।

अतिक्रान्तोऽसि कौन्तेय कालशैलं च पर्वतम्॥४॥

O son of Kunti, as we have passed the Kaola mountains you will now see the play-grounds of the celestials, marked with their foot-prints.

श्वेतं गिरिं प्रवेक्ष्यामो मन्दरं चैव पर्वतम्।

यत्र माणिवरो यक्षः कुबेरश्चैव यक्षराट्॥५॥

We shall now ascend Shveta Giri and the Mandara mountain, where dwell Manivadra, Yaksha and Kubera, the king of the Yakshas.

अष्टाशीतिसहस्राणि गन्धर्वाः शीघ्रगामिनः।

तथा किपुरुषा राजन् यक्षाश्चैव चतुर्गुणाः॥६॥

अनेकरूपसंस्थाना नानाप्रहरणाश्च ते।

यक्षेन्द्रं मनुजश्रेष्ठ माणिभद्रमुपासते॥७॥

-O king, O foremost of men, here at this place eight thousand swift-going Gandharvas and as many Kimpurushas and four times as many Yakshas of various shapes, wielding many weapons, wait upon the chief of Yaksha Manivadra.

तेषामृद्धिरतीवात्र गतौ वायुसमाश्च ते।

स्थानात् प्रच्यावयेयुर्ये देवराजमपि ध्रुवम्॥८॥

In this place their power is very great and their speed is that of the wind. They are certainly capable of displacing the king of the celestials from his seat.

तैस्तात बलिभिर्गुप्ता यातुधानैश्च रक्षिताः।

दुर्गमाः पर्वताः पार्थ समाधिं परमं कुरु॥९॥

O child, O son of Pritha, protected by them and watched over by the Rakshashas, these mountains have become inaccessible. Therefore perform the great concentration of mind.

कुबेरसचिवाश्चान्ये रौद्रा मैत्रश्च राक्षसाः।

तैः समेष्याम कौन्तेय संयतो विक्रमेण च॥१०॥

O son of Kunti, here are the ministers of Kubera and his other friends who are all fearful Rakshashas. We shall have to meet them therefore gather up all your prowess.

कैलासः पर्वतो राजन् षड्योजनसमुच्छ्रितः।

यत्र देवा समाचान्ति विशाला यत्र भारता॥११॥

O king, the Kailasa mountain is six yojanas in height. O descendant of Bharata, there is a large Jujube tree. Here often are the celestials,

असंख्येयास्तु कौन्तेय यक्षराक्षसकिन्नराः।

नागाः सुपर्णा गन्धर्वाः कुबेरसदनं प्रति॥१२॥

In great members, also the Yakshas, the Rakshasha, the Kinnaras, the Nagas, the Suparnas, the Gandharvas when they go to the palace of Kubera.

तान् विगाहस्व पार्थाद्य तपसा च दमेन च।

रक्ष्यमाणो मया राजन् भीमसेनबलेन च॥१३॥

O king, protected by me, as well as by the prowess of Bhimasena and also in consequence of your own asceticism and self-command, do mix with them today.

स्वस्ति ते वरुणो राजा यमश्च समितिजयः।

गङ्गा च यमुना चैव पर्वतश्च दद्यातु ते॥१४॥

मरुतश्च सहाश्विभ्यां सरितश्च सरांसि च।

त्वस्ति देवासुरेभ्यश्च वसुभ्यश्च महाद्युते॥१५॥

May king Varuna, that conqueror in battles, Yama, Ganga and Yamuna, this mountain, the Marutas, the Ashinas, all rivers and lakes, vouchsafe to you safety. O greatly effulgent one, may you have safety from the celestials, the Asuras and the Vasus.

इन्द्रस्य जाम्बूनपर्वताद् वै

शृणोमि घोषं तव देवि गङ्गे।

गोपायैनं त्वं सुभगे गिरिभ्यः।

सर्वाजमीढापचितं नरेन्द्रम्॥१६॥

"O Goddess Ganga, I hear your roar from this golden mountain which is sacred to Indra. O blessed one, protect, in this mountain, this ruler of men adored of all the Ajamira race.

ददस्व शर्म प्रविविक्षतोऽस्य

शैलानिमाञ्छैलसुते नृपस्य।

उक्त्वा तथा सागरगां स विप्रो

यत्तो भवस्वेति शशास पार्थम्॥१७॥

O daughter of the mountain, this king is about to enter this mountainous regions. Therefore confer upon him your protection." Having thus addressed that ocean-going river, that Brahmana said to the son of Pritha to be careful.

युधिष्ठिर उवाच

अपूर्वोऽयं सश्रमो लोमशस्य

कृष्णां सर्वे रक्षत मा प्रमादम्।

देशो ह्ययं दुर्गतमो मतोऽस्य

तस्मात् परं शौचमिहाचरस्वम्॥१८॥

Yudhishtira said :

This confusion of Lomasha is astonishing. Therefore all of you protect Krishna

(Draupadi). Do not be careless. He knows very well this place as being difficult of access. Therefore practise here the greatest purity.

वैशम्पायन उवाच

ततोऽब्रवीद् भीममुदारवीर्यं

कृष्णां यतः पालय भीमसेन।

शून्येऽर्जुनेऽसंनिहिते च तात

त्वामेव कृष्णा भजते भयेषु॥१९॥

Vaishampayana said :

He then thus spoke to the greatly powerful Bhima, "O Bhimasena, protect Krishna (Draupadi) with all care. O child, whether Arjuna be near or away, Krishna (Draupadi) always seeks your protection when in fear."

ततो महात्मा स यमौ समेत्य

मूर्धन्युपाघ्राय विमृज्य गात्रे।

उवाच तौ वाष्पकलं स राजा

मा भैष्टमागच्छतमप्रमत्तौ॥२०॥

Thereupon the high-souled, king (Yudhishtira), coming to the twins (Nakula and Sahadeva) and smelling their heads and rubbing their body, said, "Do not fear. Proceed with caution."

CHAPTER 140

(TIRTHAYATRA PARVA)-Continued

Entering Gandamadana

युधिष्ठिर उवाच

अन्तर्हितानि भूतानि बलवन्ति महान्ति च।

अग्निना तपसा चैव शक्यं गन्तुं वृकोदरा॥१॥

Yudhishtira said :

O Vrikodara, there are in this place, many invisible beings who are all powerful and huge. We shall however be able to pass through them by the merit of our Agnihotra and asceticism.

संनिवृतय कौन्तेय क्षुत्पिपासे बलाश्रयात्।

ततो बलं च दाक्ष्यं च संश्रयस्व वृकोदरा॥२॥

O son of Kunti, by collecting your prowess, restrain your hunger and thirst, O Vrikodara, have recourse to your strength and cleverness.

ऋषेस्त्वया श्रुतं वाक्यं कैलासं पर्वतं प्रति।
बुद्ध्या प्रपश्य कौन्तेय कथं कृष्णा गमिष्यति॥३॥

O son of Kunti, you have heard what the Rishi (Lomasha) has said about the Kailasa mountain. After due deliberation think, how Krishna (Draupadi) should pass through this place.

अथवा सहदेवेनद्यौम्येन च समं विभो।
सूतैः पौरोगवैश्चैव सर्वैश्च परिचारकैः॥४॥
रथैश्चैश्च ये चान्ये विप्राः क्लेशासहाः पथि।
सर्वैस्त्वं सहितो भीम निवर्तस्वायतेक्षण॥५॥

Or, O exalted Bhima of large eyes, you should better return with Sahadeva, with Dhaumya, with all our charioteers, cooks, servants, cars, horses and also the Brahmanas who are worn out with travel.

त्रयो वयं गमिष्यामो लघ्वाहारा यतव्रताः।
अहं च नकुलश्चैव लोमशश्च महातपाः॥६॥

The great ascetic Lomasha, Nakula and I shall proceed living on light food and observing vows.

ममागमनमाकाङ्क्षन् गङ्गाद्वारे समाहितः।
वसेह द्रौपदीं रक्षन् यावदागमनं मम॥७॥

In expectation of my return, wait carefully at the source of the Ganges and protect Draupadi till I come back.

भीम उवाच

राजपुत्री श्रमेणार्ता दुःखार्ता चैव भारता।
व्रजत्येव हि कल्याणी श्वेतवाहिदिदृक्षया॥८॥

Bhima said :

O descendant of Bharata, although this blessed princess is afflicted with toil she easily proceeds along in the hope of seeing Shvetavahana (Arjuna).

तव चाप्यरतिस्तीव्रा वर्तते तमपश्यतः।
गुडाकेशं महात्मानं संग्रामेष्वपलायिनम्॥९॥

Your dejection also is very great at not seeing the high-souled Gudukesha (Arjuna) who never retreats from battle.

किं पुनः सहदेवं च मां च कृष्णां च भारता।
द्विजाः कामं निवर्तन्तां सर्वे च परिचारकाः॥१०॥

O descendant of Bharata, you will be more dejected if you do not see Sahadeva, Krishna (Draupadi) and myself. Let the Brahmanas return with our servants,

सूताः पौरोगवाश्चैव यं च मन्येत नो भवान्।
न हहं हतुमिच्छामि भवन्तमिह कर्हिचित्॥११॥

Charioteers, cooks and others whom you may command. I shall never leave you here.

शैलेऽस्मिन् राक्षसाकीर्णे दुर्गेषु विषमेषु च।
इयं चापि महाभागा राजपुत्री पतिव्रता॥१२॥

In these rugged and inaccessible mountainous regions infested by Rakshashas. This greatly blessed princess, ever devoted to her husbands,

त्वामृते पुरुषव्याघ्र नोत्सहेद् विनिवर्तितुम्।
तथैव सहदेवोऽयं सततं त्वामनुव्रतः॥१३॥

O foremost of men, will not return without you. This Sahadeva is always devoted to you;

न जातु विनिवर्तेत मनोज्ञो ह्यहमस्य वै।
अपि चात्र महाराज सव्यसाचिदिदृक्षया॥१४॥

सर्वे लालसभूताः स्म तस्माद् यास्यामहे सह।
यद्यशक्यो रथैर्गन्तुं शैलोऽयं बहुकन्दरः॥१५॥

O great king, I know his character well; he will never return (without you). We are all eager to see Savyasachi (Arjuna) and therefore we will all go together. If we cannot go on our cars over this mountain of many defiles,

पद्मिरेव गमिष्यामो मा राजन् विमना भव।
अहं वहिष्ये पाञ्चालीं यत्र यत्र न शक्यति॥१६॥

We shall walk on foot. O King, you need not trouble yourself about it. I shall carry the Panchala Princess, wherever and whenever she will be incapable of walking.

इति मे वर्तते बुद्धिर्मा राजन् विमना भव।
सुकुमारौ तथा वीरौ माद्रीनन्दिकराबुभौ।
दुर्गे संतारयिष्यामि यत्राशक्तौ भविष्यतः॥१७॥

I have decided upon this; therefore do not trouble yourself about it. I shall carry these two heroes, the tender sons of Madri, the delight of their mother, over difficult tracts, wherever they will be incapable of walking.

युधिष्ठिर उवाच

एवं ते भाषमाणस्य बलं भीमाभिवर्धताम्।

यत् त्वमुत्सहसे वोढुं पाञ्चालीं च यशस्विनीम्॥१८॥

Yudhishtira said :

O Bhima, let your strength increase for your speaking thus. You boldly undertake to carry the illustrious Panchala princess.

यमजौ चापि भद्रं ते नैतन्यत्र विद्यते।

बलं तव यश्चैवधर्मः कीर्तिश्च वर्धताम्॥१९॥

And also the twins (Nakula and Sahadeva). Be blessed; such courage does not exist in others. May your strength, fame and virtue increase.

यत् त्वमुत्सहसे नेतुं भ्रातरौ सह कृष्णया।

मा ते ग्लानिर्महाबाहो मा च तेऽस्तु पराभवः॥२०॥

O mighty-armed hero, as you propose to carry our two brothers will Krishna (Draupadi), let not exhaustion or defeat come to you.

वैशम्पायन उवाच

ततः कृष्णाब्रवीद् वाक्यं प्रहसन्ती मनोरमा।

गमिष्यामि न संतापः कार्यो मां प्रति भारता॥२१॥

Vaishampayana said :

Thereupon the charming Krishna (Draupadi) smilingly said, "O descendant of Bharata, I shall go, you need not be anxious for me."

लोमश उवाच

तपसा शक्यते गन्तुं पर्वतो गन्धमादनः।

तपसा चैव कौन्तेय सर्वे योक्ष्यामहे वयम्॥२२॥

Lomasha said :

O son of Kunti, one can go to Gandamadana by asceticism; therefore we shall all practise asceticism.

नकुलः सहदेवश्च भीमसेनश्च पार्थिव।

अहं च त्वं च कौन्तेय द्रक्ष्यामः श्वेतवाहनम्॥२३॥

O king, O son of Kunti, Nakula, Sahadeva, Bhimsena, you and myself then shall see Shvetavahana (Arjuna).

वैशम्पायन उवाच

एवं सम्भाषमाणास्ते सुबाहुविषयं महत्।

ददृशुर्मुदिता राजन् प्रभूतगजवाजिमत्॥२४॥

Vaishampayana said :

O king, having thus conversed, they saw with delight the extensive kingdom of Suvaka abounding in horses and elephants.

किराततङ्गणाकीर्णं पुलिन्दशतसंकुलम्।

हिमवत्यमरैर्जुष्टं बह्वृक्ष्यसमाकुलम्।

सुबाहुश्चापि तान् दृष्ट्वा पूजया प्रत्यगृहणत॥२५॥

विषयान्ते कुलिन्दानामीश्वरः प्रीतिपूर्वकम्।

ततस्ते पूजितास्तेन सर्व एव सुखोषिताः॥२६॥

Densely inhabited by the Kiratas and the Tanganas, crowded by hundred of Pulindas, frequented by the celestials and full of wonders. Seeing them Suvaka, the king of the Pulindas, received them in due honour and with great cheerfulness, on the frontier of his kingdom. They, too being thus received, lived there (for some time) with great comfort.

प्रतस्थुर्विमले सूर्ये हिमवन्तं गिरिं प्रति।

इन्द्रसेनमुखांश्चापि भृत्यान् पौरोगवांस्तथा॥२७॥

सूदांश्च पारिबर्हंश्च द्रौपद्याः सर्वशो नृपा।

राज्ञः कुलिन्दाधिपतेः परिदाय महारथाः॥२८॥

पद्मिरेव महावीर्या ययुः कौरवनन्दनाः।

ते शनैः प्राद्वन् सर्वे कृष्णया सह पाण्डवाः।

तस्माद् देशात् सुसंहृष्टा द्रष्टुकामाश्चनंजयम्॥२९॥

They started for the Himalaya mountain when the sun shone brightly in the sky. Having left in the care of the king of the Pulindas all their servants, Indrasena and others, also the cooks and stewards and also all accoutrements of Draupadi and also everything else, those mighty car-warriors, those greatly power-descendants of Kuru started for that country. They proceeded cautiously with Krishna (Draupadi); they were all cheerful in the expectation of seeing Arjuna.

CHAPTER 141

(TIRTHAYATRA PARVA)-Continued

Entering Gandamadana

युधिष्ठिर उवाच

भीमसेन यमौ चोभौ पाञ्चालि च निबोधत।

नास्ति भूतस्य नाशो वै पश्यतास्मान् वनेचरान्॥१॥

Yudhishtira said :

O Bhimasena, O Panchala princess, O twins, hear. Nothing of creatures perishes. Behold, we are now rangers of forest.

दुर्बलाः क्लेशिताः स्मेति यद् ब्रुवामेतेरेतरम्।

अशक्येऽपि व्रजामो यद्धनंजयदिदृक्षया॥२॥

Weak and fatigued as we are, we have to help one another and pass over difficult places. Though incapable, yet we must proceed in order to see Dhananjaya (Arjuna).

तन्मे दहति गात्राणि तूलराशिमिवानलः।

यच्च वीरं न पश्यामिधनंजयमुपान्तिकात्॥३॥

It (his absence) burns my body as fire does a heap of cotton. I do not see the heroic Dhananjaya at my side.

तस्य दर्शनतृष्णं मां सानुजं वनमास्थितम्।

याज्ञसेन्याः परामर्शं स च वीर दहत्युता॥४॥

With the thirst for seeing him, I live with my younger brothers in the forest. O hero, the great oppression committed on Yajnaseni (Draupadi) also burns me.

नकुलात् पूर्वजं पार्थं न पश्याम्यमितौजसम्।

अजेयमुग्रधन्वानं तेन तप्ये वृकोदर॥५॥

O Vrikodara, I do not see the immediate elder of Nakula, the immeasurably powerful Partha (Arjuna) who is invincible and who is the wielder of the strongest bow. For this, O Vrikodara, I am miserable.

तीर्थानि चैव रम्याणि वनानि च सरांसि च।

चरामि सह युष्माभिस्तस्य दर्शनकाङ्क्षया॥६॥

पञ्चवर्षाण्यहं वीरं सत्यसंघनंजयम्।

यत्र पश्यामि बीभत्सुं तेन तप्ये वृकोदर॥७॥

In order to see that hero, Dhananjaya firm in truthfulness, I have been wandering with you for these five years in various Tirthas, in charming forests and lakes. As I do not still see Vibhatsu (Arjuna) O Vrikodara I am miserable.

तं वै श्यामं गुडाकेशं सिंहविक्रान्तगामिनम्।

न पश्यामि महाबाहुं तेन तप्ये वृकोदर॥८॥

As I do not see the long armed, black, curly-haired, lion-like (Arjuna), O Vrikodara, I am miserable.

कृतास्त्रं निपुणं युद्धेऽप्रतिमानंधनुष्मताम्।

न पश्यामि कुरुश्रेष्ठ तेन तप्ये वृकोदर॥९॥

As I do not see that foremost of the Kurus, accomplished in arms, skillful in fight and matchless among bowmen, O Vrikodara I am miserable.

चरन्तपरिसंघेषु काले क्रुद्धमिवान्तकम्।

प्रभिन्नमिव मातङ्गं सिंहस्कन्धनंजयम्॥१०॥

यः स शक्रादनवरो वीर्येण द्रविणेन च।

यमयोः पूर्वजः पार्थः श्वेताश्वोऽमितविक्रमः॥११॥

दुःखेन महताविष्टस्तं न पश्यामि फाल्गुनम्।

अजेयमुग्रधन्वानं तेन तप्ये वृकोदर॥१२॥

As I, though very much distressed, do not see that son of Pritha, Dhananjaya who was born under the influence of the constellation Falguni, who ranges amidst enemies like angry Yama at the time of the universal dissolution, who possesses the prowess of an elephant with the juice trickling down its temple, who has lion-like shoulder, who is in no way inferior to Sakra (Indra) in energy and prowess, who is elder of the twins, who rides on white horses, who is immeasurably powerful, invincible and the wielder of the strongest bow, O Vrikodara, I am miserable.

सततं यः क्षमाशीलः क्षिप्यमाणोऽप्यणीयसा।

ऋजुमार्गप्रपन्नस्य शर्मदाताभयस्य च॥१३॥

He is forgiving, even when he is insulted by the meanest foe. He confers benefit and protection upon the men who follow the righteous path.

स तु जिह्वाप्रवृत्तस्य माययाभिजिघांसतः।

अपि वज्रधरस्यापि भवेत् कालविषोपमः॥१४॥

To crafty men who want to injure him, even if he be the wielder of thunder (Indra), he is like a virulently poisonous snake.

शत्रोरपि प्रपन्नस्य सोऽनुशंसः प्रतापवान्।

दाताभयस्य बीभत्सुरमितात्मा महाबलः॥१५॥

The high-souled and Immeasurably powerful Vivatsu shows mercy and extends protection even to an enemy when he is fallen.

सर्वेषाभाश्रयोऽस्माकं रणेऽरीणां प्रमर्दिता।

आहर्ता सर्वरत्नानां सर्वेषां नः सुखावहः॥१६॥

He is the refuge of us all and he destroys his enemies in battle. He can gather all wealth and he keeps us all happy.

रत्नानि यस्य वीर्येण दिव्यान्यासन् पुरा मम।

बहूनि बहुजातीनि यानि प्राप्तः सुयोधनः॥१७॥

It was through his prowess I formerly possessed various kinds of precious jewels which Suyodhana (Duryodhana) has now got.

यस्य बाहुबलाद् वीर सभा चासीत् पुरा मम।

सर्वरत्नमयी ख्याता त्रिषु लोकेषु पाण्डव॥१८॥

O hero, O son of Pandu, it was through his prowess I formerly possessed the Assembly Hall adorned with all sorts of jewels and celebrated over the three worlds.

वासुदेवसमं वीर्ये कार्तवीर्यसमं युधि।

अजेयममितं युद्धे तं न पश्यामि फाल्गुनम्॥१९॥

He is like Vasudeva in prowess, he is invincible and matchless in battle like Kartavirya. I do not (now) see that Falguni.

संकर्षणं महावीर्यं त्वां च भीमापराजितम्।

अनुयातः स्ववीर्येण वासुदेवं च शत्रुह॥२०॥

That chastiser of foes (Arjuna) is equal to the invincible and most powerful Sankarsana (Baladeva) and Vasudeva (Krishna).

यस्य बाहुबले तुल्यः प्रभावे च पुरंदरः।

जवे वायुर्मुखे सोमः क्रोधे मृत्युः सनातनः॥२१॥

He is equal to Purandara (Indra) in strength of arms and prowess; he is equal to the wind in speed, to the moon in beauty and to the eternal Death in anger.

ते वयं तं नरव्याघ्रं सर्वे वीर दिदृक्षुः।

प्रवेक्ष्यामो महाबाहो पर्वतं गन्धमादनम्॥२२॥

O mighty armed one, in order to see that hero, that foremost of men, we shall all go to the Gandamadana mountain.

विशाला बदरी यत्र नरनारायणाश्रमः।

तं सदाध्युषितं यक्षैर्द्रक्ष्यामो गिरिमुत्तमम्॥२३॥

In which is situated the hermitage Nara and Narayana and on which stands the great Badari tree. It is inhabited by the Yakshas. We shall see that excellent mountain.

कुबेरनलिनीं रम्यां राक्षसैरभिसेविताम्।

पद्मिरेव गमिष्यामस्तप्यमाना महत् तपः॥२४॥

Practising great asceticism, we shall go walking to the charming lake of Kubera guarded by the Rakshashas.

न च यानवता शक्यो गन्तुं देशो वृकोदरा।

न नृशंसेन लुब्धेन नाप्रशान्तेन भारता॥२५॥

O Vrikodara, no vehicle can go to that place. O descendant of Bharata, no cruel, avaricious and hot-tempered man can go there.

तत्र सर्वे गमिष्यामो भीमार्जुनगवेषिणः।

सायुधा बद्धनिस्त्रिंशाः सार्धं विप्रैर्महाव्रतैः॥२६॥

O Bhima, in order to see Arjuna, we shall all go there guiding on our swords and wielding our bows. We shall be accompanied by Brahmanas of strict vows.

मक्षिकादंशमशकान् सिंहान् व्याघ्रान् सरीसृपान्।

प्राप्नोत्यनियतः पार्थ नियतस्तान् न पश्यति॥२७॥

O son of Pritha, the sinful men meet there flies, gad-flies, mosquitoes, tigers, lions and reptiles, but pure-souled men do not meet them.

ते वयं नियतात्मानः पर्वतं गन्धमादनम्।

प्रवेक्ष्यामो पिताहाराधनंजयदिदृक्षुः॥२८॥

Therefore with regulated diet and with subdued passions, we shall go to the Gandamadana with the desire of seeing Dhananjaya.

CHAPTER 142

(TIRTHAYATRA PARVA)-Continued

Entering Gandamadana

लोमश उवाच

द्रष्टारः पर्वताः सर्वे नद्यः सपुरकाननाः।

तीर्थानि चैव श्रीमन्ति स्पृष्टं च सलिलं करैः॥१॥

Lomasha said :

You have seen many mountains and rivers, towns and forests and also many charming Tirthas, the sacred water of which you have touched with your hands.

पर्वतं मन्दरं दिव्यमेष पन्थाः प्रयास्यति।

समाहिता निरुद्धिनाः सर्वे भवत पाण्डवाः॥२॥

O sons of Pandu, this way leads to the celestials Mandara mountain; therefore be attentive and free from all anxieties.

अयं देवनिवासो वै गन्तव्यो वो भविष्यति।

ऋषीणां चैव दिव्यानां निवासः पुण्यकर्मणाम्॥३॥

You will now go to the abode of the celestials Rishis of virtuous deeds.

एषा शिवजला पुण्या याति सौम्य महानदी।

बदरीप्रभवा राजन् देवर्षिगणसेविता॥४॥

O king, here flows the great and beautiful river (Alakananda) of sacred water rising from the Badari tree. It is ever adored by the celestials Rishis,

एषा वैहायसैरित्यं बालखिल्यैर्महात्मभिः।

अर्चिता चोपयाता च गन्धर्वैश्च महात्मभिः॥५॥

It is always adored by the high-souled. Vaihayasa, Valakhilyas and the Gandharvas,

अत्र साम स्म गायन्ति सामगाः पुण्यनिःस्वनाः।

मरीचिः पुलहश्चैव भृगुश्चैवाङ्गिरास्तथा॥६॥

And the singers of the Sama (Veda) the Rishis, Marichi, Pulaha, Bhrgu and Angirasa chant the hymns in this place.

अत्राच्छिकं सुरश्रेष्ठो जपते समरुहणः।

साध्याश्चैवाश्विनौ चैव परिधावन्ति तं तदा॥७॥

Here does the lord of the celestials with the Marutas perform his daily prayers. The Siddhas and the Ashvins wait upon him.

चन्द्रमाः सह सूर्येण ज्योतीषि च ग्रहैः सह।

अहोरात्रविभागेन नदीमेनामनुव्रजन्॥८॥

The moon with the sun and with all the luminaries and with the planets always go to this river by day and by night.

एतस्याः सलिलं मूर्ध्नि वृषाङ्कः पर्यधारयत्।

गङ्गाद्वारे महाभाग येन लोकस्थितिर्भवेत्॥९॥

O greatly blessed one, that protector of the world, Vrishanka (Shiva) received on his head the all of the waters of this river at the source of the Ganges.

एतां भगवतीं देवीं भवन्तः सर्व एव हि।

प्रयतेनात्मना तात प्रतिगम्याभिवादत॥१०॥

O child, now come to this goddess of six attributes and bow down before her with concentrated mind.

तस्य तद् वचनं श्रुत्वा लोमशस्य महात्मनः।

आकाशगङ्गं प्रयताः पाण्डवास्तेऽभ्यवादयन्॥११॥

Vaishampayana said :

Having heard the words of the illustrious Lomasha the Pandavas reverentially worshipped the river which flows from the sky.

अभिवाद्य च ते सर्वे पाण्डवाधर्मचारिणः।

पुनः प्रयाताः संहृष्टाः सर्वैर्ऋषिगणैः सह॥१२॥

Having worshipped her, all the virtuous Pandavas accompanied by the Rishis again cheerfully proceeded.

ततो दूरात् प्रकाशन्तं पाण्डुरं मेरुसन्निभम्।

ददृशुस्ते नरश्रेष्ठा विकीर्णं सर्वतोदिशम्॥१३॥

Those best of men then saw at a distance some white objects of vast proportions which looked like the Meru (mountain) stretching in all directions.

तान् प्रष्टुकामान् विज्ञाय पाण्डवान् स तु लोमशः।

उवाच वाक्यं वाक्यज्ञः शृणुष्वं पाण्डुनन्दनाः॥१४॥

Seeing the Pandavas eager to ask him about it, Lomasha, skillful in speech, thus spoke. "Hear, O sons of Pandu.

एतद् विकीर्णं सुश्रीमत् कैलासशिखरोपमम्।

यत् पश्यसि नरश्रेष्ठ पर्वतप्रतिमं स्थितम्॥१५॥

एतान्यस्थीनि दैत्यस्य नरकस्य महात्मनः।

पर्वतप्रतिमं भाति पर्वतप्रस्तराश्रितम्॥१६॥

O foremost of men, what you see before you and what is of vast proportions looking like a mountain and appearing as beautiful as the Kailasa, is the collection of bones of the greatly powerful Daitya Naraka. As they have been kept on a mountain one mistakes it for a mountain.

पुरातनेन देवेन विष्णुना परमात्मना।

दैत्यो विनिहतस्तेन सुरराजहितैषिणा॥१७॥

In the days of yore, this Daitya was killed by the Supreme Soul, the eternal deity Vishnu, for the good of the king of the celestials.

दशवर्षसहस्राणि तपस्तप्यन् महामनाः।

ऐन्द्रं प्रार्थयते स्थानं तपःस्वाध्यायविक्रमात्॥१८॥

That high-souled Daitya performed great asceticism for ten thousand years with the desire of getting possession of Indra's kingdom.

तपोबलेन महता बाहुवेगवलेन च।

नित्यमेव दुराध्वोर्ध्वयन् स दितेः सुतः॥१९॥

That son of Diti, becoming thus unrivalled by the power of his asceticism, as well as, that of arms, always harassed (Indra).

स तु तस्य बलं ज्ञात्वाध्वमे च चरितव्रतम्।

भयाभिभूतः संविग्नः शक्र आसीत् तदानघा॥२०॥

O sinless one, Sakra (Indra) became agitated. Afflicted with fear by learning his prowess, asceticism and observance of religious vows,

तेन संचिन्तितो देवो मनसा विष्णुरव्ययः।

सर्वत्रगः प्रभुः श्रीमानागतश्च स्थितौ बभौ॥२१॥

He mentally thought of the eternal deity Vishnu; and the graceful lord of the universe who is present everywhere appeared and stood before him.

ऋषयश्चापि तं सर्वे तुष्टुवुश्च दिवौकसः।

तं दृष्ट्वा ज्वलमानश्रीर्भगवान् हव्यवाहनः॥२२॥

नष्टतेजाः समभवत् तस्य तेजोऽभिभर्त्सितः।

तं दृष्ट्वा वरदं देवं विष्णुं देवगणेश्वरम्॥२३॥

The Rishis and the celestials propitiated Vishnu with prayers. In his presence even the exalted and blazing Havyavahana (fire), lost his effulgence. Seeing that giver of boons, the deity Vishnu, the lord of all the celestials,

प्राञ्जलिः प्रणतो भूत्वा नमस्कृत्य च वज्रभृत्।

प्राह वाक्यं ततस्तत्त्वं यतस्तस्य भयं भवेत्॥२४॥

The wielder of thunder (Indra) with joined hands and bowed down head, told him soon the cause of his fear.

विष्णुरुवाच

जानामि ते भयं शक्र दैत्येन्द्रान्नरकात् ततः।

ऐन्द्रं प्रार्थयते स्थानं तपःसिद्धेन कर्मणा॥२५॥

Vishnu said :

“O Sakra, I know your fear originates from the lord of the Daityas, Naraka. By his successful asceticism he desires to obtain Indra's kingdom.

सोऽहमेनं तव प्रीत्या तपःसिद्धमपिष्टुवम्।

वियुनज्मि देहाद् देवेन्द्र मुहूर्तं प्रतिपालया॥२६॥

O lord of the celestials, although he has achieved success in asceticism. I shall sever his soul from his body to do you good. Wait for a moment.”

तस्य विष्णुर्महातेजाः पाणिना चेतनां हरत्।

स पपात ततो भूमौ गिरिराज इवाहतः॥२७॥

Lomasha said :

Thereupon the greatly powerful Vishnu deprived him (Naraka) of his senses by striking him with his hands. He (Naraka) the fell down on the ground dead, like a great mountain.

तस्यैतदस्थिसंघातं मायाविनिहतस्य वै।

इदं द्वितीयमपरं विष्णोः कर्म प्रकाशते॥२८॥

He was thus killed by a miracle and his bones were then gathered at this spot. Here thus is manifest another great deed of Vishnu.

नष्टा वसुमती कृत्स्ना पाताले चैव मज्जिता।

पुनरुद्धरिता तेन वाराहेणैकशृङ्गिणा॥२९॥

Once the whole earth was lost, it sunk into the nether regions. But she was again lifted up by him (Vishnu) who had assumed the form of a boar.

युधिष्ठिर उवाच

भगवन् विस्तरेणैमां कथां कथय तत्त्वतः।

कथं तेन सुरेशेन नष्टा वसुमती तदा॥३०॥

योजनानां शतं ब्रह्मन् पुनरुद्धरिता तदा।

केन चैव प्रकारेण जगतोद्धरणीश्रुत्वा॥३१॥

शिवा देवी महाभागा सर्वसस्यप्ररोहिणी।

कस्य चैव प्रभावाद्धि योजनानां शतं गता॥३२॥

केन तद् वीर्यसर्वस्वं दर्शितं परमात्मनः।

एतत् सर्वं यथातत्त्वमिच्छामि द्विजसत्तम।

श्रोतुं विस्तरशः सर्वं त्वं हि तस्य प्रतिश्रयः॥३३॥

Yudhishtira said :

O exalted one, narrate in detail how Vishnu, the lord of the celestials, raised up the earth sunk down one hundred yojanas. How was also that support of all created things, the greatly blessed Earth, who dispenses blessings and produces all sorts of course, made stable? By whom she was forced to sink one hundred yojanas and under what circumstances was this

greatest exploit of the Supreme Being exhibited? O foremost of Brahmanas, I desire to hear all this in detail as it happened. You know all about it.

लोमश उवाच

यत् तेऽहं परिपृष्टोऽस्मि कथामेतां युधिष्ठिर।
तत् सर्वमखिलेनेह श्रूयतां मम भाषतः॥३४॥
पुरा कृतयुगे तात वर्तमाने भयंकरे।
यमत्वं कारयामास आदिदेवः पुरातनः॥३५॥

Lomasha said :

O Yudhishtira, hear all in detail as I narrate the story which you have asked me to relate. O child, in the days of yore, in a terrible time in the Treta Yuga the ancient and primeval deity performed the duties of Yama.

यमत्वं कुर्वतस्तस्य देवदेवस्यधीमतः।

न तत्र म्रियते कश्चिज्जायते वा तथाप्युत॥३६॥

O undeteriorating one, when the god of gods began to perform the duties of Yama, there was no death (on earth), but births were numerous.

वर्धन्ते पक्षिसंघाश्च तथा पशुगवेडकम्।

गवांश्च च मृगश्चैव सर्वे ते पिशिताशनाः॥३७॥

Birds, beasts, kine, sheep, deer and all kinds of wild animals began to multiply.

तथा पुरुषशार्दूल मानुषश्च परंतप।

सहस्रशो ह्ययुतशो वर्धन्ते सलिलं यथा॥३८॥

O foremost of men, O chastiser of foes, men also began to multiply by thousands and tens of thousands like water.

एतस्मिन् संकुले तात वर्तमाने भयंकरे।

अतिभाराद् वसुमती योजनानां शतं गता॥३९॥

O child, by this terrible increase of creatures, the Earth sank down one thousand yojanas.

सा वै व्यथितसर्वाङ्गी भारेणाक्रान्तचेतना।

नारायणं वरं देवं प्रपन्ना शरणं गता॥४०॥

Being afflicted with pain all over her body and being deprived of her senses by this excessive weight (on her), she sought the protection of the foremost of deities Narayana.

पृथिव्युवाच

भगवंस्त्वत्प्रसादाद्धि तिष्ठेयं सुचिरं त्विह।

भारेणास्मि समाक्रान्ता न शक्नोमि स्म वर्तिमुम्॥४१॥

The Earth said :

O exalted deity, it is through your favour I was able to remain so long in my position. But (now) I have been overcome with (a heavy) burden and I am now unable to hold myself any longer.

ममेयं भगवन् भारं व्यपनेतुं त्वमर्हसि।

शरणागतास्मि ते देव प्रसादं कुरु मे विभो॥४२॥

O exalted deity, you should remove this burden. O deity, O lord, I ask your protection. Extend your favour towards me.

तस्यास्तद् वचनं श्रुत्वा भगवानक्षरः प्रभुः।

प्रोवाच वचनं हृष्टः श्रव्याक्षरसमीरितम्॥४३॥

Lomasha said :

Having heard her these words, the eternal deity of six attributes, cheerfully spoke these words to her with great distinctness.

विष्णुरुवाच

न ते महि भयं कार्यं भारार्ते वसुधारिणि।

अहमेवं तथा कुर्मि यथा लघ्वी भविष्यसि॥४४॥

Vishnu said :

O Earth, O holder of treasures, O burdened earth, do not be afraid; I shall act in the way by which you will be relieved of your burden.

लोमश उवाच

स तां विसर्जयित्वा तु वसुधां शैलकुण्डलाम्।

ततो वराहः संवृत्त एकशृङ्गे महाद्युतिः॥४५॥

Lomasha said :

Having thus sent away the earth adorned with mountains as her ear-rings, he then became a greatly effulgent boar with one tusk.

रक्ताभ्यां नयनाभ्यां तु भयमुत्पादयन्निवा।

धूमं च ज्वलयैल्लक्ष्म्या तत्र देशे व्यवर्धत॥४६॥

Causing terror with his red eyes and emitting smokes from his blazing lustre, he began to swell in magnitude in that place.

स गृहीत्वा वसुमतीं शृङ्गेणेकेन भास्वता।

योजनानां शतं वीर समुद्धरति सोऽक्षरः॥४७॥

O hero, then holding the earth with his single tusk that eternal one raised her up one hundred yojanas.

तस्यां चोद्धार्यमाणायां संक्षोभः समजायत।

देवाः संक्षुभिताः सर्वे ऋषयश्च तपोधनाः॥४८॥

हाहाभूतमभूत् सर्वं त्रिदिवं व्योम भूस्तदा।

न पर्य वस्थितः कश्चिद् देवो वा मानुषोऽपि वा॥४९॥

When she was thus raised up, a great agitation was created. All the celestials the Rishis and the ascetics were agitated; and the earth, the sky and the heaven were filled with "Alas! Oh!". Neither the celestials nor men could find peace.

ततो ब्राह्मणामासीनं ज्वलमानमिव श्रिया।

देवाः सर्विगणश्चैव उपतस्थुरनेकशः॥५०॥

Then the celestials and the Rishis all approached Brahma who was seated as if blazing in his own prosperity.

उपसर्ष्य च देवेशं ब्रह्माणं लोकसाक्षिकम्।

भूत्वा प्राञ्जलयः सर्वे वाक्यमुच्चारयन्स्तदा॥५१॥

Coming to the deity Brahma, the witness of the acts of all beings, they with joined hands thus said to these words.

लोकाः संक्षुभिताः सर्वे व्याकुलं च चराचरम्।

समुद्राणां च संक्षोभस्त्रिदशेश प्रकाशते॥५२॥

The Celestialss said :

"O lord of heaven, all created beings have become agitated; all the mobile and immobile creatures have become restless. The ocean are also in great agitation.

सैषा वसुमती कृत्स्ना योजनानां शतं गता।

किमेतद् किं प्रभावेण येनेदं व्याकुलं जगत्।

आख्यातु नो भवाञ्शीघ्रं विसंज्ञाः स्मेह सर्वशः॥५३॥

This whole earth has gone one hundred yojanas down. What is the cause of all this? By whom the whole universe has been agitated? Kindly explain the cause to us without delay; we are all bewildered.

ब्रह्मोवाच

असुरेभ्यो भयं नास्ति युष्माकं कुत्रचित् क्वचित्।

श्रूयतां यत्कृतेष्वेष संक्षोभो जायतेऽमराः॥५४॥

Brahma said :

O immortals, there is no fear from the Asuras in any matter or in any place. Hear why all this agitation has taken place.

योऽसौ सर्वत्रगः श्रीमानक्षरात्मा व्यवस्थितः।

तस्य प्रभावात् संक्षोभस्त्रिदिवस्य प्रकाशते॥५५॥

This heaven has been agitated from the prowess of the illustrious being, who is omnipresent, eternal and the never-perishing soul.

यैषा वसुमती कृत्स्ना योजनानां शतं गता।

समुद्धता पुनस्तेन विष्णुना परमात्मना॥५६॥

That supreme soul, Vishnu, has lifted up again the earth which sank down one hundred yojanas.

तस्यामुद्धार्यमाणायां संक्षोभः समजायत।

एवं भवन्तो जानन्तु छिद्यतां संशयश्च वः॥५७॥

On account of thus raising her up, this agitation has taken place. Know this to be the cause and dispel your doubts.

देवा ऊचुः

क्व तद् भूतं वसुमतीं समुद्धरति हृष्टवत्।

तं देशं भगवन् ब्रूहि तत्र यास्यामहे वयम्॥५८॥

The Celestialss said :

O exalted deity, where is that God, who so easily raises up the earth? Tell us the place; we shall all go there.

ब्रह्मोवाच

हन्त गच्छत भद्रं वो नन्दने पश्यत स्थितम्।

एषोऽत्र भगवाञ्श्रीमान् सुपर्णः सम्प्रकाशते॥५९॥

Brahma said :

Go there. Be blessed, you will find him in the Nandana. Yonder is the exalted and adored Suparna (Garuda).

वाराहेणैव रूपेण भगवौल्लोकभावनः।

कालानल इवाभाति पृथिवीतलमुद्धरन्॥६०॥

After having raised the earth, the Supreme Being, the creator of the world, blazes forth in the form of a boar like consuming fire at the universal dissolution.

एतस्योरसि सुव्यक्तं श्रीवत्समभिराजते।

पश्यध्वं विबुधाः सर्वे भूतमेतदनामयम्॥६१॥

On his breast is to be seen (the gem) Srivatsa. Behold all of you that being who does not know deterioration.

लोमश उवाच

ततो दृष्ट्वा महात्मानं श्रुत्वा चामन्त्र्य चापराः।
पितामहं पुरस्कृत्य जग्मुर्देवा यथागतम्॥६२॥

Lomasha said :

The immortals, with the Grandsire at their head, after having seen that great soul and heard his praise, went back to the place whence they came.

वैशम्पायन उवाच

श्रुत्वा तु तां कथां सर्वे पाण्डवा जनमेजय।
लोमशादेशितेनाशु पथा जग्मुः प्रहृष्टवत्॥६३॥

Vaishampayana said :

O Janamejya, having heard this story, all the Pandavas with great alacrity proceeded by the way pointed out by Lomasha.

CHAPTER 143

(TIRTHAYATRA PARVA)- Continued

Entering Gandamadana

वैशम्पायन उवाच

ते शूरास्ततधन्वानस्तूणवन्तः समार्गणाः।
बद्धगोधाङ्गुलित्राणाः खड्गवन्तोऽमितौजसः॥१॥
परिगृह्य द्विजश्रेष्ठाङ्ग्येष्ठाः सर्वधनुष्मताम्।
पाञ्चालीसहिता राजन् प्रययुर्गन्धमादनम्॥२॥

Vaishampayana said :

O king, then those foremost of bow men, those immeasurably effulgent heroes, equipped with quivers and arrows and armed with swords and holding bows strung at full and wearing finger protector made of guana-skin, went towards the Gandhamadana, with the Panchal princess and the best of Brahmanas.

सरांसि सरितश्चैव पर्वतांश्च वनानि च।

वृक्षांश्च बहुलच्छायान् ददृशुर्गिरिपूर्वनि॥३॥

On their way they saw many lakes, rivers, mountains, forests with trees of wide spreading shades standing on the summit of the mountains,

नित्यपुष्पफलान् देशान् देवर्षिगणसेवितान्।

आत्मन्यात्मानमाधाय वीरा मूलफलाशिनः॥४॥

Places with trees bearing flowers and fruits in all seasons and regions frequented by the

celestials Rishis. Subduing their souls within their souls and living on fruits and roots,

चेरुस्त्वावचाकारान् देशान् विषमसंकटान्।

पश्यन्तो मृगजातानि बहूनि विविधानि च॥५॥

They passed through rugged, craggy and difficult pigeons seeing (on their way) various kinds of animals.

ऋषिसिद्धामरयुतं गन्धर्वाप्सरसां प्रियम्।

विविशुस्ते महात्मानः किन्नराचरितं गिरिम्॥६॥

Those high-souled heroes then entered the mountain inhabited by the Rishis, the Siddhas and the immortals and frequented by the Kinnaras which is the favourite pigeon of the Gandharvas and the Apsaras.

प्रविशत्स्वथ वीरेषु पर्वतं गन्धमादनम्।

चण्डवातं महद् वर्षं प्रादुरासीत् विशाम्पते॥७॥

O king, as they were entering Gandhamadana mountain, a violent wind arose accompanied with heavy shower of rain.

ततो रेणुः समुद्भूतः सपत्रबहुलो महान्।

पृथिवीं चान्तरिक्षं च द्वां चैव सहसाऽऽवृणोत्॥८॥

Thereupon clouds of dust with innumerable dry leaves rose and suddenly covered the earth, the atmosphere and the sky.

न स्म प्रज्ञायते किञ्चिदावृते व्योम्नि रेणुना।

न चापि शेकुस्तत् कर्तुमन्योन्यस्याभिभाषणम्॥९॥

The sky being covered with dust, nothing could be seen. They (the Pandavas) could not even express their mental feelings to one another by word.

न चापश्यंस्ततोऽन्योन्यं तमसावृतचक्षुषः।

आवृष्यमाणा वातेन साश्मचूर्णेन भारता॥१०॥

With eyes enveloped in darkness and pushed by the wind full of particles of rocks, they could not see one another.

द्रुमाणां वातभग्नानां पततां भूतलेऽनिशम्।

अन्येषां च महीजानां शब्दः सपभवन्महान्॥११॥

There arose great sounds proceeding from the trees and also from those trees that continually broke down blown up by the wind and also from those trees that fell down on the ground.

द्यौः स्वित् पतति किं भूमिर्दीर्यते पर्वतो नु किम्।
इति ते मेनिरे सर्वे पवनेनापि मोहिताः॥१२॥

distracted by the wind, they thought in their mind, "Is the heaven coming down or is the earth or the mountain being rent asunder?"

ते पथानन्तरान् वृक्षान् वल्मीकान् विषमाणि च।
पाणिभिः परिमार्गन्तो भीता वायोर्निलिल्यरे॥१३॥

Being pushed by the wind and being alarmed, they felt their way by their hands and they took shelter under the way-side trees, ant-hills and caverns.

ततः कार्मुकमादाय भीमसेनो महाबलः।

कृष्णामादाय संगम्य तस्यावाश्रित्य पादपम्॥१४॥

Then taking hold of his bow and taking also Draupadi (by the hand), the greatly powerful Bhimasena stood underneath a tree.

धर्मराजश्चधौम्यश्च निलिल्याते महावने।

अग्निहोत्राण्युपादाय सहदेवस्तु पर्वते॥१५॥

Dharmaraja (Yudhishtira) and Dhaumya crept into a deep wood. Taking the sacred fire, Sahadeva took shelter under a rock.

नकुलो ब्राह्मणश्चान्ये लोमशश्च महातपाः।

वृक्षानासाद्य संत्रस्तास्तत्र तत्र निलिल्यरे॥१६॥

Nakula with Lomasha and other greatly ascetic Brahmanas stood alarmed, each underneath a tree.

मन्दीभूते तु पवने तस्मिन् रजसि शाम्यति।

महद्भिर्जलधारौघैर्वर्षमभ्याजगाम ह॥१७॥

When the wind had abated and the dust had subsided, there came down a heavy shower of rain in great torrents.

भृशं चटचटाशब्दो वज्राणां क्षिप्यतामिव।

ततस्तश्चञ्चलाभासश्चेरुरभ्रेषु विद्युतः॥१८॥

There arose a great noise (of the rains falling on the mountain-side) like that of the roaring of the thunder. The swift flashing lightning began to play gracefully on the clouds.

ततोऽश्मसहिताधाराः संवृण्वन्त्यः समन्ततः।

प्रपेतुरनिशं तत्र शीघ्रवातसमीरिताः॥१९॥

Being helped by the swift wind, showers of rain incessantly poured and filled all sides round.

तत्र सागराणां ह्यापः कीर्यमाणाः समन्ततः।

प्रादुरासन् सकलुषाः फेनवत्यो विशाम्पते॥२०॥

O king, all around flowed many stream-lets covered with froth and mud.

वहन्त्यो वारि बहुलं फेनोदुपपरिप्लुतम्।

परिसस्रुर्महाशब्दाः प्रकर्षन्त्यो महीरुहान्॥२१॥

Carrying volumes of water and covered with large quantity of froth, they rushed down with tremendous roars uprooting many trees.

तस्मिन्नुपरते शब्दे वाते च समतां गतो।

गते ह्यभ्यसि निम्नानि प्रादुर्भूते दिवाकरो॥२२॥

When the noise had ceased and the wind had abated and the water had subsided and the sun had arisen,

निर्जग्मुस्ते शनैः सर्वे समाजग्मुश्च भारता।

प्रतस्थिरे पुनर्वीराः पर्वतं गन्धमादनम्॥२३॥

O descendant of Bharata, they cautiously came out and met together. Those heroes then again proceeded towards the Gandhamadana mountain.

CHAPTER 144

(TIRTHAYATRA PARVA)-Continued

Entering Gandamadana

वैशम्पायन उवाच

क्रोशमात्रं प्रयातेषु पाण्डवेषु महात्मसु।

पद्भ्यामनुचिता गन्तुं द्रौपदी समुपाविशत्॥१॥

Vaishampayana said :

When the illustrious Pandavas had gone only two miles, Draupadi unaccustomed to walk, sat down.

श्रान्ता दुःखपरीता च वातवर्षेण तेन च।

सौकुमार्याच्च पाञ्चाली सम्पुमोह तपस्विनी॥२॥

Fatigued and miserable as she was, the Panchala princess became faint on account of the storm and rain.

सा कम्पमाना मोहेन बाहुभ्यामसितेक्षणा।

वृत्ताभ्यामनुरूपाभ्यामूरू समवलम्बता॥३॥

Trembling with faintness, the black-eyed lady supported her with her thighs and with her plump and becoming arms.

आलम्बमाना सहितावूरु गजकरोपमौ।

पपात सहसा भूमौ वेपन्ती कदली यथा॥४॥

Thus trying to support herself with her thighs which were like the trunk of an elephant, she suddenly fell down on the ground, trembling like a plantain tree stirred (by wind).

तां पतन्तीं वरारोहां भज्यमानां लतामिव।

नकुलः समभिद्रुत्य परिजग्राह वीर्यवान्॥५॥

Seeing that foremost of women falling down like a twisted creeper, the greatly strong Nakula ran forward and supported her.

नकुल उवाच

राजन् पञ्चालराजस्य सुतेयमसितेक्षणा।

श्रान्ता निपतिता भूमौ तामवेक्षस्व भारत॥६॥

Nakula said :

O king, O descendant of Bharata, behold, the daughter of the Panchala king, this black-eyed lady has fallen on the ground out of fatigue.

अदुःखार्हा परं दुःखं प्राप्तेयं मृदुगामिनी।

आश्वासय महाराज तामिमां श्रमकर्षिताम्॥७॥

O great king, this lady of slow gait, though she does not deserve misery, suffers great afflictions. She is worn out with fatigue. Therefore comfort her.

वैशम्पायन उवाच

राजा तु वचनात् तस्य भृशं दुःखसमन्वितः।

भीमश्च सहदेवश्च सहसा समुपाद्रवन्॥८॥

Vaishampayana said :

Having heard his these words, the king, Bhima and Sahadeva became greatly afflicted and they soon ran towards her.

तामवेक्ष्य तु कौन्तेयो विवर्णवदनां कृशाम्।

अङ्गमानीयधर्मात्मा पर्यदेवयदातुरः॥९॥

Seeing her weak and also seeing her pale face, the high-souled son of Kunti, taking her up on his lap, began to lament (in grief).

युधिष्ठिर उवाच

कथं वेश्मसु गुप्तेषु स्वास्तीर्णशयनोचिता।

भूमौ निपतिता शेते सुखार्हा वरवर्णिनी॥१०॥

Yudhishtira said :

How can, this beautiful lady accustomed to a life of ease (and accustomed) to live in the private rooms and on beds spread over with sheets, sleep on the ground?

सुकुमारौ कथं पादौ मुखं च कमलप्रभम्।

मत्कृतेऽद्य वरार्हायाः श्यामतां समुपागतम्॥११॥

The delicate hands and the lotus-like feet of this lady who deserve all excellent things have become dark blue in colour on my account.

किमिदं द्यूतकामेन मया कृतमबुद्धिना।

आदाय कृष्णां चरता वने मृगगणायुते॥१२॥

Having been addicted to dice what have I done foolishly. I am with Krishna (Draupadi) wandering in the forest full of wild animals!

सुखं प्राप्स्यसि कल्याणि पाण्डवान् प्राप्य वै पतीन्।

इति द्रुपदराजेन पित्रा दत्ताऽऽयतेक्षणा॥१३॥

This large-eyed lady was bestowed on us by her father, the king of Drupada, in the hope that this blessed damsel would be happy by obtaining the Pandavas as her husbands.

तत् सर्वमनवाप्येयं श्रमशोकाध्वकर्षिता।

शेते निपतिता भूमौ पापस्य मम कर्मभिः॥१४॥

Afflicted with hardship, sorrow and travel, it is on account of my wretched act, she (now) lies prostrate on the ground without having obtained any thing hoped for.

वैशम्पायन उवाच

तथा लालप्यमाने तुधर्मराजे युधिष्ठिरे।

द्यौम्यप्रभृतयः सर्वे तत्राजगमुद्विजोत्तमाः॥१५॥

Vaishampayana said :

When Dharmaraja Yudhishtira was thus lamenting, Dhaumya and other foremost of Brahmanas all came there.

ते सभाश्वासयामासुराशीर्भिष्ट्राप्यपूजयन्।

रक्षोघ्नाञ्च तथा मन्त्राङ्गेपुङ्गवश्च ते क्रियाः॥१६॥

They comforted and consoled him and they honoured him with blessings. They uttered mantras capable of destroying Rakshasas and they also performed (some) religious rites.

पठ्यमानेषु मन्त्रेषु शान्त्यर्थं परमर्षिभिः।

स्पृश्यमाना करैः शीतैः पाण्डवैश्च मुहुर्मुहुः॥१७॥

On the Mantras being recited by the great Rishis in order to restore her and on the repeated touch of the cool hands of the Pandavas.

सेव्यमाना च शीतेन जलमिश्रेण वायुना।

पाञ्चाली सुखमासाद्य लेभे चेतः शनैः शनैः॥१८॥

And also on being fanned by the cool breeze surcharged with water, the Panchala princess felt ease and slowly regained her consciousness.

परिगृह्य च तां दीनां कृष्णामजितनसंस्तरे।

पार्था विश्रामयामासुर्लब्धसंज्ञां तपस्विनीम्॥१९॥

Placing the poor exhausted lady who had then regained her consciousness on a deer-skin, the sons of Pritha made her take rest.

तस्या यमौ रक्ततलौ पादौ पूजितलक्षणौ।

कराभ्यां किणजाताभ्यां शनकैः संववाहत्॥२०॥

The twins, taking up her red-soled feet with auspicious marks, began to press them gently with their hands which were scared by the bow-strings.

पर्याश्वासयदप्येनां धर्मराजो युधिष्ठिरः।

उवाच च कुरश्रेष्ठो भीमसेनमिदं वचः॥२१॥

Dharmaraja Yudhishtira also comforted her. That foremost of the Kurus thus spoke to Bhimasena.

बहवः पर्वता भीम विषमः हिमदुर्गमाः।

तेषु कृष्णा महाबाहो कथं नु विचरिष्यति॥२२॥

Yudhishtira said :

“O Bhima, many rugged and snowy bound mountains are (before us); O mighty-armed hero, how will Krishna (Draupadi) be able to pass them?

भीमसेन उवाच

त्वां राजन् राजपुत्रीं च यमौ च पुरुषवर्षा

स्वयं नेष्यामि राजेन्द्र मा विषादे मनः कृथाः॥२३॥

Bhima said :

O king, I myself will carry the princess and also these two foremost of men, the twins and yourself; therefore O king of kings, do not allow anxiety to come to your mind.

हैडिम्बाश्च महावीर्यो विहगो मदूलोपमः।

वहेदनघ सर्वाङ्गो वचनात् ते घटोत्कचः॥२४॥

O sinless one, at your command, the son of Hidimba, Ghatotkacha, who can range the skies and who is as strong as myself will carry us all.

वैशम्पायन उवाच

अनुज्ञातो धर्मराज्ञा पुत्रं सस्मार राक्षसम्।

घटोत्कचस्तु धर्मात्मा स्मृतमात्रः पितुस्तदा॥२५॥

Vaishampayana said :

Having been ordered by Dharmaraja (Yudhishtira) he remembered his Rakshasa son. As soon as remembered the high-souled Ghatotkacha appeared before his father.

कृताञ्जलिरुपातिष्ठदभिवाद्याथ पाण्डवान्।

ब्राह्मणांश्च महाबाहुः स च तैरभिनन्दितः॥२६॥

The mighty armed hero, after saluting the Pandavas and the Brahmanas, stood before them with joined hands. They too welcomed him in return.

उवाच भीमसेनं स पितरं भीमविक्रमम्।

स्मृतोऽस्मि भवता शीघ्रं शुश्रूषुरहमागतः॥२७॥

He then thus spoke to his greatly powerful father Bhimasena, “Having been remembered by you. I have speedily come here to serve you.

आज्ञापय महाबाहो सर्वं कर्तास्म्यसंशयम्।

तच्छ्रुत्वा भीमसेनस्तु राक्षसं परिष्वजे॥२८॥

O mighty-armed hero, command me. I shall certainly be able to perform whatever you will order me to do.” Having heard this, Bhimasena embraced the Rakshasa.

CHAPTER 145

(TIRTHAYATRA PARVA)-Continued

Entering Gandamadana

युधिष्ठिर उवाच

धर्मज्ञो बलवाञ्छूरः सत्यो राक्षसपुङ्गवः।

भक्तोऽस्मानौरसः पुत्रो भीम गृहणातु मा चिरम्॥२९॥

Yudhishtira said :

O Bhima, let this powerful and heroic Rakshasha chief, your own begotten son, ever devoted to us and always truthful, carry (his) mother (Draupadi) without any delay.

तव भीम सुतेनाहमतिभीमपराक्रम।

अक्षतः सह पाञ्चाल्या गच्छेयं गन्धमादनम्॥२॥

O greatly powerful hero, by your strength of arms I shall go with the Panchala princess to Gandhamadana.

वैशम्पायन उवाच

भ्रातुर्वचनमाज्ञाय भीमसेनो घटोत्कचम्।

आदिदेश नरव्याघ्रस्तनयं शत्रुकर्शनम्॥३॥

Vaishampayana said :

Having heard the words of his brother, that foremost of men Bhimasena spoke thus to that chastiser of foes, Ghatotkacha.

भीमसेन उवाच

हैडिम्बेय परिश्रान्ता तव मातापरजिता।

त्वं च कामगमस्तात बलवान् वह तां खगा॥४॥

Bhima said :

O invincible hero, O son of Hidimba, O child, O ranger of skies, you are capable of going everywhere at will. Your mother is worn out with fatigue; therefore, O strong hero, carry her.

स्कन्धमारोष्य भद्रं ते मध्येऽस्माकं विहायसा।

गच्छ नीचिकया गत्या यथा चैनौ न पीडयेः॥५॥

On your shoulder and go with us adopting a course not far overhead, so that you may not make her feel uneasy. Let blessings be on you.

घटोत्कच उवाच

धर्मराजं चधौम्यं च कृष्णां च यमजौ तथा।

एकोऽप्यहमलं वोढुं किमुताद्य सहायवान्॥६॥

Ghatotkacha said :

I can myself alone carry Dharmaraja (Yudhishthira), Dhaumya, Krishna (Draupadi) and the twins (Nakula and Sahadeva), what wonder is then there that I shall today carry them when I have others to help me!

अन्ये च शतशः शूरा विहङ्गाः कामरूपिणः।

सर्वान् वो ब्राह्मणैः सार्धं वक्ष्यन्ति सहितानघा॥७॥

O sinless one, hundreds of other heroes (Rakshasas), capable of ranging in the skies and of assuming any form at will, will carry you with all the Brahmanas.

एवमुक्त्वा ततः कृष्णामुवाह स घटोत्कचः।

पाण्डूनां मध्यगो वीरः पाण्डवानपि चापरे॥८॥

Vaishampayana said :

Having said this, Ghatotkacha carried Krishna (Draupadi) in the midst of the Pandavas. The other (Rakshasas) carried the Pandavas.

लोमशः सिद्धमार्गेण जगामानुपमद्युतिः।

स्वेनैव स प्रभावेण द्वितीय इव भास्करः॥९॥

Lomasha of matchless effulgence proceeded in the path of the Siddhas by virtue of his own (ascetic) prowess, like a second sun.

ब्राह्मणांश्चापि तान् सर्वान् समुपादाय राक्षसाः।

नियोगाद् राक्षसेन्द्रस्य जग्मुर्भीमपराक्रमाः॥१०॥

Being ordered by the Rakshasas chief, other greatly powerful Rakshasas took up all the Brahmanas (on their shoulders) and proceeded along.

एवं सुरमणीयानि वनान्युपवनानि च।

आलोकयन्तस्ते जग्मुर्विशालां बदरीं प्रति॥११॥

Blazing up many highly charming forests and woods, they went towards the great Badari tree.

ते त्वाशुगतिभिर्वीरा राक्षसैस्तैर्महाजवैः।

उह्यमाना ययुः शीघ्रं दीर्घमध्वानमल्पवत्॥१२॥

Being carried by the greatly swift and heroic Rakshasas, who were capable of going great distance within the shortest time, they passed over a long way as if it were but a short one.

देशान् स्लेच्छजनाकीर्णान् नानारत्नाकरायुतान्।

ददृशुर्गिरि पादांश्च नानाधातुसमाचितान्॥१३॥

They saw (on their way) many regions crowded with Mlechas, many mines of gems, many hillocks full of various minerals,

विद्याधरसमाकीर्णान् युतान् वानरकिन्नरैः।

तथा किपुरुषैश्चैव गन्धर्वैश्च समन्ततः॥१४॥

Thronged with Vidyadharas, abounding on all sides in the monkeys and the Kinnaras, the Kimpurushas and the Gandharvas,

मयूरैश्चमरैश्चैव वानरै रुरुभिस्तथा।

वराहैर्गवयैश्चैव महिवैश्च समावृतान्॥१५॥

Full of peacocks, Chamaru cows, apes, Rurus, bears, Gavayas and buffaloes,

नदीजालसमाकीर्णान् नानापक्षियुतान् बहून्।

नानाविधमृगैर्जुष्टान् वानरैश्चोपशोभितान्॥१६॥

Intersected by many rivulets and abounding in a large number of birds of various kinds and also in various sorts of beasts, beautified by elephants.

समदैश्चापि विहगैः पादपैरन्वितास्तथा।

तेऽवतीर्य बहून् देशानुत्तमर्च्छिसमन्वितान्॥१७॥

Adorned with various trees and enraptured birds. Having passed many such regions and also the country of Uttara-Kurus.

ददशुर्विविधाश्चर्यं कैलासं पर्वतोत्तमम्।

तस्याभ्याशे तु ददशुर्नरनारायणाश्रमम्॥१८॥

They then saw that best of mountains, the Kailasa, full of wonderful sights. They then saw the hermitage of Nara and Narayana.

उपेतं पापैर्दिव्यैः सदापुष्पफलोपगैः।

ददशुस्तां च बदरीं वृत्तस्कन्धां मनोरमाम्॥१९॥

Adorned with celestials trees bearing fruits and flowers in all seasons of the year. They then saw that charming Badari of large trunk.

स्निग्धामविरलच्छायां श्रिया परमया युताम्।

पत्रैः स्निग्धैरविरलैरुपेतां मृदुभिः शुभाम्॥२०॥

It was full of freshness, of deep shade, of excellent beauty and of thick, soft and green foliage; it was blessed and healthful,

विशालशाखां विस्तीर्णामतिद्युतिसमन्विताम्।

फलैरुपचितैर्दिव्यैराचितां स्वादुभिर्भृशम्॥२१॥

With gigantic and wide spreading boughs of matchless lustre, it bore full grown, tasteful and holy fruits.

मधुस्रवैः सदा दिव्यां महर्षिगणसेविताम्।

मदप्रमुदितैर्नित्यं नानाद्विजगणैर्युताम्॥२२॥

All dropping excellent honey. It was frequented by the great Rishis and it was always inhabited by various birds maddened with animal spirits.

अदंशमशके देशे बहुमूलफलोदके।

नीलशाद्वलसंछन्ने देवगन्धर्वसेविते॥२३॥

It grew in a place where there were no mosquitoes and gad flies and it abounded in fruits, roots and water, it was covered with green grass, inhabited by the celestials and the Gandharvas.

सुसमीकृतभूभागे स्वभावविहिते शुभे।

जातां हिममृदुस्पर्शे देशेऽपहतकण्टके॥२४॥

It stood on a smooth surface of land which was naturally blessed and healthful it was thronless, beauteous and cool and pleasant in touch.

तामुपेत्य महात्मानः सह तैर्ब्राह्मणर्षभैः।

अवतेरुस्ततः सर्वे राक्षसस्कन्धतः शनैः॥२५॥

Having reached the place with those foremost of Brahmanas, the illustrious (Pandavas) all slowly alighted from the shoulders of the Rakshasas.

ततस्तमाश्रमं रम्यं नरनारायणाश्रितम्।

ददशुः पाण्डवा राजन् सहिता द्विजपुङ्गवैः॥२६॥

O king, the Pandavas, accompanied by those best of Brahmanas, saw the charming hermitage of Nara and Narayana.

तमसा रहितं पुण्यमनामृष्टं रवेः करैः।

क्षुत्तृशीतोष्णदोषैश्च वर्जितं शोकनाशनम्॥२७॥

It was free from darkness, it was holy, it was untouched by the solar rays, it was free from all the miseries, namely hunger and thirst, heat and cold; it destroyed all sorrows.

महर्षिगणसम्बाधं ब्राह्मन् च लक्ष्म्या समन्वितम्।

दुष्प्रवेशं महाराज नरैर्धर्मबहिष्कृतैः॥२८॥

It was crowded by the great Rishis and adorned with the grace of the Vedas. It was inaccessible to those men who were beyond the pale of religion.

बलिहोमार्चितं दिव्यं सुसम्पृष्टानुलेपनम्।

दिव्यपुष्पोपहारैश्च सर्वतोऽभिविराजितम्॥२९॥

It was adorned with offerings and havyas, it was holy, well swept and daubed with fragrance. It shone beautiful with the offerings of celestials blossoms all around.

विशालैरग्निशरणैः स्तुम्भाण्डैराचितं शुभैः।

महद्भिस्तोयकलशैः कठिनैश्चोपशोभितम्॥३०॥

It was covered over with sacrificial altars, sacred ladles and posts and graced with large water jars and baskets.

शरण्यं सर्वभूतानां ब्रह्मघोषनिनादितम्।

दिव्यमाश्रयणीयं तमाश्रमं श्रमनाशनम्॥३१॥

It was the refuge of all creatures, it echoed with the recitations of the Vedas. It was heavenly and a fit place for a holy hermitage; it destroyed all fatigue.

श्रिया युतमनिर्देश्यं देवचर्योपशोभितम्।

फलमूलाशनैर्दानैश्चारुकृष्णाजिनाम्बरैः॥३२॥

सूर्यवैश्वानरसमैस्तपसा भावितात्मभिः।

महर्षिभिर्मोक्षपरैर्यतिभिर्नियतेन्द्रियैः॥३३॥

ब्रह्मभूतैर्महाभागैरुपेतं ब्रह्मवादिभिः।

सोऽभ्यगच्छन्महातेजास्तानृषीन् प्रयतः शुचिः॥३४॥

भ्रातृभिः सहितोधीमान्धर्मपुत्रो युधिष्ठिरः।

दिव्यज्ञानोपपन्नास्ते दृष्ट्वा प्राप्तं युधिष्ठिरम्॥३५॥

It was full of splendour, it produced matchless merits, it was majestic with divine qualities. It was inhabited by many great Rishis living on fruits and roots, having their passions controlled, wearing black deer skins, looking as effulgent as the sun and Agni, possessing souls magnified by asceticism and mind intent on emancipation, leading the Vanaprastha life, identifying themselves with the Supreme Soul and reciting the Vedas. That greatly effulgent son of Dharma, Yudhishtira, with his brothers, restraining his senses and purifying himself, went to those Rishis, who, having seen by their supernatural knowledge the arrival of Yudhishtira,

अभ्यगच्छन्त सुप्रीताः सर्व एव महर्षयः।

आशीर्वादान् प्रयुज्जानाः स्वाध्यायनिरता भृशम्॥३६॥

Received him with joy. Those Rishis, engaged in the recitation of the Vedas conferred blessings on him.

प्रीतास्ते तस्य सत्कारं विधिना पावकोपमाः।

उपाजहृश्च सलिलं पुष्पमूलफलं शुचिः॥३७॥

Those fire-like ones gladly gave him a fitting reception in due form. They gave him pure water, fruits, flowers and roots,

स तैः प्रीत्याथ सत्कारमुपनीतं महर्षिभिः।

प्रयतः प्रतिगृह्णाथधर्मराजो युधिष्ठिरः॥३८॥

Dharmaraja Yudhishtira gladly received with subdued soul the offerings offered by the great Rishis for his reception.

तं शक्रसदनप्रख्यं दिव्यगन्धं मनोरमम्।

प्रीतः स्वर्गोपमं पुण्यं पाण्डवः सह कृष्णया॥३९॥

विवेश शोभया युक्तं भ्रातृभिश्च सहानघ।

ब्राह्मणैर्वेदवेदाङ्गपारगैश्च सहस्रशः॥४०॥

O sinless one, the Pandava (Yudhishtira) with Krishna (Draupadi) and his brothers and with also thousands of Brahmanas, learned in the Vedas and the Vedangas, entered that sacred hermitage which was like the abode of Indra, resembling heaven itself, beautiful and full of celestials fragrance.

तत्रापश्यत्तद्यर्मात्मा देवदेवर्षिपूजितम्॥

नरनारायणस्थानं भागीरथ्योपशोभितम्॥४१॥

Then the virtuous-minded (Yudhishtira) saw the hermitage of Nara and Narayana, adored by the celestials and the celestials Rishis and beautified by the Bhagirathi.

पश्यन्तस्ते नरव्याघ्रा रेमिरे तत्र पाण्डवाः।

मधुस्रवफलं दिव्यं ब्रह्मर्षिगणसेवितम्॥४२॥

Seeing it frequented by the Brahmana Rishis and abounding in fruits dropping excellent honey, those foremost of men, the Pandavas, were filled with great delight.

तदुपेत्य महात्मानस्तेऽवसन् ब्राह्मणैः सह।

मुदा युक्ता महात्मानो रेमिरे तत्र ते तदा॥४३॥

Having arrived there those high-souled ones lived at that place with the cheerfully sported there.

आलोकयन्तो मैनाकं नानाद्विजगणायुतम्।

हिरण्यशिखरं चैव तच्च बिन्दुसरः शिवम्॥४४॥

Seeing the Mainaka mountain with golden peaks and also the auspicious Bindu lake abounding in various sorts of birds.

तस्मिन् विहरमाणाश्च पाण्डवाः सह कृष्णया।

मनोज्ञे काननवरे सर्वर्तुकुसुमोज्ज्वले॥४५॥

The Pandavas with Krishna (Draupadi) derived great pleasure in roaming in those excellent and charming woods blossomed with flowers of all seasons.

पादपैः पुष्पविकचैः फलभारावनामिभिः।

शोभिते सर्वतो रम्यैः पुंस्कोकिलगणायुतैः॥४६॥

They were beautiful on all sides with trees bearing brown blossoms, bending down with the weight of their fruits, frequented by numerous male Kōkilas,

स्निग्धपत्रैरविरलैः शीतच्छायैर्मनोरमैः।

सरांसि च विचित्राणि प्रसन्नसलिलानि च॥४७॥

With glossy and beautiful foliage, with cool shade and with beautiful loveliness, with various lakes of crystal waters,

कमलैः सोत्पलैश्चैव भ्राजमानानि सर्वशः।

पश्यन्श्चारुरूपाणि रेमिरे तत्र पाण्डवाः॥४८॥

Adorned all around with lotuses and lilies. Seeing this charming scene, the Pandavas derived great delight.

पुण्यगन्धः सुखस्पर्शो ववौ तत्र समीरणः।

ह्लादयन् पाण्डवान् सर्वान् द्रौपद्या सहितान् प्रभो॥४९॥

O lord, a balmy breeze with holy fragrance always blew there, delighting all the Pandavas with Krishna (Draupadi).

भागीरथीं सुतीर्थी च शीतां विमलपङ्कजाम्।

मणिप्रवालप्रस्तारां पादपैरुपशोभिताम्॥५०॥

दिव्यपुष्पसमाकीर्णां मनःप्रीतिविवर्धिनीम्।

वीक्षमाणा महात्मानो विशालां बदरीमनु॥५१॥

The high-souled ones saw near the great Badari tree, the Bhagirathi of easy descent and cool water, adorned with beautiful lotuses, with stairs made of rubies and corals, beautified with trees and scattered over with celestials flowers and giving great pleasure to the mind.

तस्मिन् देवर्षिचरिते देशे परमदुर्गमे।

भागीरथीपुण्यजले तर्पयांचक्रिरे तदा॥५२॥

देवानुर्षींश्च कौन्तेयाः परमं शौचमास्थिताः।

तत्र ते तर्पयन्श्च जपन्श्च कुरूद्वहाः॥५३॥

Those sons of Kunti, after having purified themselves, offered oblations to the Pitris, the celestials, the Rishis, in the sacred waters of the Bhagirathi in that extremely inaccessible place, frequented by the celestials Rishis. Those perpetuators of the Kuru race thus offered oblations and passed their time in reciting holy writs.

ब्राह्मणैः सहिता वीरा ह्यवसन् पुरुषर्षभाः।

कृष्णायास्तत्र पश्यन्तः क्रीडितान्यमरप्रभाः।

विचित्राणि नरव्याघ्रा रेमिरे तत्र पाण्डवाः॥५४॥

Those foremost of men, those heroes then lived there with the Brahmanas. Those best of men, the celestials-like Pandavas, seeing the various scenes with Krishna (Draupadi) derived great pleasure.

CHAPTER 146

(TIRTHAYATRA PARVA)-Continued

Bhima's entering plantain forest

वैशम्पायन उवाच

तत्र ते पुरुषव्याघ्राः परमं शौचमास्थिताः।

षड्ग्रामवसन् वीराध्वनंजयदिदक्षवः॥१॥

Vaishampayana said :

There lived those foremost of men, those heroes, for six nights, leading a highly pure life with the expectation of seeing Dhananjaya (Arjuna).

ततः पूर्वोत्तरे वायुः प्लवमानो यदृच्छया।

सहस्रपत्रमर्कभं दिव्यं पद्ममुपाहरत्॥२॥

Then there blew a wind from the north-east at pleasure and it brought a celestials and sun-like lotus with one thousand petals.

तदवैक्षत पाञ्चाली दिव्यगन्धं मनोरमम्।

अनिलेनाहतं भूमौ पतितं जलजं शुचि॥३॥

The Panchala princess saw that pure and charming lotus of celestials fragrance lying on the ground being brought by the wind.

तच्छुभा शुभमासाद्य सौगन्धिकमनुत्तमम्।

अतीव मुदिता राजन् भीमसेनमथाब्रवीत्॥४॥

O king, having obtained that excellent, fragrant and blessed lotus, that blessed lady became very much delighted and she thus spoke to Bhimasena.

पश्य दिव्यं सुरचिरं भीम पुष्पमनुत्तमम्।

गन्धसंस्थानसम्पन्नं मनसो मम नन्दनम्॥५॥

Draupadi said :

"O Bhima, behold this beautiful and excellent celestials flower, it has gladdened my heart by its sweet fragrance.

इदं चधर्मराजाय प्रदास्यामि परंतप।

हरेदं मम कामाय काम्यके पुनराश्रये॥६॥

O chastiser of foes, I shall give it to Dhammaraja (Yudhishthira). Procure others (like it) for my satisfaction, so that I may take them to our hermitage in the Kamayaka.

यदि तेऽहं प्रिया पार्थ बहूनीमान्युपाहरा

तान्यहं नेतुमिच्छामि काम्यकं पुनराश्रमम्॥७॥

O son of Pritha, if I am your beloved, then procure others (like it) in large numbers, for I desire to take them to our hermitage in the Kamyaka (forest)."

एवमुक्त्वा शुभापाङ्गी भीमसेननिन्दिता।

जगाम पुष्यमादायधर्मराजाय तत् तदा॥८॥

Having said this to Bhimasena, that faultless lady of beautiful eyes took the flower and went to Dhammaraja (Yudhishthira).

अभिप्रायं तु विज्ञाय महिष्याः पुरुषर्षभः।

प्रियायाः प्रियकामः स प्रायाद् भीमो महाबलः॥९॥

Knowing the desire of their - queen (Draupadi), that foremost of men, the greatly strong Bhima, set out, so that he might gratify the desire of the beloved one.

वातं तमेवाभिमुखो यतस्तत् पुष्पमागतम्।

आजिहीर्षुर्जगामाशु स पुष्पाण्यपराण्यपि॥१०॥

Eager to fetch the flowers, he proceeded at a very rapid pace facing the wind, in the direction from which the lotus had come.

रुक्मपृष्ठधनुर्गृह्य शरांश्चाशीविषोपमान्।

मृगराडिव संकुब्धः प्रभित्र इव कुञ्जरः॥११॥

Taking the bow in laid with gold and also arrows resembling poisonous snakes, he proceeded like a lion in rage or an elephant in rut.

ददशुः सर्वभूतानि महाबाणधनुर्धरम्।

न ग्लानिर्न च वैकल्यं न भयं न च सम्प्रमः॥१२॥

All creatures stared at that wielder of the great bow and arrows. Neither exhaustion, nor languor, nor fear, nor confusion.

कदाचिज्जुषते पार्थमात्मजं मातरिश्चनः।

द्रौपद्याः प्रियमन्विच्छन् स बाहुबलमाश्रितः॥१३॥

Ever took possession of that son of Pritha and of Vayu (wind). Desiring to please Draupadi, that hero of great strength of arms,

व्यपेतभयसम्प्लोहः शैलमभ्यपतद् बली।

स ते द्रुमलतागुल्मच्छन्नं नीलशिलातलम्॥१४॥

गिरि चचारारिहरः किन्नराचरितं शुभम्।

नानावर्णधरैश्चित्रं धातुममृगाण्डजैः॥१५॥

That mighty one, free from fear or exhaustion, began to ascend the mountain. That slayer of foes roamed over that beautiful place adorned with trees, creepers and shrubs and paved with black stone and frequented by the Kinnaras. With various minerals, plants, beasts and birds and many colours,

सर्वभूषणसम्पूर्णं भूमेर्भुजमिवोच्छ्रितम्।

सर्वत्र रमणीयेषु गन्धमादनसानुषु॥१६॥

सक्तचक्षुरभिप्रायान् हृदयेनानुचिन्तयन्।

पुंस्कोकिलनिनादेषु षट्पदाचरितेषु च॥१७॥

बन्धश्चोत्रमन्त्रक्षुर्जगामामितविक्रमः।

आजिघ्रन् स महातेजाः सर्वर्तुकुसुमोद्भवम्॥१८॥

गन्धमुद्धतमुद्दामो वने मत्त इव द्विपः।

वीज्यमानः सुपुण्येन नानाकुसुमगन्धिना॥१९॥

पितुः संस्पर्शशीतेन गन्धमादनवायुना।

ह्रियमाणश्चमः पित्रा सम्प्रहृष्टतनूरुहः॥२०॥

It appeared like an upraised arm of the earth adorned with all ornaments. That hero of matchless prowess, fixing his look at the slopes of the Gandhamadana, adorned with the flowers of every season and revolving various thoughts in his mind and with his ears, eyes and mind riveted to the spots resounding with the notes of male Kokilas and ringing with the hum of black bees, like an elephant in rut roving mad in the forest, smelt the excellent fragrance proceeding from the flowers of all seasons. He was fanned by the fresh breeze of the Gandhamadana, full of fragrance of various flowers and as cooling as a feather touch. On his fatigue being removed, the down on his body stood on end.

स यक्षगन्धर्वसुरब्रह्मर्षिगणसेवितम्।

विलोकयामास तदा पुष्पहेतोरिदमः॥२१॥

That chastiser of foes sought for the flowers all over the mountain, frequented by the Yakshas, the Gandharvas, the celestials and the Brahmanas Rishis.

विषमच्छदैरचितैरनुलिप्त इवाङ्गुलैः।

बलिभिर्धातुविच्छेदैः काञ्चनाञ्जनराजतैः।

सपक्षमिव नृत्यन्तं पार्श्वलग्नैः पयोधरैः॥२२॥

Being brushed by Saptachada tree and besmeared in red, black and white minerals, he looked decorated with the lines of holy unguents drawn by fingers. The mountain with clouds stretching at its sides looked as if it was dancing with outspread wings.

मुक्ताहारैरिव चितं च्युतैः प्रस्रवणोदकैः।

अभिरामदरीकुञ्जनिर्झरोदककन्दरम्॥२३॥

On account of the trickling of the waters of the springs, it appeared to be adorned with necklaces of pearls. It contained romantic caverns, groves, cascades and caves.

अप्सरानूपुररवैः प्रनृतवरबर्हिणाम्।

दिव्यारणविषाणग्रैर्वृष्टोपलशिलातलम्॥२४॥

There were innumerable beautiful peacocks dancing to the tinkling of the bangles on the arms of Apsaras. The rocky surface of the mountains had been worn away by (the continual brushing of) the tusks of great elephants.

स्रस्तांशुकमिवाक्षोभ्यैर्निम्नगानिः सृतैर्जलैः।

सशष्पकवलैः स्वस्थैर्दूरपरिवर्तिभिः॥२५॥

भयानभिज्ञैर्हरिणैः कौतूहलनिरीक्षितः।

चालयन्नुस्वेगेन लताजालान्यनेकशः॥२६॥

आक्रीडमानो हृष्टात्मा श्रीमान् वायुसुतो ययौ।

प्रियामनोरथं कर्तुमुद्यतश्चास्लोचनः॥२७॥

With the waters of the streamlets falling down, the mountain looked as if its clothes were getting loosened. That handsome son of Vayu (wind) playfully and cheerfully went on, pushing away innumerable entwining creepers. The stags stared at him in curiosity with grass in their mouth; and as they never knew what fear was, they were not frightened and they did not run away. Eager to fulfill the desire of his beloved, that hero of beautiful eyes,

प्रांशु कनकवर्णाभः सिंहसंहननो युवा।

मत्तवारणविक्रान्तो मत्तवारणवेगवान्॥२८॥

That youth, of the splendour like the color of the gold, having a body as strong as that of

the lion, treading like a mad elephant and possessing the prowess of a mad elephant.

मत्तवारणताम्राक्षो मत्तवारणवारणः।

प्रियपार्श्वोपविष्टाभिव्यावृताभिविचेष्टितैः॥२९॥

यक्षगन्धर्वयोषाभिरदृश्याभिर्निरीक्षितः।

नवावतारो रूपस्य विक्रीडनिव पाण्डवः॥३०॥

चचार रमणीयेषु गन्धमादनसानुषु।

संस्मरन् विविधान् क्लेशान् दुर्योधनकृतान् बहून्॥

Having coppery eyes like those of a mad elephant and possessing the prowess of checking a mad elephant, began to roam on the romantic sides of the Gandhamadana with two beautiful eyes uplifted and thus displaying a novel beauty. The wives of the Yakshas and the Gandharvas, sitting invisible by the side of their husbands, stared at him turning their faces and making various motions. He (then) remembered the various woes caused by Duryodhana.

द्रौपद्या वनवासिन्याः प्रियं कर्तुं समुद्यतः।

सोऽचिन्तयद् गते स्वर्गमर्जुने मयि चागते॥३१॥

Eager to do the favourite work of Draupadi exiled in the forest, he thought, "Now that Arjuna had gone to heaven and I have come away

पुष्पहेतोः कथं त्वार्यः करिष्यति युधिष्ठिरः।

स्नेहान्नरवरो नूनमविश्वासाद् बलस्य चा॥३३॥

नकुलं सहदेवं च न मोक्षयति युधिष्ठिरः।

कथं तु कुसुमावाप्तिः स्याच्छीघ्रमिति चिन्तयन्॥३४॥

In search of the flowers, what will Yudhishtira now do from affection; and doubting their prowess, that foremost of men Yudhishtira will not allow Nakula and Sahadeva to come in search of us. How can I obtain the flowers soon?" He thought thus.

प्रतस्थे नरशार्दूलः पक्षिराडिव वेगितः।

सज्जमानमनोदृष्टिः फुल्लेषु गिरिसानुषु॥३५॥

And that foremost of men proceeded with the speed of the king of birds (Garuda), with his mind and sight fixed on the delightful sides of the mountain.

द्रौपदीवाक्यपाथेयो भीमः शीघ्रतरं ययौ।

कम्पयन् मेदिनीं पद्भ्यां निर्यात इव पर्वसु॥३६॥

Having the words of Draupadi as his provisions for the journey, Bhima went with greater speed, shaking the earth with his tread as does a hurricane.

त्रासयन् गजयूथानि वातराहा वृकोदरः।

सिंहव्याघ्रमृगांश्चैव मर्दयानो महाबलः॥३७॥

उन्मूलयन् महावृक्षान् पोथयंस्तरसा बली।

लतावल्लींश्च वेगेन विकर्षन् पाण्डुनन्दनः।

उपर्युपरि शैलाग्रमारुक्छुरिव द्विपः॥३८॥

Frightening the herds of elephants, the lions, tigers and deer, uprooting and crushing large trees, forcibly tearing plants and creepers like an elephant ascending higher and higher the summit of a mountain.

विनर्दमानोऽतिभृशं सविद्युदिव तोयदः।

तेन शब्देन महता भीमस्य प्रतिबोधिताः॥३९॥

He roared fearfully as does the clouds surcharged with lightning. Awakened by the loud roaring of Bhima,

गुहां संतत्यजुर्व्याघ्रो निलित्युर्वनवासिनः।

समुत्पेतुः खगास्त्रस्ता मृगयूथानि दुद्रुवुः॥४०॥

Tigers came out of their dens while other wild animals hid themselves in their own. The birds flew away in alarm and herds of deer ran (in all directions).

ऋक्षाश्चोत्ससृजुर्वृक्षांस्तत्यजुर्हरयो गुहाम्।

व्यजुष्मन्त महासिंहा महिषाश्चावलोकयन्॥४१॥

Birds left the trees, tigers forsook their dens, the mighty lions were roused from their slumber and the buffaloes stared,

तेन वित्रासिता नागाः करेणुपरिवारिताः।

तद् वनं स परित्यज्य जगमुरन्यमहावनम्॥४२॥

The elephants in great alarm surrounded by the female elephants felt that forest and ran to more extensive ones.

वराहमृगसंघाश्च महिषाश्च वनेचराः।

व्याघ्रगोमायुसंघाश्च प्रणेदुर्गवयैः सह॥४३॥

The boars, the deer, the lions, the buffaloes, the tigers, the jackals and the Gavyas and all other wild animals in herds began to cry.

रथाङ्गसाहदात्यूहा हंसकारण्डवप्लवाः।

शुकाः पुंस्कोकिलाः क्रौञ्चा विसंज्ञा भेजिरे दिशः॥

The ruddy goose, the Yallendulas, the ducks, the kapandavas, the plavas, the parrots, the male kokilas and the herons all flew in confusion in all directions.

तथान्ये दर्पिता नागाः करेणुशरपीडिताः।

सिंहव्याघ्राश्च संक्रुद्धा भीमसेनमथाद्रवन्॥४५॥

Some proud elephants, urged by female elephants and also some lions and tigers in great anger rushed at Bhimasena.

शक्रन्मूत्रं च मुञ्चानां भयविभ्रान्तमानसाः।

व्यादितास्या महारौद्रा व्यनदन् भीषणान् रवान्॥४६॥

As they were bewildered with fear, these fearful animals discharge urine and dung and set up loud yells with gaping mouths.

ततो वायुसुतः क्रोधात् स्वबाहुबलमाश्रितः।

गजेनान्यान् गजाञ्छ्रीमान् सिंहं सिंहेन वा विभुः॥४७॥

तलप्रहारैरन्यांश्च व्यहनत् पाण्डवो बली।

ते वध्यमाना भीमेन सिंहव्याघ्रतरक्षवः॥४८॥

Thereupon the illustrious and the handsome son of Vayu, the mighty Pandava, depending on his own strength of arms, began to kill in anger one elephant with another elephant and one lion with another lion. He killed others (smaller animals) with slaps. Being thus killed by Bhima, the lions, the tigers, the leopards,

भयाद् विससृजुर्भीमं शक्रन्मूत्रं च सुस्रुवुः।

प्रविवेश ततः क्षिप्रं तानपास्य महाबलः॥४९॥

वनं पाण्डुसुतः श्रीमाञ्छब्देनापूरयन् दिशः।

अथापश्यन्महाबाहुर्गन्धमादनसानुषु॥५०॥

Loudly cried and discharged urine and dung in great fear. The handsome son of Pandu, the mighty armed hero, entered into that forest resounding all sides with his shouts. The mighty armed hero then saw on the slopes of the Gandhamadana.

सुरम्यं कदलीषण्ड बहुयोजनविस्तृतम्।

तमध्यगच्छद् वेगेन क्षोभयिष्यन् महाबलः॥५१॥

A charming forest of plantain trees extending to many yojanas. The greatly powerful hero, agitating (the forest), went with great speed towards it.

महागज इवास्त्रावी प्रभञ्जन् विविधान् द्रुमान्।

उत्पाट्य कदलीस्तम्भान् बहुतालसमुच्छ्रयान्॥५२॥

Like a large elephant breaking many trees and uprooting innumerable plantain trees as high as many palm trees put one upon the other.

चिक्षेप तरसा भीमः समन्ताद् बलिनां वरः।

विनदन् सुमहातेजा नृसिंह इव दर्पितः॥५३॥

That foremost of all strong men Bhima threw them on all sides; that greatly powerful hero, as proud as a lion, sent up loud shouts.

ततः सत्त्वान्युपाक्रामद् बहूनि सुमहान्ति च।

रुस्वानर सिंहांश्च महिषांश्च जलाशयान्॥५४॥

Then he met with innumerable huge animals, deer, monkeys, lions, buffaloes and also aquatic animals.

तेन शब्देन चैवाथ भीमसेनरवेण च।

वनान्तरगताश्चापि वित्रेसुर्मृगपक्षिणः॥५५॥

With the roarings of these (animals), as well as with the shouts of Bhima, the wild animals living in distant forests were also alarmed.

तं शब्दं सहसा श्रुत्वा मृगपक्षिसमीरितम्।

जलाद्रपक्षा विहगाः समुत्पेतुः सहस्रशः॥५६॥

तानौदकान् पक्षिगणान् निरीक्ष्य भरतर्षभः।

तानेवानुसरन् रम्यं ददर्श सुमहत् सरः॥५७॥

Having heard this noise of the beasts and birds, thousands of aquatic fowls suddenly rose into air. That foremost of the Bharata race (Bhima), then went in that direction. He then saw a vast and romantic lake.

काञ्चनैः कदलीषण्डैर्मन्दमास्तकम्पितैः।

वीज्यमानमिवाक्षोभ्यं तीरात् तीरविसर्पिभिः॥५८॥

That fathomless lake was being fanned by the golden plantain trees on its banks, which were slowly shaken by the soft breeze.

तत् सरोऽथावतीर्याशु प्रभूतनलिनोत्पलम्।

महागज इवोद्दामश्चिक्रीड वलवद् बली॥५९॥

Going down to the waters of that lake adorned with innumerable lotuses and lilies, that greatly powerful hero sported merrily there like a mighty elephant in rut.

विक्रीड्य तस्मिन् सुचिरमुत्ततारामितद्युतिः।

ततोऽध्यगन्तुं वेगेन तद् वनं बहुपादपम्॥६०॥

Having sported there for a long while, that immeasurably effulgent hero got up in order to enter quickly into the forest abounding in trees.

दधौ च शङ्खं स्वनवत् सर्वप्राणेन पाण्डवः।

आस्फोटयच्च बलवान् भीमः संनादयन् दिशः॥६१॥

Then the Pandava (Bhima) sounded with all his might his loud-blowing conch. Striking his arms with his arms, the mighty Bhima made all the points of heaven resound.

तस्य शङ्खस्य शब्देन भीमसेनरवेण च।

बाहुशब्देन चोग्रेण नदन्तीव गिरेर्गुहाः॥६२॥

Filled with the sounds of the conch and with the shouts of Bhimasena and also with the sounds made by the striking of his arms, the caves of the mountains seemed roaring.

तं वज्रनिष्पेषसममास्फोटितमहारवम्।

श्रुत्वा शैलगुहासुप्तैः सिंहैर्मुक्तो महास्वनः॥६३॥

Hearing those loud striking of his arms resembling the roaring of thunder, the lions sleeping in their caves (awoke and) uttered great howls.

सिंहनादभयत्रस्तैः कुञ्जरैरपि भारता।

मुक्तो विरावः सुमहान् पर्वतो येन पूरितः॥६४॥

O descendant of Bharata, being frightened by the yelling of the lions, the elephants also sent forth tremendous roars which filled the mountain.

तं तु नादं ततः श्रुत्वा मुक्तं वारणपुङ्गवैः।

भ्रातरं भीमसेनं तु विज्ञाय हनुमान् कपिः॥६५॥

Having heard these loud sounds and known that Bhimasena was his brother, the monkey-chief, Hanuman, the ape.

दिवंगमं रुरोधाथ मार्गं भीमस्य कारणात्।

अनेन हि पथा मा वै गच्छेदिति विचार्य सः॥६६॥

आस्त एकायने मार्गे कदलीषण्डमण्डिते।

भ्रातुर्भीमस्य रक्षार्थं तं मार्गमवस्थाय वै॥६७॥

With the desire to do good to Bhima and to secure his safety, obstructed the path to heaven. Thinking thus, he lay across the narrow path adorned with plantain trees.

मात्र प्राप्स्यति शापं वाधर्षणां वेति पाण्डवः।

कदलीषण्डमध्यस्थो ह्येवं संचिन्त्य वानरः॥६८॥

प्राजृम्भत महाकायो हनुमान् नाम वानरः।

कदलीषण्डमध्यस्थो निद्रावशगतस्तदा॥६९॥

With the object that the Pandava (Bhima) might not meet with any curse or defeat by entering the plantain forest, the huge Hanuman lay down there as if overcome by drowsiness.

जृम्भमाणः सुविपुलं शक्रध्वजमिवोच्छ्रितम्।

आस्फोटयच्च लाङ्गलमिन्द्राशनिसमस्वनम्॥७०॥

He began to yawn, lashing his long tail, which resembled a (sacrificial) pole consecrated to Indra and he roared like thunder.

तस्य लाङ्गलनिनदं पर्वतः सुगुहामुखैः।

उद्गारमिव गौर्नर्दन्नुत्सर्ज समन्ततः॥७१॥

On all sides round, the mountain echoed through the mouths of its caves. Those sounds were like the lowings of a cow.

लाङ्गलास्फोटशब्दाच्च चलितः स महागिरिः।

विघूर्णमानशिखरः समन्तात् पर्यशीर्यत॥७२॥

Shaken by the sounds produced by the lashing of his tail, the mountain, with its summits, tottered and crumbled down on all sides.

स लाङ्गलरवस्तस्य मत्तवारणनिःस्वनम्।

अन्तर्धाय विचित्रेषु चचार गिरिसानुषु॥७३॥

Rising above the roaring of mad elephants, the sounds of the lashing of his tail spread over all the slopes of the mountain.

स भीमसेनस्तच्छ्रुत्वा सम्प्रहृष्टतनूरुहः।

शब्दप्रभवमन्विच्छञ्चार कदलीवनम्॥७४॥

Having heard this noise, the down of Bhima's body stood on end. He began to roam over that plantain tree in search of the source of these sounds.

कदलीवनमध्यस्थमथ पीने शिलातले।

ददर्श सुमहाबाहुर्वानराधिपति तदा॥७५॥

The mighty-armed hero saw the monkey-chief in the plantain forest, lying on an elevated rocky base.

विद्युत्सम्पातदुष्प्रेक्षं विद्युत्सम्पातपिङ्गलम्।

विद्युत्सम्पातनिनदं विद्युत्सम्पातचञ्चलम्॥७६॥

He was difficult to be looked at as a flash of lightning is; he was of coppery colour; he was as quick-moving as lightning.

बाहुस्वस्तिकविन्यस्तपीनह्रस्वशिरोधरम्।

स्कन्धभूयिष्ठकायत्वात् तनुमध्यकटीतटम्॥७७॥

He had a short fleshy neck supported on his shoulders; his waist was slender in consequence of the fullness of his shoulders.

किञ्चिच्चाधुग्नशीर्षेण दीर्घरोमाञ्जितेन च।

लाङ्गलेनोर्ध्वगतिनाध्वजेनेव विराजितम्॥७८॥

His tail, covered with long hair and bent a little at the end, was raised up like a banner.

ह्रस्वौष्ठं ताग्रजिह्वास्यं रक्तकर्णं चलदध्रुवम्।

विवृत्तदंष्ट्रादशनं शुक्लतीक्ष्णाग्रशोभितम्॥७९॥

अपश्यद् वदनं तस्य रश्मिवन्तमिवोडुपम्।

वदनाभ्यन्तरगतैः शुक्लैर्दन्तैरलंकृतम्॥८०॥

He (Bhima) saw Hanumana's head furnished with small lips, coppery face, long tongue, red ears, brisk eyes and bare white teeth sharpened at the edge.

केसरोत्करसम्मिश्रमशोकानामिवोत्करम्।

हिरण्यमीनां मध्यस्थं कदलीनां महाद्युतिम्॥८१॥

His head was like the shining moon with hair scattered over, resembling a heap of Ashoka flowers. That greatly effulgent one was lying amidst the golden palm trees.

दीप्यमानेन वपुषा स्वर्चिष्मन्मिवानलम्।

निरीक्षन्तममित्रघ्नं लोचनैर्मधुपिङ्गलैः॥८२॥

Looking like a blazing fire with his effulgent body. That chastiser of foes was casting glances with his eyes reddened with intoxication.

तं वानरवरं श्रीमान्तिकायं महाबलम्।

स्वर्गपन्थानमावृत्य हिमवन्तमिव स्थितम्॥८३॥

दृष्ट्वा चैनं महाबाहुरेकं तस्मिन् महावने।

अथोपसृज्य तरसा विभीर्षिमस्ततो बली॥८४॥

सिंहनादं चकारोग्रं वज्राशनिसमं बली।

तेन शब्देन भीमस्य वित्रेसुर्गपक्षिणः॥८५॥

The intelligent Bhima saw that mighty and huge monkey-chief lying like a second Himalayas obstructing the path of heaven. Seeing him alone in that great forest the undaunted, the mighty-armed and the greatly strong Bhima, quickly came to him and uttered a loud lion-like roar. At his that loud roar, beasts and birds were terrified.

हनूमांश्च महासत्त्व ईषदुन्मील्य लोचने।

दृष्ट्वा तमथ सावज्ञं लोचनैर्मधुपिङ्गलैः।

स्मितेन चैनमासाद्य हनूमानिदमब्रवीत्॥८६॥

The greatly powerful Hanuman opened his eyes but partially and looked at him with thorough disregard with eyes reddened with intoxication. Then smilingly addressing him, he thus spoke to him.

हनूमानुवाच

किमर्थं सरुजस्तेऽहं सुखसुप्तः प्रबोधितः।

ननु नाम त्वया कार्या दया भूतेषु जानता॥८७॥

Hanuman said :

Why have you awakened me, ill as I am? I was comfortably asleep. As you have reason, you should certainly show kindness to all creatures.

वयंधर्मं न जानीमस्तिर्यग्योनिमुपाश्रिताः।

नरास्तु बुद्धिसम्पन्ना दया कुर्वन्ति जन्तुषु॥८८॥

Being born in the animal kingdom we do not know what Dharma is. But men having reason show kindness to all animals.

क्रूरेषु कर्मसु कथं देहवाक्चित्तदूषिषु।

धर्मघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः॥८९॥

Why do then men like your august self commit acts that are harmful alike to body, speech and heart and which are also destructive of virtue.

न त्वंधर्मं विजानासि बुद्धा नोपासितास्त्वया।

अल्पबुद्धितया बाल्यादुत्सादयसि यन्मृगान्॥९०॥

You know not what virtue is. You have not taken advice from the wise men. You have but little sense and therefore from childishness you destroy lower animals.

ब्रूहि कस्त्वं किमर्थं वा किमिदं वनमागतः।

वर्जितं मानुषैर्भावैस्तथैव पुरुषैरपि॥९१॥

Tell me who you are. Why have you come to the forest devoid of humanity and human beings?

क्व च त्वयाद्य गन्तव्यं प्रब्रूहि पुरुषर्षभा।

अतः परमगम्योऽयं पर्वतः सुदुरारुहः॥९२॥

O foremost of men, tell me also where you intend to go today. It is impossible to go any further; the yonder mountain is inaccessible.

विना सिद्धगतिं वीर गतिरत्र न विद्यते।

देवलोकस्य मार्गोऽयमगम्यो मानुषैः सदा॥९३॥

O hero, except success in asceticism there is no other means to go to that place. This is the way to the celestials regions. It is always impassable by men.

कारुण्यात् त्वामहं वीर वारयामि निबोध मे।

नातः परं त्वया शक्यं गन्तुमश्वसिहि प्रभो॥९४॥

O hero, O lord, out of kindness I ask you, to desist. Listen to my words. Further up from this place you are not able to go. Therefore desist.

स्वागतं सर्वथैवेह तवाद्य मनुजर्षभा।

इमान्यमृतकल्पानि मूलानि च फलानि च॥९५॥

भक्षयित्वा निवर्तस्व मा वृथा प्राप्स्यसे वधम्।

ग्राह्यं यदि वचो मह्यं हितं मनुजपुङ्गव॥९६॥

O foremost of men, you are welcome here to day in every way. If you at all accept my words, then rest here partaking of fruits and roots as sweet as ambrosia. Do not for nothing be killed.

CHAPTER 147

(TIRTHAYATRA PARVA)-Continued

The colloquy between Bhima and Hanuman

वैशम्पायन उवाच

एतच्छ्रुत्वा वचस्तस्य वानरेन्द्रस्यधीमतः।

भीमसेनस्तदा वीरः प्रोवाचामित्रकर्षणः॥९१॥

Vaishampayana said :

O chastiser foes, having heard these words of the intelligent monkey chief, the heroic Bhima thus spoke to him.

भीम उवाच

को भवान् किं निमित्तं वा वानरं वपुरास्थितः।

ब्राह्मणानन्तरो वर्णः क्षत्रियस्त्वां तु पृच्छति॥९२॥

Bhima said :

Who are your august self? For what reason you are in the shape of a monkey? It is a Kshatriya, an order next to the Brahmanas who asks you.

कौरवः सोमवंशीयः कुन्त्या गर्भेणधारितः।

पाण्डवो वायुतनयो भीमसेन इति श्रुतः॥३॥

I am a descendant of Kuru, born in the Lunar dynasty, born by Kunti in her womb, a son of Pandu, begotten by Vayu, known by the name of Bhimasena.

स वाक्यं कुरुवीरस्य स्मितेन प्रतिगृह्य तत्।

हनूमान् वायुतनयो वायुपुत्रमभाषत॥४॥

Vaishampayana said :

Hearing the words of that Kuru hero, Hanuman smiled and that son of Vayu thus spoke to the son of Vayu (Bhima).

हनूमानुवाच

वानरोऽहं न ते मार्गं प्रदास्यामि यथेप्सितम्।

साधु गच्छ निर्वर्तस्व मा त्वं प्राप्स्यसि वैशसम्॥५॥

Hanuman said :

I am a monkey; I shall not grant you the passage you desire. Desist like an honest man and go back. Do not meet with destruction.

भीमसेन उवाच

वैशसं वास्तु यद्वान्यन्न त्वां पृच्छामि वानर।

प्रयच्छ मार्गमुत्तिष्ठ मा मत्तः प्राप्स्यसे व्यथाम्॥६॥

Bhima said :

O monkey, I do not ask you about destruction or anything else. Give me way. Arise, do not meet with grief at my hand.

हनूमानुवाच

नास्ति शक्तिर्ममोत्थातुं व्याधिना क्लेशितो ह्यहम्।

यद्यवश्यं प्रयातव्यं लङ्घयित्वा प्रयाहि माम्॥७॥

Hanuman said :

I am suffering from illness, therefore I have no strength to rise. If you are resolved to go, then go overleaping me.

भीम उवाच

निर्गुणः परमात्मा तु देहं व्याप्यावत्तिष्ठते।

तमहं ज्ञानविज्ञेयं नावमन्ये न लङ्घये॥८॥

Bhima said :

The attributes Supreme Soul pervades all bodies. I cannot disregard him who is knowable by only knowledge. Therefore I cannot overleap you.

यद्यगमैर्न विद्यां च तमहं भूतभावनम्।

क्रमेयं त्वां गिरि चैव हनूमानिव सागरम्॥९॥

Had I not known him from whom all creatures have become manifest, I would have overleaped you, also this mountain, even as Hanuman did the ocean.

हनूमानुवाच

कण्ठं हनुमान् नाम सागरो येन लङ्घितः।

पृच्छामि त्वां नश्चेष्ट कथ्यतां यदि शक्यते॥१०॥

Hanuman said :

Who is he of the name of Hanuman who leaped over the ocean. O foremost of men I ask you, relate it if you can.

भीम उवाच

भ्राता मम गुणश्लाघ्यो बुद्धिसत्त्वबलान्वितः।

रामायणेऽतिविख्यातः श्रीमान् वानरपुङ्गवः॥११॥

Bhima said :

He was my brother, excellent in all accomplishments and endued with both intelligence and strength. That handsome and foremost of monkeys is celebrated in the Ramayana.

रामपत्नीकृते येन शतयोजनविस्तृतः।

सागरः प्लवगेन्द्रेण क्रमेणैकेन लङ्घितः॥१२॥

The ocean extending over one hundred yojanas was leaped over by that monkey for Rama's wife.

स मे भ्राता महावीर्यस्तुल्योऽहं तस्य तेजसा।

बले पराक्रमे युद्धे शक्तोऽहं तव निग्रहे॥१३॥

That greatly powerful hero was my brother; I am equal to him in might, strength and prowess. I am able also to chastise you.

उत्तिष्ठ देहि मे मार्गं पश्य मे चाद्य पौरुषम्।

मच्छासनमकुर्वाणं त्वां वा नेष्ये यमक्षयम्॥१४॥

Arise therefore, give me way or witness my prowess today. If you fail to do what I say, I send you to the abode of Yama.

वैशम्पायन उवाच

विज्ञाय तं बलोन्मत्तं बाहुवीर्येण दर्पितम्।
हृदयेनावहस्यैनं हनूमान् वाक्यमब्रवीत्॥१५॥

Vaishampayana said :

Knowing him to be intoxicated and proud of his strength of arms. Hanuman slighted him (very much) in his mind and he thus spoke to him.

हनूमानुवाच

प्रसीद नास्ति मे शक्तिरुत्थातुं जरयानघ।
ममानुकम्पया त्वेतत् पुच्छमुत्सार्य गम्यताम्॥१६॥

Hanuman said :

O sinless one, be kind towards me. I have no strength to rise in consequence of old age. From pity for me go by moving aside my tail.

वैशम्पायन उवाच

एवमुक्ते हनुमता हीनवीर्यपराक्रमम्।
मनसाचिन्तयद् भीमः स्वबाहुबलदर्पितः॥१७॥

Vaishampayana said :

Having been thus addressed by Hanuman, Bhima, proud of his own strength, thought in his mind that one (Hanuman) to be destitute of energy and prowess.

पुच्छे प्रगृह्य तरसा हीनवीर्यपराक्रमम्।
सालोश्यमन्तकस्यैनं नयाम्यद्येह वानरम्॥१८॥

He thought, "Taking fast hold of his tale I will send this monkey destitute of energy and prowess to the abode of Yama."

सावज्ञमथ वामेन स्मयञ्जग्राह पाणिना।

न चाशकञ्चालयितुं भीमः पुच्छं महाकपेः॥१९॥

Therefore with a smile, Bhima carelessly took hold of the tail with his left hand, but he could not move that tail of the mighty monkey.

उच्चिक्षेप पुनर्दोर्भ्यामिन्द्रायुधमिवोच्छ्रितम्।

नोद्धर्तुमशकद् भीमो दोर्भ्यामपि महाबलः॥२०॥

Then with both arms he pulled the tail resembling the (sacrificial) pole raised up in honour of Indra. But the mighty Bhima failed to raise the tail with both his arms.

उत्क्षिप्तभूर्विवृत्ताक्षः संहतश्रुकटीमुखः।

स्विन्नगात्रोऽभवद् भीमो न चोद्धर्तुं शशाक तम्॥२१॥

His eyes were contracted up and his eye falls rolled, his face was contracted into wrinkles and his body was covered with sweat but still he failed to raise it.

यत्नवानपि तु श्रीमौल्लाङ्गुलोद्धरणोद्धुरः।

कपेः पार्श्वगतो भीमस्तस्थौ व्रीडानताननः॥२२॥

When he failed to raise it after many attempts, the illustrious Bhima came to the side of the monkey and stood before him in great shame.

प्रणिपत्य च कौन्तेयः प्राञ्जलिर्वाक्यमब्रवीत्।

प्रसीद कपिशार्दूल दुरुक्तं क्षम्यतां मम॥२३॥

That son of Kunti bowing down his head and joining his two hands, thus spoke to him, "O foremost of monkeys, be kind towards me. Forgive my harsh words.

सिद्धो वा यदि वा देवो गम्यर्वो वाथ गुह्यकः।

पृष्ठः सन् काम्यया ब्रूहि कस्त्वं वानररूपधृक्॥२४॥

Are you a Siddha, a celestials, a Gandharva or a Guhaka, I ask you in curiosity. Who are you in the shape of a monkey?

न चेद् गुह्यं महाबाहो श्रोतव्यं चेद् भवेन्मम।

शिष्यवत् त्वां तु पृच्छामि उपपन्नोऽस्मि तेऽनघ॥२५॥

O mighty armed hero (tell me) if it is not a secret and if I deserve to hear it. O sinless one, I seek your refuge and ask you as a disciple.

हनूमानुवाच

यत् ते मम परिज्ञाने कौतूहलमरिदम।

तत् सर्वमखिलेन त्वं शृणु पाण्डवनन्दन॥२६॥

Hanuman said :

O chastiser of foes, as you are curious to know all about me, I shall narrate to you all. O son of Pandu, listen to it.

अहं केसरिणः क्षेत्रे वायुना जगदायुषा।

जातः कमलपत्राक्ष हनूमान् नाम वानरः॥२७॥

O lotus eyed hero, I am born in the womb of Kesari, begotten by Vayu who is the life of the universe. I am the monkey, named Hanuman.

सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम्।

सर्वे वानरराजानस्तथा वानरयूथपाः॥२८॥

उपतस्थुर्महावीर्या मम चामित्रकर्षण।

सुग्रीवेणाभवत् प्रीतिरनिलस्याग्निना यथा॥२९॥

O chastiser of foes, all the mighty monkey chiefs waited upon that son of the sun, Sugriva and that son of Indra, Bali, Friendship between Sugriva and myself was like that between the wind and the fire.

निकृतः स ततो भ्रात्रा कस्मिंश्चित् कारणान्तरे।

ऋष्यमूके मया सार्धं सुग्रीवो न्यवसच्चिरम्॥३०॥

For some cause Sugriva was driven out by his brother and lived for a long time with me at the Hrishvamukha.

अथ दाशरथिर्वीरो रामो नाम महाबलः।

विष्णुर्मानुषरूपेण चचार वसुधातमम्॥३१॥

Once upon a time, the greatly powerful son of Dasharatha by name Rama who was Vishnu in human form wandered over the earth.

स पितुः प्रियमन्विच्छन् सहभार्यः सहानुजः।

सधनुर्धन्विनां श्रेष्ठो दण्डकारण्यमाश्रितः॥३२॥

In order to please his father, he with his wife and brother, armed with the best of bows, resided in the Dandaka forest.

तस्या भार्या जनस्थानाच्छलेनापाहता बलात्।

राक्षसेन्द्रेण बलिना रावणेन दुरात्मना॥३३॥

सुवर्णरत्नचित्रेण मृगरूपेण रक्षसा।

वञ्चयित्वा नरव्याघ्रं मारीचेन तदानघा॥३४॥

O sinless one, his wife was carried away by force and by stratagem from Janasthana by the mighty lord of the Rakshasas, the wicked minded Ravana deceiving that foremost of men through the Rakshasa Maricha who assumed the form of a deer marked with gems and golden spots.

CHAPTER 148

(TIRTHAYATRA PARVA)-Continued

The Colloquy between Bhima and Hanuman

हनूमानुवाच

हतदारः सह भ्रात्रा पत्नीं मार्गन् स राघवः।

दृष्ट्वाञ्जलशिखरे सुग्रीवं वानरर्षभम्॥१॥

Hanuman said :

Having thus lost his wife while that descendant of Raghu was searching his wife with his brother, he met with the monkey chief Sugriva on the summit of the mountain.

तेन तस्याभवत् सख्यं राघवस्य महात्मनः।

स हत्वा वालिनं राज्ये सुग्रीवमभिषिक्तवान्॥२॥

Then a friendship was contracted between that high-souled descendant of Raghu and Sugriva. Killing Bali, he gave him (Sugriva) the kingdom.

स राज्यं प्राप्य सुग्रीवं सीतायाः परिमार्गणे।

वानरान् प्रेषयामास शतशोऽथ सहस्रशः॥३॥

Having obtained the kingdom, Sugriva sent away hundreds and thousands of monkeys to search out Sita.

ततो वानरकोटीभिः सहितोऽहं नरर्षभा।

सीतां मार्गन्महाबाहो प्रयातो दक्षिणां दिशम्॥४॥

O foremost of men, O mighty armed hero, I also with numerous other monkeys set out towards the south in search of Sita.

ततः प्रवृत्तिः सीताया गृध्रेण सुमहात्मना।

सम्पातिना समाख्याता रावणस्य निवेशने॥५॥

Thereupon I learned the tidings of Sita from a mighty vulture named Sampati that she was in the abode of Ravana.

ततोऽहं कार्यसिद्ध्यर्थं रामस्याक्लिष्टकर्मणः।

शतयोजनविस्तीर्णमर्णवं सहसाऽऽप्नुतः॥६॥

Thereupon to accomplish the work of Rama of stainless deeds, I suddenly leaped over the ocean extending one hundred yojanas.

अहं स्ववीर्यादुत्तीर्य सागरं मकरालयम्।

सुतां जनकराजस्य सीतां सुरसुतोपमाम्॥७॥

दृष्ट्वान् भरतश्रेष्ठ रावणस्य निवेशने।

समेत्य तामहं देवीं वैदेहीं राघवप्रियाम्॥८॥

O best of the Bharata race, having crossed by my own prowess the ocean, the abode of sharks and crocodiles, I saw the daughter of king Janaka, celestials like Sita in the abode of Ravana. Having interviewed with that lady, the Veda princess, the beloved of Rama.

दृष्ट्वा लङ्कामशेषेण साट्टप्राकारतोरणाम्।

प्रत्यागतश्चास्य पुनर्नाम तत्र प्रकाश्य वै॥९॥

And burnt the whole of Lanka with its towers, ramparts and gates and proclaimed my name there, I returned.

मद्वाक्यं चावधार्याशु रामो राजीवलोचनः।

स बुद्धिपूर्वं सैन्यस्य बद्ध्वा सेतुं महोदधौ॥१०॥

Having heard everything from me, the lotus-eyed Rama fixed upon the course of his action and made with the help of his soldiers a bridge over the great ocean.

वृतो वानरकोटीभिः समुत्तीर्णो महार्णवम्।

ततो रामेण वीरेण हत्वा तान् सर्वराक्षसान्॥११॥

He crossed the great ocean followed by million of monkeys. Thereupon all the Rakshasas were killed by Rama's prowess,

रणे तु राक्षसगणं रावणं लोकरावणम्।

निशाचरेन्द्रं हत्वा तु सभ्रातृसुतबान्धवम्॥१२॥

And also Ravana, that oppressor of the world, the king of the Rakshasas with all his Rakshasa relatives, brothers, sons and kindred.

राज्येऽभिषिच्य लङ्कायां राक्षसेन्द्रं विभीषणम्।

धार्मिकं भक्तिमन्तं च भक्तानुगतवत्सलम्॥१३॥

Rama installed on the throne of Lanka, the Rakshasa chief Vibhishana who was virtuous, reverent and kind to devoted followers.

ततः प्रत्याहता भार्या नष्टा वेदश्रुतिर्यथा।

तयैव सहितः साध्व्या पत्न्या रामो महायशः॥१४॥

गत्वा ततोऽतित्वरितः स्वां पुरीं रघुनन्दनः।

अध्यावसत् ततोऽयोध्यामयोध्यां द्विषतां प्रभुः॥१५॥

Then Rama recovered his wife like the lost Vedic lore. Then the greatly illustrious Rama, the descendant of Raghu, with his devoted wife went speedily to his own city of Ayodhya, inaccessible to enemies. That lord then dwelt there.

ततः प्रतिष्ठितो राज्ये रामो नृपतिसत्तमः।

वरं मया याचितोऽसौ रामो राजीवलोचनः॥१६॥

When that foremost of kings was established in his kingdom, I asked a boon from the lotus-eyed Rama.

यावद् राम कथेयं ते भवेत्ल्लोकेषु शत्रुहन्।

तावज्जीवेयमित्येवं तथास्त्विति च सोऽब्रवीत्॥१७॥

I said, "O chastiser of foes, O Rama, let me

live as long as the history of your deeds remains extant on earth. Thereupon he said, "So be it."

सीताप्रसादाच्च सदा मामिहस्थमरिदमा।

उपतिष्ठन्ति दिव्या हि भोगा भीम यथेप्सिताः॥१८॥

O chastiser of foes, O Bhima, through the grace of Sita, all excellent objects of enjoyments are supplied to me who always live in this place.

दशवर्षसहस्राणि दशवर्षशतानि च।

राज्यं कारितवान् रामस्ततः स्वभवनं गतः॥१९॥

Rama reigned ten thousand ten hundred years. Then he ascended his own abode.

तदिहाप्सरसस्तात गन्धर्वाश्च सदानघा।

तस्य वीरस्य चरितं गायन्तो रमयन्ति माम्॥२०॥

O child, O sinless one, since then Apsaras and the Gandharvas delight me by singing the great deeds of that great hero.

अयं च मार्गो मर्त्यानामगम्यः कुरुनन्दन।

ततोऽहं रुद्धवान् मार्गं तवेमं देवसेवितम्॥२१॥

धर्षयेद् वा शपेद् वापि मा कश्चिदिति भारता।

दिव्यो देवपथो ह्येष नात्र गच्छन्ति मानुषाः।

यदर्थमागतश्चासि अत एव सस्रष्ट तत्॥२२॥

O descendant of Kuru, this passage is impassable to mortals; for this reason and as also with the view that none may defeat or curse you, I have obstructed your passage trodden by the celestials. This is one of the paths to heaven. Mortals cannot pass this way. But the lake in search of which you have come lies in that direction.

CHAPTER 149

(TIRTHAYATRA PARVA)-Continued

The colloquy between Hanuman and Bhimasena in Kadali forest

वैशम्पायन उवाच

एवमुक्तो महाबाहुर्भीमसेनः प्रतापवान्।

प्रणिपत्य ततः प्रीत्या भ्रातरं हृष्टमानसः॥१॥

Vaishampayana said :

Having been thus addressed, the mighty armed and greatly powerful Bhimasena

cheerfully bowed down his head to his brother Hanuman.

उवाच श्लक्ष्णया वाचा हनूमन्तं कपीश्वरम्।
मयाधन्यतरो नास्ति यदार्यं हृष्टवानहम्॥२॥

He spoke in mild words to the monkey chief, Hanuman, "None is more fortunate than I am for I have been able to see my brother.

अनुग्रहो मे सुमहांस्तृप्तिश्च तव दर्शनात्।

एकं तु कृतमिच्छामि त्वयाद्य प्रियमात्मनः॥३॥

It is a great favour shown to me. I have been greatly pleased with you. Now I desire that you will today fulfill my wish.

यत् ते तदाऽऽसीत् प्लवतः सागरं मकरालयम्।

रूपमप्रतिमं वीर तदिच्छामि निरीक्षितुम्॥४॥

O hero, I desire to see your that matchless form which you had at the time when you jumped across the ocean, that abode of crocodiles and sharks.

एवं तुष्टो भविष्यामि श्रद्धास्यामि च ते वचः।

एवमुक्तः स तेजस्वी प्रहस्य हरिर्ब्रवीत्॥५॥

I shall be then satisfied and I shall have faith in your words." Having been thus addressed, that greatly powerful one smilingly thus replied,

न तच्छक्यं त्वया द्रष्टुं रूपं नान्येन केनचित्।

कालावस्था तदा ह्यन्या वर्तते सा न साम्प्रतम्॥६॥

"My that form neither you nor any one else can see. The state of things was different at that age. It does not exist now.

अन्यः कृतयुगे कालस्त्रेतायां द्वापरे परः।

अयं प्रध्वंसनः कालो नाद्य तद् रूपमस्ति मे॥७॥

In the Krita Yuga, the state of things was one, in the Treta another and in the Dvapara another. Diminution (of everything) is taking place in this age. I have (therefore) not that form today.

भूमिर्नद्यो नगाः शैलाः सिन्ध्वा देवा महर्षयः।

कालं समनुवर्तन्ते यथा भावा युगे युगे॥८॥

The ground, the rivers, the plants, the rocks, the Siddhas, the celestials, the great Rishis, all conform to Time, as it comes to be in the different Yugas.

बलवर्ष्मप्रभावा हि प्रहीयन्त्युद्भवन्ति च।

तदलं वत तद् रूपं द्रष्टुं कुरुकुलोद्बह।

युगं समनुवर्तामि कालो हि दुरतिक्रमः॥९॥

O perpetuator of the Kuru race, therefore do not desire to see my former form. I am following the tendency of this (present) age. Time is irresistible.

श्रीम उवाच

युगसंख्यां समाचक्ष्व आचारं च युगे युगे।

धर्मकामार्थभावांश्च कर्मवीर्ये भवाभवौ॥१०॥

Tell me what is the duration of different Yugas and what are the different manners and customs, virtue, pleasure and profit, acts, prowess, life and death in those different ages.

हनूमानुवाच

कृतं नाम युगं तात यत्रधर्मः सनातनः।

कृतमेव न कर्तव्यं तस्मिन् काले युगोत्तमे॥११॥

O child, that Yuga was called Krita when only one true eternal religion was extant. In that best of Yugas everyone had religious perfection. There was no need for performing (any) religious act.

न तत्रधर्माः सीदन्ति क्षीयन्ते न च वै प्रजाः।

ततः कृतयुगं नाम कालेन गुणतां गतम्॥१२॥

Virtue then knew no decrease. It was for this reason that Yuga was called Krita (perfect). In course of time it lost all its attributes.

देवदानवगन्धर्वयक्षराक्षसपन्नगाः।

नासन् कृतयुगे तात तदा न क्रयविक्रयः॥१३॥

O child, in the Krita Yuga there were no celestials, no Danavas, no Gandharvas, no Yakshas, no Rakshasas and no Nagas. There was neither buying nor selling.

न सामन्त्र्यजुर्वर्णाः क्रिया नासीच्च मानवी।

अभिध्याय फलं तत्रधर्मः संन्यास एव च॥१४॥

The Sama, the Rick, the Vayu (Vedas) did not exist. There was no manual labour. The necessities of life were procured only by thinking for them. The only Dharma was then renunciation.

न तस्मिन् युगसंसर्गे व्याधयो नेन्द्रियक्षयः।

नासूया नापि रुदितं न दर्पो नापि वैकृतम्॥१५॥
न विग्रहः कुतस्तन्त्री न द्वेषो न च पैशुनम्।
न भयं नापि संतापो न चेर्ष्या न च मत्सरः॥१६॥

In that Yuga there was neither disease nor the decay of the senses. There was neither malice, nor pride, nor hypocrisy nor discord, nor ill-will nor cunningness, nor fear, nor misery, nor envy, nor covetousness.

ततः परमकं ब्रह्म सा गतिर्योगिनां परा।

आत्मा च सर्वभूतानां शुक्लो नारायणस्तदा॥१७॥

For this reason, even that chief refuge of all Yugas, the Supreme Brahma was attainable to all. The white cloth-wearing Narayana (also was the soul of all creatures,

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च कृतलक्षणाः।

कृते युगे समभवन् स्वकर्मनिरताः प्रजाः॥१८॥

In the Krita Yuga, the distinctive characteristics of the Brahmanas, the Kshatriyas, the Vaishyas and the Sudras were the same and all men were engaged in their own respective duties.

समाश्रयं समाचारं समज्ञानं च केवलम्।

तदा हि समकर्माणो वर्णाधर्मानवाप्नुवन्॥१९॥

Brahma was then the sole refuge (of all men), there manners and customs were adopted to the attainments of Brahma, the object of their knowledge was Brahma; all their acts also had reference to Brahma. Thus men of all orders obtained equal merit.

एकदेवसदायुक्ता एकमन्त्रविधिक्रियाः।

पृथग्धर्मस्त्वेकवेदधर्ममेकमनुव्रताः॥२०॥

One uniform Soul was the object of their meditation, there was but one religion and one ordinance. Though they had different characteristics, they followed one Veda and they had one religion.

चातुराश्रम्ययुक्तेन कर्मणा कालयोगिना।

अकामफलसंयोगात् प्राप्नुवन्ति परां गतिम्॥२१॥

According to the divisions of time, they led the four modes of life without aiming at any object. Thus they obtained (final) emancipation.

आत्मयोगसमायुक्तो धर्मोऽयं कृतलक्षणः।

कृते युगे चतुष्पादश्चातुर्वर्ण्यस्य शाश्वतः॥२२॥

The sign of Krita Yuga was that the religion then consisted of the identification of self with Brahma. In the Krita age the four orders had eternal fourfold measure.

एतत् कृतयुगं नाम त्रैगुण्यपरिवर्जितम्।

त्रेतामपि निबोध त्वं यस्मिन् खत्रं प्रवर्तते॥२३॥

Such was Krita Yuga devoid of the these qualities. Now hear from me all about the Treta Yuga in which sacrifices were introduced (in the word).

पादेन ह्रसते धर्मो रक्ततां याति चाच्युतः।

सत्यप्रवृत्ताश्च नराः क्रियाधर्मपरायणाः॥२४॥

(In this age) virtue decreased by a quarter and Narayana assumed a red colour. Men practised truth and devoted themselves to religion and religious rites.

ततो यज्ञाः प्रवर्तन्ते धर्माश्च विविधाः क्रियाः।

त्रेतायां भावसंकल्पाः क्रियादानफलोपगाः॥२५॥

Thus sacrifices were introduced and many religious rites came to be performed. In the Treta Yuga men began to devise to attain an object and they attained to it by performing (religious) acts and (giving away) gifts.

प्रचलन्ति न वै धर्मात् तपोदानपरायणाः।

स्वधर्मस्थाः क्रियावन्तो न रास्त्रेतायुगेऽभवन्॥२६॥

Men never deviated from virtue and they were always engaged in asceticism and the bestowal of gifts. The four orders were devoted to their respective duties and they performed (religious) rites. Such were the men in the Treta Yuga.

द्वापरे च युगे धर्मो द्विभागोनः प्रवर्तते।

विष्णुर्वै पीततां याति चतुर्था वेद एव च॥२७॥

In the Dvapara Yuga virtue decreased by half; Vishnu assumed a yellow colour; and the Vedas became divided into four parts.

ततोऽन्ये च चतुर्वेदास्त्रिवेदाश्च तथापरे।

द्विवेदाश्चैकवेदाश्चाप्यनुचश्च तथापरे॥२८॥

Then some learnt all the four Vedas; some again only three, some two and some did not know even the Rich.

एवं शास्त्रेषु भिन्नेषु बहुधा नीयते क्रिया।

तपोदानप्रवृत्ता च राजसी भवति प्रजा॥२९॥

The Shastras having been thus divided, (religious) acts also (naturally) multiplied. Mostly influenced by passion, men engaged in asceticism and gifts.

एकवेदस्य चाज्ञानाद् वेदास्ते बहवः कृताः।

सत्त्वस्य चेह विभ्रंशात् सत्ये कश्चिदवस्थितः॥३०॥

As men had no capacity to study the entire Veda, it came to be divided into several parts. And as the intellect (of men) deteriorated, few were devoted to truth.

सत्यात् प्रच्यवमानानां व्याधयो बहवोऽभवन्।

कामाश्चोपद्रवाश्चैव तदा वै दैवकारिताः॥३१॥

When men fall off from truth, they become subject to various diseases, lust overtakes men and natural calamities fall on them.

चैरर्ह्यमानाः सुभृशं तपस्तप्यन्ति मानवाः।

कामकामाः स्वर्गकामा यज्ञास्तन्वन्ति चापरे॥३२॥

Being affected by these, some then betake to asceticism. Others perform sacrifices with the desire of enjoying worldly luxuries or of obtaining heaven (and its pleasures).

एवं द्वापरमासाद्य प्रजाः क्षीयन्त्यधर्मतः।

पादेनैकेन कौन्तेयधर्मः कलियुगे स्थितः॥३३॥

O son of Kunti, thus in the Dvapara age men became degenerated on account of their impiety. In the Kali Yuga, only one quarter of virtue remains.

तामसं युगमासाद्य कृष्णो भवति केशवः।

वेदाचाराः प्रशाम्यन्तिधर्मयज्ञक्रियास्तथा॥३४॥

When this age appears, Keshava (Vishnu) assumes a black colour. The Vedas, the Institutes, the virtue, the sacrifices and religious observances all fall into disuse.

इतयो व्याधयस्तन्त्री दोषाः क्रोधादयस्तथा।

उपद्रवाः प्रवर्तन्ते आधयः क्षुद्रयं तथा॥३५॥

Then Ati (excessive rain), draught, rats, locusts, birds and king, diseases, lassitude, anger, deformities, natural calamities, anguish and fear of famine take possession of the world.

युगेष्वावर्तमानेषुधर्मो व्यावर्तते पुनः।

धर्मे व्यावर्तमाने तु लोको व्यावर्तते पुनः॥३६॥

लोके क्षीणे क्षयं यान्ति भावा लोकप्रवर्तकाः।

युगक्षयकृताधर्माः प्रार्थनानि विकुर्वते॥३७॥

एतत् कलियुगं नाम अचिराद् यत् प्रवर्तते।

युगानुवर्तनं त्वेतत् कुर्वन्ति चिरजीविनः॥३८॥

As this Yuga passes on, virtue becomes daily weaker. As virtue becomes weak, all creatures degenerate. And as creatures degenerate, their nature also undergoes deterioration. The religious acts performed at this waning of the Yuga produce contrary effects. Even those who live for several Yugas must conform to their changes.

यच्च ते मत्परिज्ञाने कौतूहलमरिदमा

अनर्थकेषु को भावः पुरुषस्य विजानतः॥३९॥

O chastiser of foes, as regards your curiosity to know me, I tell you this, why should a wise man be eager to learn a superfluous thing?

एतत् ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि।

युगसंख्यां महाबाहो स्वस्ति प्राप्नुहि गम्यताम्॥४०॥

O mighty-armed hero, I have thus told you all that you asked me about the different Yugas. May good come to you. Now return.

CHAPTER 150

(TIRTHAYATRA PARVA)-Continued

The colloquy of Bhima and Hanuman

भीमसेन उवाच

पूर्वरूपमदृष्ट्वा ते न यास्यामि कथंचन।

यदि तेऽहमनुग्राह्यो दर्शयात्मानमात्मना॥१॥

Bhima said :

I shall never go without seeing your former form. If you are pleased with me, show me your own form.

वैशम्पायन उवाच

एवमुक्तस्तु भीमेन स्मितं कृत्व प्लवगंमः।

तद् रूपं दर्शयामास यद् वै सागरलङ्घने॥२॥

Vaishampayana said :

Having been thus addressed by Bhima, the monkey chief showed him the form in which he jumped across the sea.

भ्रातुः श्रियमभीप्सन् वै चकार सुमहद् वपुः।

देहस्तस्य ततोऽतीव वर्धत्यायामविस्तरैः॥३॥

Desiring to gratify his brother, he (Hanuman) assumed a gigantic body which both in length and breadth grew exceedingly huge.

सद्रुमं कदलीषण्डं छादयन्नमितद्युतिः।

गिरेश्चोच्छ्रयमाक्रम्य तस्थौ तत्र च वानरः॥४॥

That greatly effulgent monkey stood there covering the whole of the plantain forest, full of trees and rising to the height, reached by the Vindhya (mountain).

समुच्छ्रितमहाकायो द्वितीय इव पर्वतः।

ताप्रेक्षणस्तीक्ष्णंष्ट्रो भृकुटीकुटिलाननः॥५॥

दीर्घलाङ्गलमाविध्य दिशो व्याप्य स्थितः कपिः।

तद् रूपं महदालक्ष्य भ्रातुः कौरवनन्दनः॥६॥

-Having attained to a lofty and gigantic body which looked like another mountain, (a body) furnished with coppery eyes and sharp teeth and a face marked by frowns, he lay covering all sides, lashing his long tail. That descendant of Kuru (Bhima), seeing his brother's that gigantic form.

विसिम्भिये तदा भीमो जह्वे च पुनः पुनः।

तमर्कमिव तेजोभिः सौवर्णमिव पर्वतम्॥७॥

प्रदीप्तमिव चाकाशं दृष्ट्वा भीमो न्यमीलयत्।

आवभाषे च हनुमान् भीमसेनं स्मयन्निव॥८॥

Was greatly astonished and the down of his body again and again stood on end. Seeing him as blazing as the sun or the golden mountain or the blazing sky, Bhima closed his eyes. Then Hanuman smilingly thus spoke to Bhima.

एतावदिह शक्तस्त्वं द्रष्टुं रूपं ममानघ।

वर्धेऽहं चाप्यतो भूयो यावन्मे मनसि स्थितम्।

भीमशत्रुषु चात्यर्थं वर्धते मूर्तिरोजसा॥९॥

"O Bhima, O sinless one, you are capable of seeing my form up to this extent. I can go on swelling my body as long as I wish. Amidst

foes, my size increases exceedingly by its own energy.

वैशम्पायन उवाच

तदद्भुतं महारौद्रं विन्ध्यपर्वतसंनिभम्।

दृष्ट्वा हनूमतो वर्ष्म सम्प्रान्तः पवनात्मजः॥१०॥

Vaishampayana said :

Seeing that dreadful and wonderful body of Hanuman like the Vindhya mountain, the son of Pavana (Bhima) grew bewildered.

प्रत्युवाच ततो भीमः सम्प्रहृष्टतनूरुहः।

कृताञ्जलिरदीनात्मा हनूमन्तमवस्थितम्॥११॥

His down standing on end, the high-souled Bhima with joined hands spoke thus to Hanuman who was standing (in that form).

दृष्टं प्रमाणं विपुलं शरीरस्यास्य ते विभो।

संहरस्व महावीर्यं स्वयमात्मानमात्मना॥१२॥

"O lord, O greatly mighty one. I have seen the vast dimensions of your body. Now decrease it with your own prowess.

न हि शक्नोमि त्वां द्रष्टुं दिवाकरमिवोदितम्।

अप्रमेयमनाद्युष्यं मैनाकमिव पर्वतम्॥१३॥

I am unable to look at you who look like the rising sun, who is immeasurable and irrepressible and who resemble the Mainaka mountain.

विस्मयश्चैव मे वीर सुमहान् मनसोऽद्य वै।

यद् रामस्त्वयि पार्श्वस्थे स्वयं रावणमभ्यगात्॥१४॥

O hero, this is my great wonder to day that when you were at the side of Rama, he had to fight personally with Ravana.

त्वमेव शक्तस्तां लङ्कां सयोधां सहवाहनाम्।

स्वबाहुबलमाश्रित्य विनाशयितुमञ्जसा॥१५॥

Depending on your own strength of arms, you were capable of instantly destroying Lanka, with its warriors, heroes, elephants and chariots.

न हि ते किञ्चिदप्राप्यं मास्तात्मज विद्यते।

तव नैकस्य पर्याप्तो रावणः सगणो युधि॥१६॥

O son of Vayu, there is nothing that is incapable of being achieved by you. Ravana together with his followers was no match for

you in battle, though he fought you single handed.

वैशम्पायन उवाच

एवमुक्तस्तु भीमेन हनूमान् प्लवगोत्तमः।

प्रत्युवाच ततो वाक्यं स्निग्धगम्भीरया गिरा॥१७॥

Vaishampayana said :

Having been thus addressed by Bhima, that chief of monkeys, Hanuman replied in affectionate words and in solemn accents.

हनूमानुवाच

एवमेतन्महाबाहो यथा वदसि भारता।

भीमसेन न पर्याप्तो ममासौ राक्षसाद्यमः॥१८॥

Hanuman said :

O mighty armed descendant of Bharata, O Bhimasena, it is as you say. That wretch of a Rakshasa (Ravana) was no match for me.

मया तु निहते तस्मिन् रावणे लोककण्टके।

कीर्तिर्नश्येद् राघवस्य तत एतदुपेक्षितम्॥१९॥

But if I had killed Ravana, that thorn of the worlds, the glory of Raghu's son (Rama) would have been obscured, for this I left him alone.

तेन वीरेण तं हत्वा सगणं राक्षसाद्यमम्।

आनीता स्वपुरं सीता कीर्तिश्चाख्यापिता नृषु॥२०॥

By killing that lord of the Rakshasas together with his followers and bringing back Sita to his own city, that hero established his fame among men.

तद् गच्छ विपुलप्रज्ञ भ्रातुः प्रियहिते रतः।

अरिष्टं क्षेममध्वानं वायुना परिरक्षितः॥२१॥

O greatly wise one being intent on the welfare of your brothers and being protected by Vayu, go along a fortunate and blessed way.

एष पन्थाः कुरुश्रेष्ठ सौगन्धिकवनाय ते।

द्रक्ष्यसेधनदोद्यानं रक्षितं यक्षराक्षसैः॥२२॥

O foremost of Kurus, this way will lead you to Saugandhika (forest). You will see the gardens of Kubera, guarded by the Yakshas and Rakshasas.

न च ते तरसा कार्यः कुसुमावचयः स्वयम्।

दैवतानि हि मान्यानि पुरुषेण विशेषतः॥२३॥

Do not pluck there any flowers by the force of your personal might, for the celestials deserve respect and regard from mortals.

बलिहोमनमस्कारैर्मन्त्रैश्च भरतर्षभा।

दैवतानि प्रसादं हि भक्त्या कुर्वन्ति भारत॥२४॥

O best of the Bharata race, O descendant of Bharata, men gratify the celestials by offerings, homas, sacrifices, reverential salutations, recitations of Mantras and veneration.

मा तात साहसं कार्षीः स्वधर्मं परिपालय।

स्वधर्मस्थः परं धर्मं बुध्यस्व गमयस्व च॥२५॥

O child, therefore do not act rashly, do not deviate from the duties of your order. Adhering to your own Dharma, know and follow the highest morality.

न हि धर्मविज्ञाय बृहन्ननुपसेव्य च।

धर्मार्थौ वेदितुं शक्यौ बृहस्पतिसमैरपि॥२६॥

Without knowing one's own duties and without waiting upon the old, even men who are like Brihaspati can never understand what Dharma and Artha (really are).

अधर्मो यत्र धर्माख्यो धर्मश्चाधर्मसंज्ञितः।

स विज्ञेयो विभागेन यत्र मुह्यन्त्यबुद्ध्यः॥२७॥

One should ascertain with discrimination those cases in which vice goes under the name of virtue and in which men, having no intelligence, become perplexed.

आचारसम्भवो धर्मो धर्मो वेदाः प्रतिष्ठिताः।

वेदैर्यज्ञाः समुत्पन्ना यज्ञैर्देवाः प्रतिष्ठिताः॥२८॥

Four religious observances proceed from virtue, the Vedas are established in virtue and from the Vedas sacrifices came into existence. By sacrifices the celestials are established.

वेदाचारविधानोक्तैर्यज्ञैर्यन्ति देवताः।

बृहस्पत्युशनः प्रोक्तैर्नैर्धैर्यन्ति मानवाः॥२९॥

The celestials are maintained by the sacrifices prescribed by the Vedas and the ordinances. But men maintain themselves by following ordinances of Brihaspati and Ushanas,

पण्याकरवणिज्याभिः कृष्यागोजाविपोषणैः।

विद्यया धार्यते सर्वधर्मैरितौ द्विजातिभिः॥३०॥

त्रयी वार्ता दण्डनीतिरित्सो विद्या विजानताम्।
ताभिः सम्यक् प्रयुक्ताभिलोक्यात्रा विधीयते॥३१॥
सा चेदधर्मकृता न स्यात् त्रयीधर्ममृते भुवि।
दण्डनीतिमृते चापि निर्मर्यादमिदं भवेत्॥३२॥
वार्ताधर्मे ह्यवर्तिन्यो विनश्येयुरिमाः प्रजाः।
सुप्रवृत्तैस्त्रिभिर्होतैर्धर्मं सूयन्ति वै प्रजाः॥३३॥

And also by those avocations by which the world is maintained, such as serving for wages, receiving taxes, merchandise, agriculture and tending of cattle and sheep. The (study of the) three Vedas, agriculture, trade and government constitute, as it is ordained by the wise, the professions of the twice-born ones; each order maintains itself by following the professions prescribed for it. When these callings are properly pursued, the world is maintained with ease. If however men do not righteously lead their lives, the world becomes 'lawless for want of Vedic merit and government. And if people do not follow their respective vocations, they perish. But by regularly following their professions, they acquire virtue.

द्विजातीनामृतं धर्मो होक्श्चैवैकलक्षणः।

यज्ञाध्ययनदानानि त्रयः साधारणाः स्मृताः॥३४॥

The religion of the twice-born consists of the knowledge of the soul. The colour of that order is universally the same. The performances of sacrifices, study and the bestowal of gifts, these are the three well-known general duties.

याजनाध्यापनं विप्रेधर्मश्चैव प्रतिग्रहः।

पालनं क्षत्रियाणां वै वैश्यधर्मश्च पोषणम्॥३५॥

Performing sacrifices (on behalf of others), teaching and acceptance of gifts are the (three) duties of the Brahmana. The duty of the Kshatriya is to rule and that of Vaishya is to tend (cattle).

शुश्रूषा च द्विजातीनां शूद्राणां धर्म उच्यते।

भैक्ष्यहोमव्रतैर्हीनास्तथैव गुरुवासिताः॥३६॥

It is said that the duty of the Shudra is to serve the twice-born ones. The (Shudra) cannot beg alms, perform Homas and observe vows. They are to live in their master's house.

क्षत्रधर्मोऽत्र कौन्तेय तवधर्मोऽत्र रक्षणम्।

स्वधर्मं प्रतिपद्यस्व विनीतो नियतेन्द्रियः॥३७॥

O son of Kunti, your duty is that of a Kshatriya, namely to protect (men). Therefore controlling your passions, perform your own duties in an humble spirit.

वृद्धैः सम्मन्त्र्य सद्भिश्च बुद्धिमद्भिः श्रुतान्वितैः।

आस्थितः शास्ति दण्डेन व्यसनी परिभूयते॥३८॥

निग्रहानुग्रहैः सम्यग् यदा राजा प्रवर्तते।

तदा भवन्ति लोकस्य मर्यादाः सुव्यवस्थिताः॥३९॥

That king only is fit to govern who takes counsel of wise men, who is helped by honest, intelligent and learned ministers. But a sinful king always meets with defeat. When the king duly prescribes and properly confers favours, then only the order of the world is preserved.

तस्माद् देशे च दुर्गे च शत्रुमित्रबलेषु च।

नित्यं चारेण बोद्धव्यं स्थानं वृद्धिः क्षयस्तथा॥४०॥

Therefore the nature of the hostile country, its fortified places, the allies of the enemy, their prosperity and adversity, must be ascertained by spies.

राज्ञामुपायश्चाश्च बुद्धिमन्त्रपराक्रमाः।

निग्रहप्रग्रहौ चैव दाक्ष्यं वै कार्यसाधकम्॥४१॥

साम्ना दानेन भेदेन दण्डेनोपक्षणेन च।

साधनीयानि कर्माणि समासव्यासयोगतः॥४२॥

Spies are the most important helps to a king; tact, diplomacy, prowess, chastisement, favour and cleverness lead to success. Success should also be attained through the following, either in their combination or in separation, namely conciliation, gifts, sowing dissension's, chastisement and slight.

मन्त्रमूला नयाः सर्वे चाराश्च भरतर्षभा।

सुमन्त्रितेन या सिद्धिस्तां द्विजैः सह मन्त्रयेत्॥४३॥

O best of the Bharata race, politics has for its roots diplomacy. Diplomacy again is the main qualification of a spy. Well judged policy brings in success; therefore in the political matters, counsels of Brahmanas should be taken.

स्त्रिया मूढेन बालेन लुब्धेन लघुनापि वा।

न मन्त्रयीत गुह्यानि येषु चोन्मादलक्षणम्॥४४॥

In matters of secrecy, a woman, a fool, a boy, a covetous man, a mean-minded person and he in whom signs of insanity are marked must not be consulted.

मन्त्रयेत् सह विद्वद्भिः शक्तैः कर्माणि कारयेत्।

स्निग्धैश्च नीतिविन्यासान् मूर्खान् सर्वत्र वर्जयेत्॥४५॥

Wise men should only be consulted and affairs should be transacted only through able officer. Diplomacy must be carried on through friendly persons. Fools must always be avoided.

धार्मिकान्धर्मकार्येषु अर्थकार्येषु पण्डितान्।

स्त्रीषु क्लीबान् नियुञ्जीत क्रूरान् क्रूरेषु कर्ममु॥४६॥

In religious matters pious men, in the matters of gain learned men, in guarding woman eunuchs and in all crooked affairs crooked men should be employed.

स्वेभ्यश्चैव परेभ्यश्च कार्याकार्यसमुद्भवा।

बुद्धिः कर्मसु विज्ञेया रिपूणां च बलाबलम्॥४७॥

बुद्ध्या स्वप्रतिपन्नेषु कुर्यात् साधुष्वनुग्रहम्।

निग्रहं चाप्यशिष्टेषु निर्मयदिषु कारयेत्॥४८॥

Propriety and impropriety of the resolution of the enemy, as also their strength and weakness should be ascertain through one's own spies as well as the spies of the enemies. Favour should be shown to honest persons that have prudently sought protection. But lawless and disobedient persons should always be punished.

निग्रहे प्रग्रहे सम्यग् यदा राजा प्रवर्तते।

तदा भवति लोकस्य मर्यादा सुव्यवस्थिता॥४९॥

When a king justly punishes and shows favour, dignity of the law is then well maintained and all people live in good order.

एष तेऽभिहितः पार्थ घोरोधर्मो दुरन्वयः।

तं स्वधर्मविभागेन विनयस्थोऽनुपालय॥५०॥

O son of Pritha, I have thus explained to you all the kingly duties so difficult to comprehend. Perform with equanimity the duty as prescribed for your order.

तपोधर्मदमेज्याभिर्विप्रा यान्ति यथा दिवम्।

दानातिथ्यक्रियाधर्मैर्यान्ति वैश्याश्च सद्गतिम्॥५१॥

क्षत्रं याति तथा स्वर्गं भुवि निग्रहपालनैः।

The Brahmanas go to heaven by ascetic merits, by controlling their senses and by performing sacrifices. The Vaishyas obtain the blessed state by gifts, hospitality and religious acts. The Kshatriyas go to heaven by protecting and punishing men.

सम्यक् प्रणीतदण्डा हि कामद्वेषविवर्जिताः।

अलुब्धा विगतक्रोधाः सतां यान्ति सलोकताम्॥५२॥

Being not influenced by lust, malice, avarice and anger, if kings justly and properly punish (their subjects), they then go to the place where virtuous men go.

CHAPTER 151

(TIRTHAYATRA PARVA)-Continued

The colloquy of Bhima and Hanuman

वैशम्पायन उवाच

ततः संहत्य विपुलं तद् वपुः कामतः कृतम्।

भीमसेनं पुनर्दोर्भ्यां पर्यष्वजत वानरः॥१॥

Vaishampayana said :

Thereupon contracting his that huge body which he assumed at his pleasure, the monkey again embraced Bhimasena with both his arms.

परिष्वक्तस्य तस्याशु भ्रात्रा भीमस्य भारता

श्रमो नाशमुपागच्छत् सर्वं चासीत् प्रदक्षिणम्॥२॥

O descendant of Bharata, having been thus embraced by his brother, Bhima's fatigue was gone and all his strength was restored.

बलं चातिबलो मेने न मेऽस्ति सदृशो महान्।

ततः पुनरथोवाच पर्यश्रुनयनो हरिः॥३॥

भीममाभाष्य सौहार्दाद् वाष्पगद्गदया गिरा।

गच्छ वीर स्वमावासं स्मर्तव्योऽस्मि कथान्तरे॥४॥

Having gained great strength, he thought that there was one equal to him in physical power. With tears in his eyes, the monkey again from affection towards Bhima thus spoke to him a choked voice, "O hero, go back to your own abode. Let me be incidentally remembered in your talk.

इहस्थश्च कुरुश्रेष्ठ न निवेद्योऽस्मि कर्हिचित्।

धनदस्यालयाच्चापि विसृष्टानां महाबल॥५॥

देशकाल इहायातुं देवगन्धर्वयोषिताम्।
ममापि सफलं चक्षुः स्मरितश्चास्मि राघवम्॥६॥
रामाभिधानं विष्णुं हि जगद्भयनन्दनम्।
सीतावक्त्रारविन्दार्कं दशास्यध्वान्तभास्करम्॥७॥
मानुषं गात्रसंस्पर्शं गत्वा भीम त्वया सह।
तदस्मद्दर्शनं वीर कौन्तेयामोघमस्तु ते॥८॥

O foremost of the Kurus, do not tell anyone that I live here. O greatly powerful one, the most excellent wives of celestials and the Gandharvas frequent this place. The time of their coming is near. My eyes are blessed (by seeing you). O Bhima, having come in contact (again) with a human being (yourself). I have mentally felt (the presence of) that son of Raghu, who was Vishnu himself in the name of Rama, who was the delight of the whole world and who was the blazing sun to that lotus Sita and to that darkness, Ravana. Therefore, O hero, O son of Kunti, let not your interview with me be futile.

भ्रातृत्वं त्वं पुरस्कृत्य वरं वरय भारत।
यदि तावन्मया क्षुद्रा गत्वा वारणसाह्वयम्॥९॥
धार्तराष्ट्रा निहन्तव्या यावदेतत् करोम्यहम्।
शिलया नगरं वापि मर्दितव्यं मया यदि॥१०॥

O descendant of Bharata, with fraternal feeling ask from me a boon. If you desire that I shall go to Hastinapur and kill the insignificant sons of Dhritarashtra, I shall even do this (for your sake) or that I shall grind that city with stone.

वद्ध्वा दुर्योधनं चाद्य आनयामि तवान्तिकम्।
यावदेतत् करोम्यद्य कामं तव महाबल॥११॥

Or that I shall bind Duryodhana and bring him here. O greatly powerful hero, even this I shall do today.

वैशम्पायन उवाच

भीमसेनस्तु तद् वाक्यं श्रुत्वा तस्य महात्मनः।

प्रत्युवाच हनूमन्तं प्रहृष्टेनान्तरात्मना॥१२॥

Having heard the words of that high-souled one, Bhimasena with a delighted heart thus spoke to Hanuman.

कृतमेव त्वया सर्वं मम वानरपुङ्गव।

स्वस्ति तेऽस्तु महाबाहो कामये त्वां प्रसीद मे॥१३॥

"O foremost of monkeys, O mighty-armed hero, I consider all this already performed by you. Good come to you. I ask you to be pleased with me.

सनाथाः पाण्डवाः सर्वे त्वया नाथेन वीर्यवन्।
तवैव तेजसा सर्वान् विजेष्यामो वयं परान्॥१४॥

O mighty-armed hero, when you have become our protector, the Pandavas have (already) secured their lord. With your effulgence we shall conquer all our enemies."

एवमुक्तस्तु हनुमान् भीमसेनभाषता।
भ्रातृत्वात् सौहृदाच्चैव करिष्यामि प्रियं तव॥१५॥

Having been thus addressed, Hanuman then spoke to Bhimasena, "From fraternal affection and friendship, I shall do you good."

चमूं विगाह्य शत्रूणां शरशक्तिसमाकुलाम्।
यदा सिंहारवं वीर करिष्यसि महाबल॥१६॥

By rushing into the enemy's force armed with numerous arrows and javelins when you shall give forth lion-like roars, O hero, O greatly powerful one,

तदाहं बृंहयिष्यामि स्वरवेण रवं तव।
विजयस्यध्वजस्थश्च नादान् मोक्षयामि दारुणान्॥१७॥

I shall then with my own (shouts) add to your shouts. Remaining on Vijaya's (Arjuna) flag-staff, I shall send forth fearful shouts.

शत्रूणां ये प्राणहराः सुखं येन हनिष्यथा।

एवमाभाष्य हनुमांस्तदा पाण्डवनन्दनम्॥१८॥

मार्गमाख्याय भीमाय तत्रैवान्तरधीयता॥१९॥

Which will damp the courage of your enemies. You will then be able to destroy them with ease." Having thus spoken to the son of Pandu, Hanuman first pointed out to him the way and disappeared.

CHAPTER 152

(TIRTHAYATRA PARVA)-Continued

Arrival at Sugandhika

वैशम्पायन उवाच

गते तस्मिन् हरिवरे भीमोऽपि बलिनां वरः।

तेन मार्गेण विपुलं व्यचरद् गन्धमादनम्॥१॥

Vaishampayana said :

When that best of monkeys had gone away, that foremost of powerful men Bhima, went by that way over the extensive Gandhamadana.

अनुस्मरन् वपुस्तस्य श्रियं चाप्रतिमां भुवि।

माहात्म्यमनुभावं च स्मरन् दाशरथ्येयौ॥२॥

He went on, reflecting on Hanumana's body and effulgence which were matchless on earth and also the greatness and dignity of Dasharatha's son.

स तानि रमणीयानि वान्युपवनानि च।

विलोकयामास तदा सौगन्धिकवनेप्सया॥३॥

फुल्लदुग्धविचित्राणि सरांसि सरितस्तथा।

नानाकुसुमचित्राणि पुष्पितानि वनानि च॥४॥

Going in search of the place where grew the lotuses (in question), Bhima saw romantic forests, groves, rivers, lakes, trees adorned with blossoms and sylvan wood-lands beautified by various flowers.

मत्तवारणयूथानि पङ्कविलिन्नानि भारता।

वर्षतामिव मेघानां वृन्दानि ददृशे तदा॥५॥

O descendant of Bharata, he saw herds of mad elephants besmeared with mud. They looked like masses of clouds pouring rains.

हरिणैश्चपलापाङ्गैर्हरिणीसहितैर्वनम्।

सशष्पकवलैः श्रीमान् पथि दृष्ट्वा द्रुतं ययौ॥६॥

When proceeding quickly, that handsome hero saw in the forest, deer of quick glances with grass in their mouth standing along with their mates.

महिषैश्च वराहैश्च शार्दूलैश्च निषेवितम्।

व्यपेतभीर्गिरि शौर्याद् भीमसेनो व्यगाहता॥७॥

कुसुमान्तगन्धैश्च ताम्रपल्लवकोमलैः॥

याच्यमान इवारण्ये दुर्मैर्मास्तकम्पितैः॥८॥

कृतपद्माञ्जलिपुटा मत्तषट् पदसेविताः।

प्रियतीर्थवना मार्गे पद्मिनीः समतिक्रमन्॥९॥

Bhimasena, fearless from his great prowess, went into that hilly region inhabited by the buffaloes, bears and leopards, as if he had been invited by the forest-trees, shaken by the breeze, ever fragrant with flowers and bearing beautiful copper-coloured twigs. He passed by

lakes, each having romantic descents and woods, adorned with lotuses and lilies, which were swarmed with maddened black bees. On account of the presence of the lotus-buds, they appeared as if they had joined hands (before Bhima).

मज्जमानमनोदृष्टिः फुल्लेषु गिरिसानुषु।

द्रौपदीवाक्यपाथेयो भीमः शीघ्रतरं ययौ॥१०॥

Having for his provisions, on the way, the words of Draupadi, Bhima proceeded on with great speed, keeping his mind and eyes fixed on the charming slopes of the mountain.

परिवृत्तेऽहनि ततः प्रकीर्णहरिणे वने।

काञ्चनैर्विमलैः पद्मैर्ददर्श विपुलां नदीम्॥११॥

When the time of noon had passed away, he saw the forest scattered over by deer and also by a great river full of fresh golden lotuses.

हंसकारण्डवयुतां चक्रवाकोपशोभिताम्।

रचितामिव तस्याद्वेर्मातां विमलापङ्कजाम्॥१२॥

Swarmed with swans and Karandavas and adorned with Chakravakas, it (the river) appeared like a garland of pure lotuses worn by the mountain.

तस्यां नद्यां महासत्त्वः सौगन्धिकवनं महत्।

अपश्यत् प्रीतिजननं बालार्कसदृशद्युतिम्॥१३॥

That greatly powerful hero saw, there, the great Sugandhika forest, delightful and effulgent as the sun.

तद् दृष्ट्वा लब्धकामः स मनसा पाण्डुनन्दनः।

वनवासपरिविलिष्टां जगाम मनसा प्रियाम्॥१४॥

Seeing it, the son of Pandu (Bhima) thought in his mind that his object had been fulfilled. He also mentally presented himself before his beloved (Draupadi) worn out by exile.

CHAPTER 153

(TIRTHAYATRA PARVA)-Continued

Gathering of the golden lotuses

वैशम्पायन उवाच

स गत्वा नलिनीं रम्यां राक्षसैरभिरक्षिताम्।

कैलासशिखराभ्यां ददर्श शुभकाननाम्॥१॥

Vaishampayana said :

Going there, he (Bhima) saw, near the Kailasha peak, that charming lake adorned with lotuses and surrounded by blessed woods and guarded by the Rakshasas.

कुवेरभवनप्याशे जातां पर्वतनिर्झरैः।

सुरम्यां विपुलच्छायां नानादुमलताकुलाम्॥१२॥

It was made by (the waters of) the springs of the mountains near the abode of Kubera. It was charming, it had wide spreading shade, it was adorned with various trees and creepers.

हरिताम्बुजसंच्छन्नां दिव्यां कनकपुष्कराम्।

नानापक्षिजनाकीर्णां सूपतीर्थामकर्माम्॥१३॥

It was covered with green lilies, it was filled with golden lotuses, it swarmed with various birds, its banks were beautiful and free from mud.

अतीवरम्यां सुजलां जातां पर्वतसानुषु।

विचित्रभूतां लोकस्य शुभामद्भुतदर्शनाम्॥१४॥

Situated on the mountain, this charming sheet of water was the wonder of the world; it was beautiful and delightful to behold.

तत्रामृतरसं शीतं लघु कुन्तीसुतः शुभम्।

ददर्श विमलं तोयं पिबंश्च बहु पाण्डवः॥१५॥

The son of Kunti saw that ambrosial lake; its water was cool, light, clear and fresh. The Pandava (Bhima) drank much of its water.

तां तु पुष्करिणीं रम्यां दिव्यसौगन्धिकावृताम्।

जातरूपमयैः पद्मैश्चन्नां परमगन्धिभिः॥१६॥

वैदूर्यवरनालैश्च बहुचित्रैर्मनोरमैः।

हंसकारण्डबोद्धतैः सृजद्भिरमलं रजः॥१७॥

-That celestials lake was covered with heavenly Sugandhika lotuses. It was also filled with beautiful, variegated, charming and fragrant golden lotuses with beautiful stalks made of Vaidurya gems. Being disturbed by the swans and Karandavas, they were scattering fresh and pure farina.

आक्रीडं राजराजस्य कुबेरस्य महात्मनः।

गन्धर्वैरप्सरोग्भिश्च देवैश्च परमार्चिताम्॥१८॥

It was the play-ground of the king of the kings, the high-souled Kubera. It was adorned

by the Gandharvas, the Apsaras and the celestials.

सेवितामृषिभिर्दिव्यैर्यक्षैः किमुन्वैस्तथा।

राक्षसैः किन्नरैश्चापि गुप्तां वैश्रवणेन च॥१९॥

It was frequented by the celestials Rishis, the Yakshas, the Kimpurushas, the Rakshasas and the Kinniras. It was well-protected by Vaishravana (Kubera).

तां च दृष्ट्वैव कौन्तेयो भीमसेनो महाबलः।

बभूव परमप्रीतो दिव्यं संप्रेक्ष्य तत् सरः॥२०॥

When the greatly powerful son of Kunti, Bhimasena saw that celestials lake, he became greatly delighted.

तच्च क्रोधवशा नाम राक्षसा राजशासनात्।

रक्षन्ति शतसाहस्रश्चित्रायुधपरिच्छदाः॥२१॥

At the command of their king hundreds and thousands of Rakshasas, called Krodhavasas, clad in uniforms and armed with various weapons, were guarding it.

ते तु दृष्ट्वैव कौन्तेयमजिनैः प्रतिवासितम्।

स्वप्माङ्गदधरं वीरं भीमं भीमपराक्रमम्॥२२॥

सायुधं बद्धनिस्त्रिशमशङ्कितमरिदमम्।

पुष्करेप्सुमुपायान्तमन्योन्यमभिचक्रुशुः॥२३॥

As that chastiser of foes, that son of Kunti, Bhima of fearful prowess clad in deer skins, wearing golden armlets and girding on his sword, fearlessly proceeded with the desire of gathering those lotuses, the Rakshasas saw him; and they immediately shouted out addressing one another.

अयं पुरुषशार्दूलः सायुधोऽजिनसंवृतः।

यच्चिकीर्षुरिह प्राप्तस्तत् सम्प्रष्टुमिहार्हथ॥२४॥

"You should enquire why this foremost of men, clad in deer skins and armed with weapons, has come here."

ततः सर्वे महाबाहुं समासाद्य वृकोदरम्।

तेजोयुक्तमपृच्छन्त कस्त्वमाख्यातुमर्हसि॥२५॥

Thereupon they all came to the mighty-armed and effulgent Vrikodara (Bhima) and asked, "Who are you? you should answer our question."

मुनिवेषधश्चैव सायुधश्चैव लक्ष्यसे।

यदर्थमभिसम्प्राप्तस्तदाचक्ष्व महामते॥१६॥

We see, you are in the garb of an ascetic, but yet you are armed with weapons. O high-minded one, tell us why you have come (here)."

CHAPTER 154

(TIRTHAYATRA PARVA)-Continued

Gathering of the golden lotuses

भीम उवाच

पाण्डवो भीमसेनोऽहं धर्मराजादनन्तरः।

विशालां बदरीं प्राप्नो भ्रातृभिः सह राक्षसाः॥१॥

Bhima said :

I am Bhimasena, the son of Pandu. I am next in birth to Dharmaraja (Yudhishthira). O Rakshasas, I had come with my brother to the great Badari.

अपश्यत् तत्र पाञ्चाली सौगन्धिकमनुत्तमम्।

अनिलोढमितो नूनं सा बहूनि परीप्सति॥२॥

There did the Panchala princess see an excellent Sugandhika (lotus), which was certainly carried there by wind from this place. She desired to possess more of that kind lotus.

तस्या मामनवद्याङ्ग्याधर्मपत्न्याः प्रिये स्थितम्।

पुष्पाहारमिह प्राप्तं निबोधत निशाचराः॥३॥

O rangers in night, know, that being ever engaged in fulfilling the desire of my wedded wife of faultless feature, I have come here to get the flowers.

राक्षसा ऊचुः

आक्रीडोऽयं कुबेरस्य दयितः पुरुषर्षभ।

नेह शक्यं मनुष्येण विहर्तुं मर्त्यधर्मणा॥४॥

The Rakshasas said :

O foremost of men, this place is the favourite play-ground of Kubera. Men subject to the laws of earth cannot sport here.

देवर्षयस्तथा यक्षा देवाश्चात्र वृकोदरा।

आमन्त्र्य यक्षप्रवरं पिबन्ति रमयन्ति च।

गन्धर्वाप्सरसश्चैव विहरन्त्यत्र पाण्डवाः॥५॥

O Vrikodara, the celestials Rishis, the Yakshas and the celestials, after taking

permission of the Yaksha chief, drink the water of this lake and sport here. O Pandava, the Gandharvas and the Apsaras (also) sport here.

अन्यायेनेह यः कश्चिदवमान्यधनेश्वरम्।

विहर्तुमिच्छेद् दुर्वृत्तः स विनश्येन्न संशयः॥६॥

That wicked person, who without heeding the lord of wealth (Kubera), unlawfully tries to sport here, certainly meets with destruction.

तमनादृत्य पद्मानि जिहीर्षसि बलादृतः।

धर्मराजस्य चात्मानं ब्रवीषि भ्रातरं कथम्॥७॥

Without heeding him (Kubera), you intend to take away the lotuses from this place by main force, why then do you say that you are the brother of Dharmaraja?

आमन्त्र्य यक्षराजं वै ततः पिब हरस्व च।

नातोऽन्यथा त्वया शक्यं किञ्चित् पुष्करमीक्षितुम्॥८॥

First take the permission of the king of the Yakshas and then drink (the water of this lake) and take away (the lotuses) If you do not act thus, you will not be able even to look at these flowers.

भीमसेन उवाच

राक्षसास्तं न पश्यामिधनेश्वरमिहान्तिके।

दृष्ट्वापि च महाराजं नाहं याचितुमुत्सहे॥९॥

Bhimasena said :

Rakshasas, I do not see the lord of wealth here. Even if I see that great king, I shall not pray (for the flowers) to him,

न हि याचन्ति राजान एषधर्मः सनातनः।

न चाहं हातुमिच्छामि क्षात्रधर्मं कथंचन॥१०॥

The Kshatriyas never beg; this is the eternal Dharma. I never wish to forsake the duties of a Kshatriya.

इयं च नलिनी रम्या जाता पर्वतानिङ्गरी।

नेयं भवनमासाद्य कुबेरस्य महात्मनः॥११॥

The lotus-lake has sprung up on the mountain breast. It has not been made in the abode of the illustrious Kubera.

तुल्या हि सर्वभूतानामियं वैश्रवणस्य च।

एवं गतेषु द्रव्येषु कः कं याचितुमर्हति॥१२॥

(Therefore) it belongs to every body equally with Vaisravana (Kubera). In such things, who should beg to others?

वैशम्पायन उवाच

इत्युक्त्वा राक्षसान् सर्वान् भीमसेनो ह्यमर्षणः।

व्यगाहत महाबाहुर्नलिनीं तां महाबलः॥१३॥

Vaishampayana said :

Having said this to all the Rakshasas, the mighty-armed and exceedingly unforbearing and greatly strong Bhimasena plunged into the lake.

ततः स राक्षसैर्वाचा प्रतिषिद्धः प्रतापवान्।

मा मैवमिति सक्रोधैर्भर्त्सयद्भिः समन्ततः॥१४॥

Thereupon that powerful hero was forbidden by the Rakshasas, saying "Don't do it" and from all sides they began to abuse him in anger.

कदर्थीकृत्य तु स तान् राक्षसान् भीमविक्रमः।

व्यगाहत महातेजास्ते तं सर्वे न्यवारयन्॥१५॥

Not heeding them at all, that greatly powerful one plunged (into the lake). But they (the Rakshasas) prepared themselves to oppose him.

गृहणीत बध्नीत विकर्ततेमं

पचाम खादाम च भीमसेनम्।

क्रुद्धा ब्रुवन्तोऽभिययुर्दुतं ते

शस्त्राणि चोद्यम्य विवृत्तनेत्राः॥१६॥

With rolling eyes, they upraised their arms and rushed in anger at Bhimasena, crying "Seize him" "Bind him," "Cut him down" "Look to Bhima and eat him up."

ततः स गुर्वी यमदण्डकल्पां

महागदां काञ्चनपट्टनद्धाम्।

प्रगृह्य तानभ्यपतत् तरस्वी

ततोऽब्रवीत् तिष्ठत तिष्ठतेति॥१७॥

Thereupon that greatly powerful hero, taking up his huge and mighty mace inlaid with gold which resembled the mace of Yama himself, turned towards those (Rakshasas) and exclaimed, "Stay," "Stay".

ते तं तदा तोमरपट्टिशद्वै—

व्याविद्धशस्त्रैः सहसा निपेतुः।

जिघांसवः क्रोधवशाः सुभीमा

भीमं समन्तात् परिवव्र रुग्नाः॥१८॥

Thereupon they rushed upon him with great force upraising their lances, axes and other weapons. Desiring to kill Bhima, those dreadful and fearful Krodhavasas surrounded him on all sides.

वातेन कुन्त्यां बलवान् सुजातः

शूरस्तरस्वी द्विषतां निहन्ता।

सत्ये चधर्मे च रतः सदैव

पराक्रमे शत्रुभिरप्रधृष्यः॥१९॥

But that mighty hero was begotten by Vayu in the womb of Kunti. He was heroic and courageous; that slayer of foes was ever devoted to virtue and truth. He was incapable of being vanquished by any enemy through prowess.

तेषां स मार्गान् विविधान् महात्मा

विहृत्य शस्त्राणि च शात्रवाणाम्।

यथा प्रवीरान् निजघान भीमः।

परं शतं पुष्करिणीसमीपे॥२०॥

Therefore on the banks of that lake he defeated the foes and broke their arms. He killed more than one hundred, beginning from the foremost.

ते तस्य वीर्यं च बलं च दृष्ट्वा

विद्याबलं बाहुबलं तथैव।

अशक्नुवन्तः सहितं समन्ताद्

द्रुतं प्रवीराः सहसा निवृत्ताः॥२१॥

Seeing his prowess, strength and also the might of his arms, those foremost of heroes, being unable to withstand (his attack), began suddenly to fly in all directions.

विदीर्यमाणास्तत एव तूर्ण—

माकाशमास्थाय विमूढसंज्ञाः।

कैलासशृङ्गाण्यभिदुहुवुस्ते

भीमार्दिताः क्रोधवशाः प्रभग्नाः॥२२॥

Beaten and pierced by Bhimasena, those Krodhavasas left the field of battle and confusedly and hurriedly fled towards Kailasha mountain through the sky.

स शक्रवद् दानवदैत्यसङ्घान्
विक्रम्य जित्वा च रणेऽरिसङ्घान्।
विगाह्य तां पुष्करिणीं जितारिः

कामाय जग्राह ततोऽम्बुजानि॥२३॥

Having thus vanquished those Rakshasas by his prowess, as Indra did the armies of the Daityas and the Danavas, he again plunged into the lake and began to gather the lotuses with the object of accomplishing his purpose.

ततः स पीत्वामृतकल्पमम्भो

भूयो बभूवोत्तमवीर्यतेजसाः।

उत्पाद्य जग्राह च सोऽम्बुजानि

सौगन्धिकान्युत्तमगन्धवन्ति॥२४॥

When he drank the water (of the lake) which was like ambrosia, his energy and strength were again fully restored; he then plucked and gathered the golden lotuses of excellent fragrance.

ततस्तु ते क्रोधवशाः समेत्य

धनेश्वरं भीमबलप्रणुनाः।

भीमस्य वीर्यं च बलं च संख्ये

यथावदाचख्युरतीव भीताः॥२५॥

(In the mean while) the Krodhavasas, being driven by the prowess of Bhima and greatly terrified, went to the lord of wealth (Kubera) and informed him of Bhima's prowess and strength.

तेषां वचस्तत् तु निशम्य देवः

प्रहस्य रक्षांसि ततोऽभ्युवाच।

गृहणातु भीमो जलजानि कामात्

कृष्णानिमित्तं विदितं ममैतत्॥२६॥

Having heard their words, the deity (Kubera) smiled and then said, 'Let Bhima take for Krishna (Draupadi) as many lotuses as he likes. This is already known to me.'

ततोऽभ्यनुज्ञाप्यधनेश्वरं ते

जग्मुः कुरूणां प्रवरं विरोषाः।

भीमं च तस्यां ददृशुर्नलिन्यां

यथोपजोषं विहरन्तमेकम्॥२७॥

Thereupon taking the permission of the lord of wealth (Kubera) and giving up their anger,

those (Rakshasas) went (back) to that foremost of the Kurus (Bhima); and they saw Bhima alone sporting in delight in that lotus-lake.

CHAPTER 155

(TIRTHAYATRA PARVA)-Continued

Gathering of the golden lotuses

वैशम्पायन उवाच

ततस्तानि महार्हाणि दिव्यानि भरतर्षभा

बहूनि बहुरूपाणि विरजांसि समाददे॥१॥

Vaishampayana said :

O best of the Bharata race, Bhima then began to gather those rare, celestial, variegated and fresh flowers in profusion.

ततो वायुर्महाज्शीघ्रो नीचैः शर्करकर्षणः।

प्रादुरासीद् खरस्पर्शः संग्राममभिचोदयन्॥२॥

Then rose suddenly a high and violent wind, piercing to the touch and blowing gravels and stones.

पपात महती चोल्का सनिर्घाता महाभया।

निष्प्रभश्चाभवत् सूर्यश्छत्राग्निस्तमोवृतः॥३॥

Fearful meteors began to fall with thundering roars. Being enveloped by darkness, the sun became pale and his rays were obscured.

निर्घातश्चाभवद् भीमो भीमे विक्रममास्थिते।

चचाल पृथिवी चापि पांसुवर्षं पपात च॥४॥

As Bhima displayed his prowess dreadful sounds of explosions rang through the sky; the earth began to tremble and dust fell in showers.

सलोहिता दिशश्चासन् खरवाचो मृगद्विजाः।

तमोवृतमभूत् सर्वं न प्राज्ञायत किंचन॥५॥

Beasts and birds cried in shrilled voices; everything was enveloped in darkness and nothing could be seen.

अन्ये च बहवो भीमा उत्पातास्तत्र जज्ञिरे।

तदद्भुतमभिप्रेक्ष्यधर्मपुत्रो युधिष्ठिरः॥६॥

Other evil omens also appeared. Saying this strange phenomenon, the son of Dharma, Yudhishtira,

उवाच वदतां श्रेष्ठः कोऽस्मानभिभविष्यति।

सृज्जीभवत भद्रं वः पाण्डवा युद्धदुर्मदाः॥७॥

यथारूपाणि पश्यामि स्वध्वग्नो नः पराक्रमः।

एवमुक्त्वा ततो राजा वीक्षांश्चक्रे समन्ततः॥८॥

That foremost of speakers, thus spoke, "Who will overcome us? O Pandavas, who are always invincible in battle, be blessed. Arm yourself. From what I see I am of opinion that time has come near, when we are to display our prowess." Having said this, the king looked around.

अपश्यमानो भीमं तुधर्मपुत्रो युधिष्ठिरः।

ततः कृष्णां यमौ चापि समीपस्थावरिदमः॥९॥

पप्रच्छ भ्रातरं भीमं भीमकर्माणमाहवे।

कच्चित् क्व भीमः पाञ्चालि किञ्चित् कृत्यं चिकीर्षति॥

Having not seen Bhima, Dharmaraja Yudhishtira, that chastiser of foes, asked Krishna (Draupadi) and the twins who were near by, about his brother Bhima of fearful deeds, "O Panchala princess, is Bhima intent upon performing some great act?

कृतवानपि वा वीरः साहसं साहसप्रियः।

इमे ह्यकस्मादुत्पता महासमरदर्शनाः॥११॥

दर्शयन्तो भयं तीव्रं प्रादुर्भूताः समन्ततः।

तं तथावादिनं कृष्णा प्रत्युवाच मनस्विनी।

प्रिया प्रियं चिकीर्षन्ती महिषी चारुहासिनी॥१२॥

Or has that hero who delights in daring deeds already achieved some great feat? These omens appear on all sides, indicating a great battle and portending some fearful danger." When he said this, the intelligent Krishna, (Draupadi) of sweet smiles, his beloved wife, thus spoke to him to remove his anxiety.

द्रौपद्युवाच

यत् तत् सौगन्धिकं राजन्नाहतं मातरिश्चन।

तन्मया भीमसेनस्य प्रीतयाद्योपपादितम्॥१३॥

"O king, the golden lotus that was brought here by the wind, I showed to Bhimasena out of love. I also told that hero "If you can find.

अपि चोक्तो मया वीरो यदि पश्येर्वह्न्यपि।

तानि सर्वाण्युपादाय शीघ्रमागम्यतामिति॥१४॥

More of these flowers, get all of them (for me); and soon come back." O son of Pandu,

that mighty armed hero with the desire of gratifying my wish,

स तु नूनं महाबाहुः प्रियार्थं मम पाण्डवः।

प्रागुदीचीं दिशं राजंस्तान्याहर्तुमितो गतः॥१५॥

Has perhaps, O king, gone towards the north-east to get them." Having been thus addressed by her, the king thus spoke to the twins,

उक्तस्त्वेवं तथा राजा यमाविदमथाब्रवीत्।

गच्छाम सहितास्तूर्णं येन यातो वृकोदरः॥१६॥

"We must all soon go along the path Vrikodara (Bhima) has gone. Let the Rakshasas carry all those Brahmanas who are fatigued and who are weak.

वहन्तु राक्षसा विप्रान् यथाश्रान्तान् यथाकृशान्।

त्वय्यमरसंकाश वह कृष्णां धटोत्कच॥१७॥

O Ghatotkacha, you are like a celestial; carry Krishna (Draupadi). In my opinion and it is quite evident, Bhima has entered (the forest).

व्यक्तं दूरमितो भीमः प्रविष्ट इति मे मतिः।

चिरं च तस्य कालोऽयं स च वायुसमो जवे॥१८॥

It is long since he has gone away; he resembles the wind in speed. In leaping over the grounds, he is like the son of Vinata (Garuda),

तरस्वी वैनतेयस्य सदृशो भुवि लङ्घने।

उत्पतेदपि चाकाशं निपतेच्च यथेच्छकम्॥१९॥

He will even leap into the sky and come down at will. O night-rangers, we shall follow him through your prowess.

तमन्वियाम भवतां प्रभावाद् रजनीचराः।

पुरा स नापराधोति सिद्धानां ब्रह्मवादिनाम्॥२०॥

तथेत्युक्त्वा तु ते सर्वे हैडिम्बप्रमुखास्तदा।

उद्देशज्ञाः कुबेरस्य नलिन्या भरतर्षभा॥२१॥

आदाय पाण्डवांश्चैव तांश्च विप्राननेकशः।

लोमशेनैव सहिताः प्रययुः प्रीतमानसाः॥२२॥

He will never first offend the Siddhas, learned in the Vedas." O best of the Bharata race, saying "Be it so," the son of Hidimba (Ghatotkacha) and the other Rakshasas, who knew the place where the lotus-lake of Kuber was situated, cheerfully started with Lomasha,

carrying the Pandavas and many of the Brahmanas. Going with great speed, they saw the blessed forest,

ते सर्वे त्वरिता गत्वा ददशुः शुभकाननाम्
पद्मसौगन्धिकवतीं नलिनीं सुमनोरमाम्॥२३॥

Adorned with golden lotuses and other lilies and surrounded by beautiful woods. On its shores they saw the high-souled and energetic Bhima.

तं च भीमं महात्मानं तस्यास्तीरे मनस्विनम्
ददशुर्निहतांश्चैव यक्षांश्च विपुलेक्षणान्॥२४॥

And (they saw) also the slain Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed and their heads crushed.

भिन्नकायाक्षिबाहूरून् संचूर्णितशिरोधरान्
तं च भीमं महात्मानं तस्यास्तीरे व्यवस्थितम्॥२५॥

सक्रोधं स्तब्धनयनं संदष्टशनच्छदम्
उद्यम्य च गदां दोर्भ्यां नदीतीरेष्ववस्थितम्॥२६॥

On seeing the high-souled Bhima standing on the shore of that lake in angry mood and with steadfast eyes and biting lips, with his mace upraised by his two hands, like Yama with his mace at the universal dissolution.

प्रजासंक्षेपसमये दण्डहस्तमिवान्तकम्
तं दृष्ट्वाधर्मराजस्तु परिष्वज्य पुनः पुनः॥२७॥

(Having seen him) Dharmaraja (Yudhishtira) again and again embraced him and thus spoke to him in these sweet words "O son of Kunti, what have you done?

उवाच श्लक्ष्णया वाचा कौन्तेय किमिदं कृतम्
साहसं बत भद्रं ते देवानामथ चाग्रियम्॥२८॥

Be blessed; if you wish to do good to me, you should never again commit such rash acts, nor offend the celestials."

पुनरेवं न कर्तव्यं मम चेदिच्छसि प्रियम्
अनुशिष्य तु कौन्तेयं पद्मानि परिगृह्य च॥२९॥

Having thus addressed that son of Kunti (Bhima) and taken those flowers, those celestials-like heroes sported in that lake.

तस्यामेव नलिन्यां तु विजहुरमरोपमाः
एतस्मिन्नेव काले तु प्रगृहीतशिलायुधाः॥३०॥

(When they were thus sporting) the huge-bodied guards of that garden, armed with rocks as their weapons came to that place.

प्रादुरासन् महाकायास्तस्योद्यानस्य रक्षिणः
ते दृष्ट्वाधर्मराजानं महर्षिं चापि लोमशम्॥३१॥

विनयेन नताः सर्वे प्रणिपत्य च भारता॥३२॥
सान्त्वितार्थमराजेन प्रसेदुः क्षणदाचराः।

विदिताश्च कुबेरस्य तत्र ते कुरुपुङ्गवाः॥३३॥

Seeing Dharmaraja (Yudhishtira) and the great Rishi Lomasha and Nakula and Sahadeva and also the other foremost of Brahmanas, They all, O descendent of Bharata, bowed down their heads to them in humility. Being pacified by Dharmaraja (Yudhishtira) the Rakshasas were gratified.

ऊर्ध्वनातिचिरं कालं रममाणाः कुरुद्वहाः।

प्रतीक्षमाणा बीभत्सुं गन्धमादनसानुषु॥३४॥

With the permission of Kubera, those foremost of the Kurus pleasantly lived for sometime, at that spot on the slopes of the Gandhamadana (mountain) awaiting for Vivatsa (Arjuna).

CHAPTER 156

(TIRTHAYATRA PARVA)-Continued

Arrival at the Nara Narayana hermitage

वैशम्पायन उवाच

तस्मिन् निवसमानोऽथधर्मराजो युधिष्ठिरः।

कृष्णया सहितान् भ्रातृनित्युवाच सहद्विजान्॥१॥

Vaishampayana Said

When they were all living there, Yudhishtira thus spoke to Krishna (Draupadi), his brothers and the Brahmanas.

दृष्टानि तीर्थान्यस्माभिः पुण्यानि च शिवानि च।

मनसो ह्लादनीयानि वनानि च पृथक् पृथक्॥२॥

"We have alternately soon one after another many sacred and auspicious Tirthas and wood all delightful to look at.

देवैः पूर्वं विचीर्णानि मुनिभिश्च महात्मभिः।

यथाक्रमंविशेषेण द्विजैः सम्पूजितानि च॥३॥

They had been before visited by the celestials and the high-souled Rishis. They had been worshipped by the Brahmanas.

ऋषीणां पूर्वचरितं तथा कर्म विचेष्टितम्।
 राजर्षीणां च चरितं कथाश्च विविधाः शुभाः॥४॥
 शृण्वानास्तत्र तत्र स्म आश्रमेषु शिवेषु च।
 अभिषेकं द्विजैः सार्धं कृतवन्तो विशेषतः॥५॥

We have in various sacred hermitages performed ablutions with the Brahmanas; we have also heard from them the (accounts of the) lives and acts of many Rishis and also of many royal sages of yore and also other pleasant stories.

अर्चिताः सततं देवाः पुष्पैरद्भिः सदा च वः।

यथालब्धैर्पूलफलैः पितरश्चापि तर्पिताः॥६॥

We have worshipped the celestials with flowers and water, we have offered oblations to the Pitris with fruits and roots as were available there.

पर्वतेषु च रम्येषु सर्वेषु च सरस्सु च।

उद्ध्यौ च महापुण्ये सूपस्पृष्टं महात्मभिः॥७॥

We have with the high-souled Rishis performed our ablutions in all the sacred and beautiful mountains and lakes and also in the highly holy sea.

इला सरस्वती सिन्धुर्यमुना नर्मदा तथा।

नानातीर्थेषु रम्येषु सूपस्पृष्टं सह द्विजैः॥८॥

We have with the Brahmanas bathed in the Ila, in the Sarasvati, in the Sindhu, in the Yamuna, in the Narmada and in various other charming Tirthas.

गङ्गाद्वारमतिक्रम्य बहवः पर्वताः शुभाः।

हिमवान् पर्वतश्चैव नानाद्विजगणायुतः॥९॥

Having passed the source of the Ganges, we have seen many charming mountains and also the Himalayas, inhabited by various kinds of birds;

विशाला बदरी दृष्टा नरनारायणाश्रमः।

दिव्या पुष्करिणी दृष्टा सिद्धदेवर्षिपूजिता॥१०॥

And also the great Badari, where there is the hermitage of Nara and Narayana. We have seen the celestials lake adored by the Siddhas and the celestials Rishis.

यथाक्रमविशेषेण सर्वाण्यायतनानि च।

दर्शितानि द्विजश्रेष्ठा लोमशेन महात्मना॥११॥

O foremost of Brahmanas, we have one after the other seen all the celebrated and sacred places with the high souled Lomasha.

इमं वैश्रवणावासं पुण्यं सिद्धनिषेवितम्।

कथं भीम गमिष्यामो गतिरन्तरधीयताम्॥१२॥

O Bhima, now we shall go to the yonder abode of Vaisravana (Kubera) frequented by the Siddhas. Think of the means of entering it."

वैशम्पायन उवाच

एवं ब्रुवति राजन्ने वागुवाचाशरीरिणी।

न शक्यो दुर्गमो गन्तुमितो वैश्रवणाश्रमात्॥१३॥

When that king of kings had said this, an invisible voice spoke thus, "You will not be able to go to the inaccessible abode of Vaisravana.

अनेनैव पथा राजन् प्रतिगच्छ यथागतम्।

नरनारायणस्थानं बदरीत्यभिनिश्चितम्॥१४॥

By this way, O king, go back from this place to the place whence you have come, to the hermitage of Nara Narayana which is called Badari.

तस्माद् यास्यसि कौन्तेय सिद्धचारणसेवितम्।

बहुपुष्पफलं रम्यमाश्रमं वृषपर्वणः॥१५॥

O son of Kunti, from that place you will go to the hermitage of Vrishaparva abounding in flowers and fruits and frequented by the Siddhas and the Charanas.

अतिक्रम्य च तं पार्थ त्वाष्ट्रिषेणाश्रमे वसेः।

ततो द्रक्ष्यसि कौन्तेय निवेशधनदस्य च॥१६॥

O son of Pritha, having passed it, you will go to the hermitage of Arshnisena and O son of Kunti, from that place you will see the abode of Kubera."

एतस्मिन्नन्तरे वायुर्दिव्यगन्धवहः शुचिः।

सुखप्रह्लादनः शीतः पुष्पवर्षं ववर्ष च॥१७॥

Just as that moment the breeze became fresh, charming, cool and full of celestials fragrance and it showered flowers.

श्रुत्वा तु दिव्यामाकाशाद् वाचं सर्वे विसिस्मियुः।

ऋषीणां ब्राह्मणानां च पार्थिवानां विशेषतः॥१८॥

On hearing the celestials voice in the sky they were all surprised, more specially the Rishis and Brahmanas (who were with the Pandavas).

श्रुत्वा तन्महदाश्चर्यं द्विजोद्यौम्योऽब्रवीत् तदा।

न शक्यमुत्तरं वक्तुमेवं भवतु भारत॥११॥

On hearing this great wonder, the Brahmana Dhaumya said, "O descendant of Bharata, this should not be gain said. Let this be so."

ततो युधिष्ठिरो राजा प्रतिजग्राह तद् वचः।

प्रत्यागम्य पुनस्तं तु नरनारायणाश्रमम्॥२०॥

Thereupon the king Yudhishtira accepted his words. Having returned to the hermitage of Nara and Narayana,

भीमसेनादिभिः सर्वैर्भ्रातृभिः परिवारितः।

पाञ्चाल्या ब्राह्मणाश्चैव न्यवसन्त सुखं तदा॥२१॥

He happily lived there surrounded by Bhimasena and his other brothers and also by the Panchala princess and the Brahmanas.

CHAPTER 157

(TIRTHAYATRA PARVA)-Continued

The destruction Jatasura

वैशम्पायन उवाच

ततस्तान् परिविष्टस्तान् वसतस्तत्र पाण्डवान्।

पर्वतेन्द्रे द्विजैः सार्धं पार्थागमनकाङ्क्षया॥१॥

Vaishampayana said :

When the Pandavas had grown confident of living on that king of mountains, with the Brahmanas in expectation of the return of Partha (Arjuna).

गतेषु तेषु रक्षःसु भीमसेनात्मजेऽपि च।

रहितान् भीमसेनेन कदाचित् तान् यदृच्छया॥२॥

And when those Rakshasas had all gone away as well as the son of Bhimasena (Ghatotkacha) and when Bhima had gone away to rove (on the mountain) at pleasure,

जहारधर्मराजानं यमौ कृष्णां च राक्षसः।

ब्राह्मणो मन्त्रकुशलः सर्वशास्त्रविदुत्तमः॥३॥

A certain Rakshasa carried away Dharmaraja (Yudhishtira), the twins and also Krishna (Draupadi).

इति ब्रुवन् पाण्डवेयान् पर्युपास्ते स्म नित्यदा।

परीप्समानः पार्थानां कलापानिधनूंषि च॥४॥

अन्तर सम्परिप्रेप्सुर्द्रौपद्या हरणं प्रति।

दुष्टात्मा पापबुद्धिः स नाम्ना ख्यातो जटामुरः॥५॥

Alleging that he was a Brahmana well-skilled in counsel and learned in all the Shastras, he always lived with the Pandavas with the intension of possessing their bows, quivers and other weapons. He had been watching an opportunity to steal away Draupadi. That wicked and sinful wretch was known by the name of Jatasura.

पोषणं तस्य राजेन्द्र चक्रे पाण्डवनन्दनः।

बुबुधे न च तं पापं भस्मच्छन्नमिवानलम्॥६॥

O king of kings, the son of Pandu (Yudhishtira) was supporting him; he could not recognise that wretch who was like the fire covered with ashes.

स भीमसेने निष्क्रान्ते मृगयार्थमरिन्दम।

घटोत्कचं सानुचरं दृष्ट्वा विप्रद्रुतं दिशः॥७॥

When that chastiser of foes, Bhimasena, went out hunting and when he (Jatasura) saw that Ghatotkacha and his followers were scattered in all directions,

लोमशप्रभृतींस्तान् महर्षींश्च समाहितान्।

स्नातुं विनिर्गतान् दृष्ट्वा पुष्पार्थं च तपोधनान्॥८॥

And when he saw that the self-controlled great Rishis and ascetics, Lomasha and others, had gone to bathe or to collect flowers,

रूपमन्यत् समास्थाय विकृतं भैरवं महत्।

गृहीत्वा सर्वशस्त्राणि द्रौपदीं परिगृह्य च॥९॥

He (Jatasura) assumed a different form, monstrous, fearful and huge. Having secured all the weapons and taken up Draupadi,

प्रातिष्ठत स दुष्टात्मा त्रीन् गृहीत्वा च पाण्डवान्।

सहदेवस्तु यत्नेन ततोऽपक्रम्य पाण्डवः॥१०॥

And also having taken the Pandavas that wicked-minded wretch fled away. The Pandava Sahadeva extricated himself (from the grasp of the Rakshasa) with great efforts.

विक्रम्य कौशिकं खड्गं मोक्षयित्वा ग्रहं रिपोः।

आक्रन्दद् भीमसेनं वै येन यातो महाबलः॥११॥

He snatched by force the sword named Kaushika from the hand of the enemy and loudly calling Bhimasena went in the direction that mighty Rakshasa had gone.

तमब्रवीद्धर्मराजो ह्रियमाणो युधिष्ठिरः।

धर्मस्ते हीयते मूढ न तत्त्वं समवेक्षसे॥१२॥

Having been thus stolen (by the Rakshasa), Dharmaraja Yudhishtira thus spoke to him, "O fool virtue decreases in you; you do not look to it.

येऽन्ये क्वचिन्मनुष्येषु तिर्यग्योनिगताश्च ये।

धर्मं ते समवेक्षन्ते रक्षांसि च विशेषतः॥१३॥

Whether belonging to the human race or to the lower order of creatures, all pay regard to virtue, more specially the Rakshasa.

धर्मस्य राक्षसा मूलधर्मं ते विदुस्तमम्।

एतत् परीक्ष्य सर्वं त्वं समीपे स्थातुमर्हसि॥१४॥

Rakshasas are the root of all virtues. In the beginning they knew virtue better than others. Having considered all this, you should have adhered to virtue.

देवाश्च ऋषयः सिद्धाः पितरश्चापि राक्षसा

गन्धर्वोऽरगरक्षांसि वयांसि पशवस्तथा॥१५॥

तिर्यग्योनिगताश्चैव अपि कीटपिपीलिकाः।

मनुष्यानुपजीवन्ति ततस्त्वमपि जीवसि॥१६॥

O Rakshasa, the celestials, the Pitris, the Siddhas, the Rishis, the Gandharvas, the animals, even worms and ants, depend on men for their lives; you too also live (depending on men).

समृद्ध्या ह्यस्य लोकस्य लोको युष्माकमृध्यति।

इमं च लोकं शोचन्तमनुशोचन्ति देवताः॥१७॥

If prosperity attends the human race, your (Rakshasa) race will also be prosperous. If calamity falls on men, even the celestials thereby suffer grief.

पूज्यमानाश्च वर्धन्ते हव्यकव्यैर्यथाविधि।

वयं राष्ट्रस्य गोप्तारो रक्षितारश्च राक्षसाः॥१८॥

Being gratified by offerings (offered by men) the celestials prosper. O Rakshasa, we are the guardians, governors and protectors of kingdoms.

राष्ट्रस्याख्यमाणस्य कुतो भूतिः कुतः सुखम्।

न च राजावमन्तव्यो राक्षसा जात्वा नागसि॥१९॥

If kingdoms become unprotected, how can prosperity and happiness be produced? unless an offence is given, no Rakshasa should commit any oppression on a king.

अणुरप्यपचाश्च नास्त्यस्माकं नराशना।

विधसाशान् यथाशक्त्या कुर्महे देवतादिषु॥२०॥

O cannibal, we have never committed the least wrong. Living on Vegasha we serve the celestials and other to the best of our power.

गुरुंश्च ब्राह्मणांश्चैव प्रणामप्रवणाः सदा।

ज्ञेयव्यं न च मित्रेषु न विश्वस्तेषु कर्हिचित्॥२१॥

येषां चान्नानि भुङ्जीत यत्र च स्यात् प्रतिश्रयः।

स त्वं प्रतिश्रयेऽस्माकं पूज्यमानः सुखोषितः॥२२॥

We are ever intent on bowing down to our superiors and the Brahmanas. A friend, a confiding man, he whose food has been partaken and he who has given shelter should never be injured; you have happily lived in our place and you were duly honoured by us.

भुक्त्वा चान्नानि दुष्पन्नं कथमस्मान् जिहीर्षसि।

एवमेव वृथाचारो वृथावृद्धो वृथामतिः॥२३॥

O wicked wretch, having partaken of our food how can you steal us away? As your acts are improper, as you have in vain become old and as your propensities are bad,

वृथामरणमर्हश्च वृथाद्य न भविष्यसि।

अथ चेद् दुष्टबुद्धिस्त्वं सर्वैर्धर्मैर्विवर्जितः॥२४॥

So do you deserve to die for nothing; and for nothing will your (surely) die today. If you are really evil-disposed and devoid of all virtue,

प्रदाय शस्त्राण्यस्माकं युद्धेन द्रौपदीं हरा।

अथ चेत् त्वमविज्ञानादिदं कर्म करिष्यसि॥२५॥

अधर्मं चाप्यकीर्तिं च लोके प्राप्स्यसि केवलम्।

एतामद्य परामृश्य स्त्रियं राक्षस मानुषीम्॥२६॥

विषमेतत् समालोड्य कुम्भेन प्राशितं त्वया।

ततो युधिष्ठिरस्तस्य गुरुकः समपद्यत॥२७॥

Give us back our weapons; carry away Draupadi after a fight. But if through your folly you must do this, then you will get only demerit and infamy in the world. O Rakshasa, by doing violence to this lady of the human race, you have as if drunk poison after having shaken the vessel." Thereupon Yudhishtira grew heavy to the Rakshasa.

स तु भाराभिभूतात्मा न तथा शीघ्रगोऽभवत्।

अथाब्रवीद् द्रौपदीं च नकुलं च युधिष्ठिरः॥२८॥

Being thus oppressed with the weight, he (the Rakshasa) could not go fast as before. Then Yudhishtira thus spoke to Draupadi and Nakula.

मा भैष्ट राक्षसान्मूढाद् गतिरस्य मया हता।

नातिदूरे महाबाहुर्भविता पवनात्मजः॥२९॥

"Don't be afraid of this wicked Rakshasa; I have checked his speed. The mighty-armed son of Vayu (Bhima) is not far away.

अस्मिन् मुहूर्ते सम्प्राप्ते न भविष्यति राक्षसः।

सहदेवस्तु तं दृष्ट्वा राक्षसं मूढचेतनम्॥३०॥

On Bhima coming up at the next moment, the Rakshasa will not live." Seeing the Rakshasa deprived of all (good) sense, Sahadeva,

उवाच वचनं राजन् कुन्तीपुत्रं युधिष्ठिरम्।

राजन् किनाम सत्कृत्यं क्षत्रियस्यास्त्यतोऽधिकम्॥३१॥

O king, spoke thus to the son of Kunti, Yudhishtira, "What can be more meritorious for a Kshatriya.

यद् युद्धेऽभिमुखः प्राणास्त्यजेच्छत्रुं जयेत वा।

एष चास्मान् वयं चैनं युद्ध्यमानाः परंतप॥३२॥

Than to fall in the field of battle or to defeat a foe. O chastiser of foes, we shall fight; and either he will kill us or we will kill him.

सूदयेम महाबाहो देशकालो ह्ययं नृप।

क्षत्रधर्मस्य सम्प्राप्तः कालः सत्यपराक्रमः॥३३॥

O mighty-armed king, O hero of great prowess, this is the (proper) time and place which has come to display our Kshatriya prowess.

जयन्तो हन्यमाना वा प्राप्तुमर्हाम सन्नतिम्।

राक्षसे जीवमानेऽद्य रविरस्तमियाद् यदि॥३४॥

We should gain the blessed state, either by defeating the foe or by being killed by him. If the sun sets today and the Rakshasa remains alive.

नाहं ब्रूयां पुनर्जातु क्षत्रियोऽस्मीति भारता

भो भो राक्षस तिष्ठस्व सहदेवोऽस्मि पाण्डवः॥३५॥

O descendant of Bharata, I will not then any more say that I am a Kshatriya. Ho, Ho, Rakshasa, stay, I am the son of Pandu, Sahadeva.

हत्वा वा मां नयस्वैनां हतो वाद्येह स्वप्स्यसि।

तदा ब्रुवति माद्रेये भीमसेनो यदुच्छया॥३६॥

Either after having killed me today, carry this lady away or being killed by me, lie senseless here. When the son of Madri (Sahadeva) was thus speaking, Bhimasena, roaring at pleasure,

प्रत्यदृश्यद् गदाहस्तः सवज्र इव वासवः।

सोऽपश्यद् भ्रातरौ तत्र द्रौपदीं च यशस्विनीम्॥३७॥

Came there with the mace in his hand like a second Vasava (Indra) wielding the thunderbolt. He saw there his brothers and the illustrious Draupadi.

क्षितिस्थं सहदेवं च क्षिपन्तं राक्षसं तदा।

मार्गाच्च राक्षसं मूढं कालोपहतचेतसम्॥३८॥

And also Sahadeva who was rebuking the Rakshasa and also that foolish Rakshasa who, being deprived of his (good) sense by Fate,

भ्रमन्तं तत्र तत्रैव देवेन विनिवारितम्।

भ्रातृस्तान् ह्रियतो दृष्ट्वा द्रौपदीं च महाबलः॥३९॥

Was going round in different directions through bewilderment caused by Destiny. Seeing his brothers and Draupadi thus being carried off, the greatly powerful (Bhima).

क्रोधमाहारयद् भीमो राक्षसं चेदमब्रवीत्।

विज्ञातोऽसि मया पूर्वं पाप शस्त्रपरीक्षणे॥४०॥

Was inflamed with anger and he thus spoke to the Rakshasa, "O sinful wretch, I found you out long ago by (observing) your scrutiny of our weapons.

आस्था तु त्वयि मे नास्ति यतोऽसि न हतस्तदा।

ब्रह्मरूपप्रतिच्छन्नो न नो वदसि चाप्रियम्॥४१॥

But as I had no apprehension from you, I did not kill you. You are in the disguise of a Brahmana and you did not speak towards us any harsh words.

प्रियेषु रममाणं त्वां न चैवाप्रियकारिणम्।

अतिथिं ब्रह्मरूपं च कथं हन्यामनागसम्॥४२॥

You took delight in pleasing us, you did not do us any harm and again you were our guest, how could I therefore kill you who were in the garb of a Brahmana and who were innocent?

राक्षसं जानमानोऽपि यो हन्यान्नरकं व्रजेत्।

अपक्वस्य च कालेन वधस्तव न विद्यते॥४३॥

He who kills such a one even knowing him to be a Rakshasa goes to hell. Besides you cannot be killed before the (fixed) time (for your death) comes.

नूनमद्यासि सम्पक्वो यथा ते मतिरीदृशी।

दत्ता कृष्णापहरणे कालेनाद्भुतकर्मणा॥४४॥

Today that time has surely come, in as much as your mind has been led away by the wonder-performing fate to carry off Krishna (Draupadi).

वडिशोऽयं त्वया ग्रस्तः कालसूत्रेण लम्बितः।

मत्स्योऽम्भसीव स्यूतास्यः कथमद्यभविष्यसि॥४५॥

(By thus allowing you to commit this act), you have swallowed the hook fastened to the line of Fate. Like the fish (hooked) you will meet with your destruction today.

यं चासि प्रस्थितो देशं मनः पूर्वं गतं च ते।

न तं गन्तासि गन्तासि मार्गं बकहिडिम्बयोः॥४६॥

You shall not have to go where you intend to go or where you have already mentally gone. You shall go (today) to the place where Hidimba and Baka have gone."

एवमुक्तस्तु भीमेन राक्षसः कालचोदितः।

भीत उत्सृज्य तान् सर्वान् युद्धाय समुपस्थितः॥४७॥

Having been thus addressed by Bhima, the Rakshasa became alarmed. He put them down and being forced by Fate came to fright.

अब्रवीच्च पुनर्भीमं रोषात् प्रस्फुरिताधरः।

न मे मूढा दिशः पाप त्वदर्थं मे विलम्बितम्॥४८॥

With his lips trembling in anger, he thus spoke to Bhima, "sinful wretch, I am not bewildered; I am waiting for you.

श्रुता मे राक्षसा ये ये त्वया विनिहता रणे।

तेषामद्य करिष्यामि तवास्त्रेणोदकक्रियाम्॥४९॥

I have heard about those Rakshasas whom you have killed in battle. I will today offer oblations of your blood to them."

एवमुक्तस्ततो भीमः सुक्विकणी परिसंलिहन्।

स्मयमान इव क्रोधात् साक्षात् कालान्तकोपमः॥५०॥

बाहुसंरम्भमेवैक्षन्नभिदुद्राव राक्षसम्।

राक्षसोऽपि तदा भीमं युद्धार्थिनमवस्थितम्॥५१॥

मुहुर्मुहुर्व्याददानः सुक्विकणी परिसंलिहन्।

अभिदुद्राव संरम्भो बलिर्वज्रधरं यथा॥५२॥

Having been thus addressed, Bhima, as if bursting with rage, like Yama himself at the time of universal dissolution, rushed towards the Rakshasa, licking the corners of his mouth and staring at him as he struck his own arms with his hands. Seeing Bhima waiting in expectation of fight, the Rakshasa rushed towards him in anger like Bali towards the wielder of thunder (Indra), gaping again and again and licking the corners of his mouth.

वर्तमाने तदा ताभ्यां बाहुयुद्धे सुदारुणे।

माद्रीपुत्रावतिकुद्धाबुभाव्यभ्यधावताम्॥५३॥

When they were fighting a fearful wrestling match, the sons of Madri (Nakula and Sahadeva), becoming exceedingly angry, rushed forward.

न्यवारयत् तौ प्रहसन् कुन्तीपुत्रो वृकोदरः।

शक्तोऽहं राक्षसस्येति प्रेक्षध्वमिति चाब्रवीत्॥५४॥

The son of Kunti, Vrikodara (Bhima), smiled and asked them to stop. He spoke to them, "Behold, I am more than a match for this (Rakshasa).

आत्मना भ्रातृभिश्चैवधर्मेण सुकृतेन च।

इष्टेन च शपे राजन् सूदयिष्यामि राक्षसम्॥५५॥

O king, by my own self, by my brothers, by my merit, by my good deeds and by my

sacrifices, I swear that I shall kill this Rakshasa."

इत्येवमुक्त्वा तौ वीरौ स्पर्धमानौ परस्परम्।
बाहुभ्यां समसज्जेतामुभौ रक्षोवृकोदरौ॥५६॥

Having said this, those two heroes, the Rakshasa and Vrikodara, challenged each other and caught each other by the arms.

तयोरासीत् सम्प्रहारः क्रुद्धयोर्भूमिरक्षसोः।

अमुष्यमाणयोः सङ्घुचे देवदानवयोरिव॥५७॥

They did not forgive each other; the angry Bhima and the Rakshasa fought a terrible battle like that between a celestials and a demon.

आरुज्यारुज्य तौ वृक्षानन्योन्यमभिजघ्नतुः।

जीमूताविव गर्जनौ निनदन्तौ महाबलौ॥५८॥

Uprooting the trees, those two greatly strong heroes again and again struck each other, roaring and shouting like masses of clouds.

बभञ्जतुर्महावृक्षानूरुभिर्बलिनं वरौ।

अन्योन्येनाभिसंरब्धौ परस्परवधैषिणौ॥५९॥

Those two foremost of strong men, each wishing to kill the other and each rushing at the other with great force, broke down many gigantic trees by (the press of) their thighs.

तद् वृक्षयुद्धमभवन्महीरुहविनाशनम्।

वालिसुग्रीवयोर्भ्रात्रोः पुरा स्त्रीकाङ्क्षिणोर्यथा॥६०॥

Thus went on that battle with trees, destructive of plants like that between the two brothers Bali and Sugriva, both desirous of possessing the woman.

आविध्याविध्य तौ वृक्षान् मुहूर्तमितरेतरम्।

ताडयामासतुरुभौ विनदन्तौ मुहुर्मुहुः॥६१॥

तस्मिन् देशे यदा वृक्षाः सर्व एव निपातिताः।

पुञ्जीकृताश्च शतशः परस्परवधेप्सया॥६२॥

Brandishing trees, they struck each other continually shouting. And when all the trees of that spot were pulled down and crushed into hundred parts by their attempt to kill each other,

ततः शिलाः समादाय मुहूर्तमिव भारता।

महाभैरिव शैलेन्द्रौ युयुधाते महाबलौ॥६३॥

O descendant of Bharata, they instantly took up rocks; and those two greatly strong heroes

fought like a mountain and a great mass of clouds.

शिलाभिरुग्ररूपाभिर्बृहतीभिः परस्परम्।

वज्रैरिव महावेगैराजघ्नतुर्मर्षणौ॥६४॥

Not allowing a moment's rest to each other, they struck each other with hard and (large pieces of) rocks each resembling a thunder-bolt.

अभिदुत्य च भूयस्तावन्योन्यं बलदर्पितौ।

भुजाभ्यां परिगृह्णाथ चकषति गजाविव॥६५॥

Defying each other from their great strength, they again rushed at each other and grasping each other by their arms they wrestled like two elephants.

मुष्टिभिश्च महाघोरैरन्योन्यमभिजघ्नतुः।

ततः कटकटाशब्दो बभूव सुमहात्मनोः॥६६॥

They administered each other terrible blows; and those two greatly powerful heroes made chattering sounds by knashing their teeth.

ततः संहत्य मुष्टिं तु पञ्चशीर्षमिवोरगम्।

वेगेनाभ्यहनद् भीमो राक्षसस्य शिरोधराम्॥६७॥

At last Bhima, clenching his fist like a five headed snake, dealt with great force a blow on the neck of the Rakshasa.

ततः श्रान्तं तु तद् रक्षो भीमसेनभुजाहतम्।

सुपरिश्रान्तमालक्ष्य भीमसेनोऽभ्यवर्तत॥६८॥

Thereupon, struck by the fist of Bhima the Rakshasa fainted away and Bhima seeing this, too, holding that exhausted one.

तत एनं महाबाहुर्बाहुभ्याममरोपमः।

समुत्क्षिप्य बलाद् भीमो विनिष्पिष्य महीतले॥६९॥

Then the celestials-like and mighty-armed Bhima lifted him up with his two arms; and dashing him with force on the ground.

तस्य गात्राणि सर्वाणि चूर्णयामास पाण्डवः।

अरलिना चाभिहत्य शिरः कायादपाहरत्॥७०॥

संदष्टौष्ठं विवृताक्षं फलं वृक्षादिव च्युतम्।

जटासुरस्य तु शिरो भीमसेनबलाद्धतम्॥७१॥

O-That son of Pandu pounded (into atoms) all his limbs; and striking him with his elbow, he severed from his body the head with bitten lips and rolling eyes like a fruit from its stem.

The head of Jatasura, being severed by the strength of Bhimasena.

पपात रुधिरादिखं संदष्टदशनच्छदम्।

तं निहत्य महेष्वासो युधिष्ठिरमुपागमत्।

स्तूयमानो द्विजाङ्गयैस्तु मरुद्भिरिव वासवः॥७२॥

Fell besmeared with blood and with bitten lips. Having killed him, that great warrior came to Yudhishthira; and the foremost of Brahmanas (all) began to praise him as Marutas do Vasava (Indra).

CHAPTER 158

(TIRTHAYATRA PARVA)-Continued

The entry into the Gandhamadana

वैशम्पायन उवाच

निहते राक्षसे तस्मिन् पुनर्नारायणाश्रमम्।

अभ्येत्य राजा कौन्तेयो निवासमकरोत् प्रभुः॥१॥

Vaishampayana said :

That Rakshasa being killed, the lord king Yudhishthira, the royal son of Kuntī, returning to the hermitage of Narayana, began to dwell there.

स समानीय तान् सर्वान् भ्रातृनित्यब्रवीद् वचः।

द्रौपद्या सहितान् काले संस्मरन् भ्रातरं जयम्॥२॥

He, (Yudhishthira) once upon a time, (during his stay in the hermitage) remembering Jaya (Arjuna) and summoning all his brothers together with Draupadi to his presence, addressed them thus:

समाश्रितस्त्रोऽभिगताः शिवेन चरतां वने।

कृतोद्देशः स बीभत्सु पञ्चमीमभितः समाम्॥३॥

We have peacefully ranged in the forests these four years. It was arranged by Vivatsu that in the fifth year,

प्राप्य पर्वतराजानं श्वेतं शिखरिणां वरम्।

पुष्पितैर्दुर्मण्डैश्च मत्तकोकिलषट्पदैः॥४॥

He would get to that prince of mountains Shveta (Kailasha), the best of all peaks, enlivened with continuous festivities, celebrated by blossoming floral plants, Kokilas and black bees brimful of joy,

मयूरैश्चातकैश्चापि नित्योत्सवविभूषितम्।

व्याघ्रैर्वराहैर्महिषैर्वयैर्हरिणैस्तथा॥५॥

And by peacocks and Chatakas, inhabited by tigers, boars, buffaloes, Gabayas and deer,

श्चापदैर्व्यालरूपैश्च रुरुभिश्च निषेवितम्।

फुल्लैः सहस्रपत्रैश्च शतपत्रैस्तथोत्पलैः॥६॥

And by all sorts of ferocious animals and Rurus; decked with full-blown lotuses of a thousand and hundred petals,

प्रफुल्लैः कमलैश्चैव तथा नीलोत्पलैरपि।

महापुण्यं पवित्रं च सुरासुरनिषेवितम्॥७॥

And (bright) with blooming lilies and blue lilies; sacred, pure and frequented by the Suras (gods) and the Asuras (demons).

तत्रापि च कृतोद्देशः समागमदिदृक्षुभिः।

कृतश्च समयस्तेन पार्थेनामिततेजसा॥८॥

And we too, with an ardent desire to meet him, had engaged to repair thither. It had been appointed by Partha of matchless prowess,

पञ्चवर्षाणि वत्स्यामि विद्यार्थीति पुरा मयि।

अत्र गाण्डीवधन्वानमवाप्तास्त्रमरिन्दमम्॥९॥

देवलोकादिमं लोकं ब्रह्म्यामः पुनरागतम्।

इत्युक्त्वा ब्राह्मणान् सर्वानामन्त्रयत् पाण्डवः॥१०॥

-That he should remain in the region of the gods for five years in order to learn all the tactics of warfare. We shall behold in that place (in the mountain Shveta) the wielder of the Gandiva, the terror of his foes returning to our world from the abode of the gods (enriched) with weapons (obtained from them). The Pandava Yudhishthira, having expressed himself thus, greeted the assembled Brahmanas.

कारणं चैव तत् तेषामाचक्षे तपस्विनाम्।

तानुग्रतपसः प्रीतान् कृत्वा पार्थाः प्रदक्षिणाम्॥११॥

And having gone round and thereby pleased the sages of fervid devotion he related to them the matter mentioned above.

ब्राह्मणास्तेऽन्वमोदन्त शिवेन कुशलेन च।

सुखोदकमिमं क्लेशमचिराद् भरतर्षभा॥१२॥

The Brahmanas then approved of the proposal in terms bespeaking happiness and

prosperity, saying, "O the most exalted of all the Bharatas, these troubles shall soon end in prosperity.

क्षत्रधर्मेणधर्मज्ञ तीर्त्वा गां पालयिष्यसि।

तत् तु राजा वचस्तेषां प्रतिगृह्य तपस्विनाम्॥१३॥

O virtuous one, getting over all these difficulties you will govern the earth by the code of laws practised by the Kshatriyas." Then the Raja Yudhishtira, having bowed to these words of the ascetics,

प्रतस्थे सह विप्रैस्तैर्भ्रातृभिश्च परन्तपः।

राक्षसैरनुयातो वै लोमशेनाभिरक्षितः॥१४॥

Set out with his brothers and those Brahmanas (for the Shveta) followed by the Rakshasas and protected by Lomasha.

क्वचित् पद्भ्यां ततोऽगच्छद् राक्षसैरुहते क्वचित्।

तत्र तत्र महतेजा भ्रातृभिः सह सुव्रतः॥१५॥

And that one (Yudhishtira) of unrivalled energy and pious vows at some places walked on foot with his brothers and at others was carried by the Rakshasa.

ततो युधिष्ठिरो राजा बहून् क्लेशान् विचिन्तयन्।

सिंहव्याघ्रगजाकीर्णामुदीचीं प्रययौ दिशम्॥१६॥

Then King Yudhishtira, apprehending a good many troubles, proceeded towards the north teeming with lions, tigers and elephants.

अवेक्षमाणः कैलासं मैनाकं चैव पर्वतम्।

गन्धमादनपादांश्च श्वेतं चापि शिलोच्चयम्॥१७॥

Beholding the mountain Kailasha and Mainaka, the base of the mountain Gandhamadana and the rocky chuff Shveta,

उपर्युपरि शैलस्य बह्वीश्च सरितः शिवाः।

पृष्ठं हिमवतः पुण्यं ययौ सप्तदशेऽहनि॥१८॥

And many a sacred stream one above the other issuing from the mountain, he ascended the sacred plateau of the Himalayas on the seventeenth day.

ददृशुः पाण्डवा राजन् गन्धमादनमन्तिकात्।

पृष्ठे हिमवतः पुण्ये नानादुमलतावृते॥१९॥

सलिलावर्तसंजातैः पुष्पितैश्च महीरुहैः।

समावृतं पुण्यतममाश्रमं वृषपर्वणः॥२०॥

Then, O king in the neighbourhood of the mountain Gandhamadana and on the sacred plateau of the Himalayas, decked with various sort of trees and creepers, the Pandavas beheld the most sacred hermitage of Vrishaparva encircled by blossoming trees growing near the water courses.

तमुपागम्य राजर्षिधर्मात्मानमरिन्दमाः।

पाण्डवा वृषपर्वणमवदन्त गतक्लमाः॥२१॥

The Pandavas, the tormentors of foes, on recovering from fatigue, approached the royal sage Vrishaparva and saluted him.

अभ्यनन्दत् स राजर्षिः पुत्रवद् भरतर्वभान्।

पूजितश्चावसंस्तत्र सप्तरात्रमरिन्दमाः॥२२॥

The royal sage too welcomed those most exalted of the Bharatas as if they were his own children. Thus received, the tormentors of foes remained there for seven nights.

अष्टमेऽहनि सम्प्राप्ते तमृषिं लोकविश्रुतम्।

आमन्त्र्य वृषपर्वणं प्रस्थानं प्रत्यरोचयन्॥२३॥

On the eighth day, greeting the royal sage of world wide renown, they expressed their desire to start on their journey.

एकैकश्च तान् विप्रान् निवेद्य वृषपर्वणि।

न्यासभूतान् यथाकालं बन्धूनिव सुसत्कृतान्॥२४॥

And at the proper time having introduced to Vrishaparva the Brahmana, whom he only honoured and who had remained in his charge as friends,

पारिबर्हं च तं शेषं परिदाय महात्मने।

ततस्ते यज्ञपात्राणि रत्नान्याभरणानि च॥२५॥

न्यदधुः पाण्डवा राजन्नाश्रमे वृषपर्वणः।

अतीतानागते विद्वान् कुशलः सर्वधर्मवित्॥२६॥

And having also committed to his charge their remaining clothes, O king, the sons of Pandu left their sacred ornaments and sacrificial vessels in the hermitage of Vrishaparva. That (sage) well learned, versed in all religions, having a knowledge of the past and the future,

अन्वशासत् सधर्मज्ञः पुत्रवद्भरतर्वभान्।

तेऽनुज्ञाता महात्मानः प्रययुर्दिशमुत्तराम्॥२७॥

And pious gave instructions to the most exalted of the Bharatas as to his own sons. Thus instructed, the high-souled ones proceeded towards the north.

तान् प्रस्थितानभ्यगच्छद् वृषपर्वा महीपतिः।

उपन्यस्य महातेजा विप्रेभ्यः पाण्डवांस्तदा॥२८॥

अनुसंसार्य कौन्तेयानाशीर्भिरभिनन्द्य च।

वृषपर्वा निवृत्ते पन्थानमुपदिश्य च॥२९॥

The high-souled Vrishaparva accompanied them to a certain distance. And then committing those Pandavas of indomitable spirit of the care of the Brahma's and instructing and blessing those sons of Kunti, Vrishaparva retraced his steps after giving them directions as to the path they were to follow.

नानामृगगणैर्जुष्टं कौन्तेयः सत्यविक्रमः।

पदातिर्भ्रातृभिः सार्धं प्रातिष्ठत् युधिष्ठिरः॥३०॥

Then Yudhishtira, the son of Kunti possessed of true prowess, began to proceed on foot along the mountain path inhabited by various kinds of beasts.

नानाद्रुमनिरोधेषु वसन्तः शैलसानुषु।

पर्वतं विविशुः श्वेतं चतुर्थेऽहनि पाण्डवाः॥३१॥

And at times having dwelt on the level grounds above the mountains thickly overgrown with many trees, the Pandavas on the fourth day got to the mountain Shveta.

महाभ्रघनसंकाशं सलिलोपहितं शुभम्।

मणिकाञ्चनरूप्यस्य शिलानां च समुच्चयम्॥३२॥

Looking like a mighty mass of clouds, abounding in sacred waters and consisting of a mass of gems, gold, silver and marble.

ते समासाद्य पन्थानं यथोक्तं वृषपर्वाणां।

अनुसस्युर्यथोद्देशं पश्यन्तो विविधान्नगान्॥३३॥

Following the route directed by Vrishaparva they proceeded on their journey beholding various mountains on (their way).

उपर्युपरिः शैलस्य गुहाः परमदुर्गमाः।

सुदुर्गमांस्ते सुबहून् सुखेनैवाभिचक्रमुः॥३४॥

There were many inaccessible caves higher and higher up the mountains which also were equally inaccessible; but they passed them with pleasure all these difficulties notwithstanding.

धौम्यः कृष्णा च पार्थाश्च लोमशश्च महानृषिः।

अगच्छन् सहितास्तत्र न कश्चिदवहीयते॥३५॥

Dhaumya, Krishna, Parthas and the great sage Lomasha all walked together (none lagging behind) without experiencing any fatigue.

ते मृगद्विजसंघुष्टं नानाद्रुमलतायुतम्।

शाखामृगगणैश्चैव सेवितं सुमनोरमम्॥३६॥

पुण्यं पद्मसरोयुक्तं सपल्लवलमहावनम्।

उपतस्थुर्महाभागा माल्यवन्तं महागिरिम्॥३७॥

Those highly fortunate ones then reached that sacred and highly beautiful and mighty mountain Malayavana, resounding with the voices of birds and beasts, abounding in many trees and creepers, inhabited by monkeys and containing lotus lakes, marshes and great forests.

ततः किम्पुरुषावासं सिद्धचारणसेवितम्।

ददृशुर्हृष्टरोमाणः पर्वतं गन्धमादनम्॥३८॥

Then with their hair standing on the end, they beheld with great pleasure the mount Gandhamadana, the abode of the Kimpurusas, frequented by the Siddhas and the Charanās,

विद्याधरानुचरितं किन्नरीभिस्तथैव च।

गजसङ्घसमावासं सिंहव्याघ्रगणायुतम्॥३९॥

Visited by the Vidyadharas and the Kinnars, the abode of herds of elephants, full of lions and tigers,

शरभोन्नादसंघुष्टं नानामृगनिषेवितम्।

ते गन्धमादनवनं तन्नन्दनवनोपमम्॥४०॥

मुदिताः पाण्डुतनया मनोहृदयनन्दनम्।

विविशुः क्रमशो वीराः शरण्यं शुभकाननम्॥४१॥

द्रौपदीसहिता वीरास्तैश्च विप्रैर्महात्मभिः।

शृण्वन्तः प्रीतिजननान् वल्गून् मदकलाञ्जुभान्॥४२॥

Resounding with the roar of Saravas and inhabited by various other animals. Then with great delight, the heroic Pandavas gradually entered the forest of the Gandhamadana resembling the Nandana gardens, pleasant to the mind and heart, auspicious and capable of affording protection.

श्रोत्ररम्यान् सुमधुराञ्जब्दान् खगमुखेरितान्।
सर्वर्तुफलभाराढ्यान् सर्वर्तुकुसुमोज्ज्वलान्॥४३॥

पश्यन्तः पादपांश्चापि फलभारावनामितान्।

आघ्नान्प्रातकान् भव्यान् नरिकेलान् सतिन्दुकान्॥४४॥

And as those heroes together with Draupadi and the noble-minded Brahmanas entered the forest of the Gandhamadana they began to hear inarticulate notes causing delight, sweet, auspicious, pleasant to the ear, sweetly melodious and issuing out of the mouth of birds. And they beheld various trees bending down under the weight of fruits and radiant with flowers of all seasons-such as mango Amarataka, Bhabya, Coconut, Tinduka,

मुञ्जातकांस्तथाञ्जीरान् दाडिमान् बीजपूरकान्।

पनसाल्लकुचान् मोचान् खर्जूरानम्लवेतसान्॥४५॥

Munjataka, Jiva, Pomegranate, Beejpuran, Panasha, Lakucha, plantains, Kharjara, Amlabatasha,

पारावतांस्तथा क्षौद्रान् नीपांश्चापि मनोरमान्।

बिल्वान् कपित्थाञ्जम्बूश्च काश्मरीर्बदरीस्तथा॥४६॥

Parvata, Champaka and lovely Kadamba, Vilva, Kapitha, Jamboos, Kansmari, Badari,

प्लक्षानुदुम्बरबटान्मृत्थान् क्षीरिकांस्तथा।

भल्लातकानामलकीर्हीरितकबिभीतकान्॥४७॥

Plaksha, Udumbaras, Vata, Asvattha, Kharika, Bhallataka, Amalaki, Haritaki, Bhibhitaki,

इङ्गुदान् करमर्दाश्च तिन्दुकांश्च महाफलान्।

एतानन्यांश्च विविधान् गन्धमादनसानुषु॥४८॥

Inguda, Karamarda, Tinduka and Mahaphalas, these any many other trees on the plateau of the Gandhamadana,

फलैरपृतकल्पैस्तानाचितान् स्वादुभिस्तरून्।

तथैव चम्पकाशोकान् केतकान् बकुलांस्तथा॥४९॥

Clustered with delicious fruits of ambrosial taste. And (besides these) they beheld Champakas, Ashokas, Aetakas, Aakulas,

पुत्रागान् सप्तपर्णाश्च कर्णिकारान् सकेतकान्।

पाटलान् कुटजान् रम्यान् मन्दारेन्दीवरांस्तथा॥५०॥

Punnagas, Saptaparnas, Karnikaras, Patalas, Kutajas and beautiful Mandaras and lotuses,

पारिजातान् कोविदारान् देवदारुमांस्तथा।

शालांस्तालांस्तमालांश्च पिप्पलान् हिङ्गुकांस्तथा॥५१॥

Parijatas, Kovidaras, Devadarus, Salas, Talas, Tamala, Pippalas, Hingukas,

शाल्मलीः किशुकाशोकाञ्छिषपाः सरलांस्तथा।

चकोरैः शतपत्रैश्च भृङ्गराजैस्तथा शुकैः॥५२॥

Salmalis, Kinshukas, Ashokas, Singshapas and Saralas. And these trees were inhabited by Chakoras, Satapatras, Bhingarajas, Shukas,

कोकिलैः कलविङ्कैश्च हारितैर्जीवजीविकैः।

प्रियकैश्चातकैश्चैव तथान्यैर्विविधैः खगैः॥५३॥

ओत्ररम्यं सुमधुरं कूजद्विष्टात्यधिष्ठितान्।

सरांसि च मनोज्ञानि सन्ताज्जलचारिभिः॥५४॥

Kokilas, Kalabinkas, Haritas, Jibojibakas, Priakas, Chatakas and various other birds warbling forth sweet notes pleasant to the ear. And they beheld also lakes all around looking beautiful with water birds filled.

कुमुदैः पुण्डरीकैश्च तथा कोकनदोत्पलैः।

कह्लारैः कमलैश्चैव आचितानि सन्ततः॥५५॥

And interspersed with Kumudas, lotuses, Kakonadas and Utpalas, Kalharas and Kamalas,

कादम्बैश्चक्रवाकैश्च कुररैर्जलकुक्कुटैः।

कारण्डवैः प्लवैर्हंसैर्बकैर्महगुभिरेव च॥५६॥

And teeming with Kadambas, Chakrabakas, Kuraras, waterfowls, Karandavas, Palavas, swans, cranes, Madgus,

एतैश्चान्यैश्च कीर्णानि सन्ताज्जलचारिभिः।

हृष्टैस्तथा तामरसरसासवमदालसैः॥५७॥

पद्मोदरच्युतरजः किंजल्कारुणरञ्जितैः।

मञ्जुस्वरैर्मधुकरैर्विस्तान् कमलाकरान्॥५८॥

And other aquatic birds of all description. And those most exalted of men beheld on the plateau of the Gandhamadana lakes decorated all over with arrays of lotuses and ringing with the sweet hum of gladdened black-bees drowsy with drinking the intoxicating juice of red lotuses and reddened with pollens falling from the lotus-cups.

अपश्यंस्ते नरव्याघ्रा गन्धमादनसानुषु।

तथैव पद्मषण्डैश्च मण्डितांश्च समन्ततः॥५९॥

शिखण्डिनीभिः सहितौल्लतामण्डलकेषु च।
 मेघतूर्यवोहाममदनाकुलितान् भृशम्॥६०॥
 कृत्वैव केकामधुरं संगीतं मधुरस्वरम्।
 चित्रान् कलापान् विस्तीर्य सविलासान् मदालसान्॥
 मयूरान् ददृशुर्हृष्टान् नृत्यतो वनलालसान्।
 कांश्चित् प्रियाभिः सहितान् रममाणान् कलापिनः॥६१॥
 वल्लीलतासंकटेषु कुटजेषु स्थितांस्तथा।
 कांश्चिच्च कुटजानां तु वितपेषूत्कटानि॥६२॥
 कलापरुचिराटोपनिचितान् मुकुटानिव।
 विवरेषु तरूणां च रुचिरान् ददृशुश्च ते॥६४॥

And in the groves of creepers they beheld those joyful-wood-loving peacocks with their mates, maddened with an excess of animal propensity caused by the sound of the clouds resembling the trumpet-notes, sportive and drowsy with lust, dancing with their gorgeous tails out spread and warbling forth sweet and melodious notes. Some of the peacocks, seated on the Kutaja trees densely carpeted with creepers, were sporting with their sweet hearts; some, seated on the boughs of the Kutaja trees and proud of their splendid tails spread out looked like so many crowns worn by the trees; and some seated in the holes of trees looked exceedingly beautiful.

सिन्धुवारांस्तथोदारान् मन्मथस्येव तोमरान्।
 सुवर्णवर्णकुसुमान् गिरीणां शिखरेषु च॥६५॥
 कर्णिकारान् विकसितान् कर्णपूरानिवोत्तमान्।
 तथापश्यन् कुरवकान् वनराजिषु पुष्पितान्॥६६॥
 कामवश्यौत्सुक्यकरान् कामस्येव शरोत्करान्।
 तथैव वनराजीनामुदारान् रचितानिव॥६७॥
 विराजमानांस्तेऽपश्यंस्तिलकांस्तिलकानिव।
 तथानङ्गशराकारान् सहकारान् मनोरमान्॥६८॥
 अपश्यन् भ्रमरारावान् मञ्जरीभिर्विराजितान्।
 हिरण्यसदृशैः पुष्पैर्दावाग्निसदृशैरपि॥६९॥
 लोहितैरञ्जनभैश्च वैदूर्यसदृशैरपि।

अतीव वृक्षा राजन्ते पुष्पिताः शैलसानुषु॥७०॥

On the summits of the mountains they saw the graceful Sindoor trees looking like the arrows of Cupid and the blossoming and gold

coloured Karnikaras appearing like ear-rings of excellent workmanship. And in the woods of the Gandhamadana they beheld the blossoming Kurubakas appearing like the shafts of Cupid and making the lustful persons more and more amorous. They beheld also the Tilaka trees appearing like beauty-spots painted on the forehead of the forest. They beheld further the beautiful Shahakaras (mango trees) have the efficacy of Cupid's darts, graced with blossoms and hummed over by black bees. There grew several trees on the plateau of the mountains; some of which bearing flowers of a golden hue, some, of the colour resembling forest conflagration, some red, some green and some sable, looked supremely beautiful.

तथा शालांस्तमालांश्च पाटलान् बकुलानपि।

माला इव समासक्ताः शैलानां शिखरेषु च॥७१॥

Then again there were rows of Sala, Tamalas Patalas and Bakulas encircling the summing of the mountains like so many garlands.

विमलस्फटिकाभानि पाण्डुरच्छदनैर्द्विजैः।

कलहंसैरुपेतानि सारसाभिस्तानि च॥७२॥

सरांसि बहुशः पार्थाः पश्यन्तः शैलासनुषु।

पद्मोत्पलविमिश्राणि सुखशीतजलानि च॥७३॥

एवं क्रमेण ते वीरा वीक्षमाणाः समन्ततः।

गन्धवन्त्यथ माल्यानि रसवन्ति फलानि च॥७४॥

सरांसि च मनोज्ञानि वृक्षांश्चातिमनोरमान्।

विविशुः पाण्डवाः सर्वे विस्मयोत्फुल्ललोचनाः॥७५॥

Thus, gradually beholding on the plateau of the Gandhamadana, many lakes as transparent as crystal, full of swans of white plumage, ringing with the cries of Sarasas, decked with lotuses and lilies and containing water of pleasurable feel and also beholding fragrant flowers and luscious fruits, beautiful lakes and highly beautiful trees, the heroic Parthas with eyes expanded with wonder penetrated into the forest (of Gandhamadana).

कमलोत्पलकह्लारपुण्डरीकसुगन्धिनः।

सेव्यमाना वने तस्मिन् सुखस्पर्शेन वायुना॥७६॥

And as they walked on they were fanned by the breeze of balmy feel perfumed by Kamalas, Utapalas, Kalparas and Pandarikas.

ततो युधिष्ठिरो भीममाहेदं प्रीतिपद् वचः।

अहो श्रीमदिदं भीम गन्धमादनकाननम्॥७७॥

Then Yudhishtira said to Bhima in affectionate terms "O Bhima, beautiful indeed is this forest of the Gandhamadana!

वने ह्यस्मिन् मनोरम्ये दिव्याः काननजा दुमाः।

लताश्च विविधाकाराः पत्रपुष्पफलोपगाः॥७८॥

In this pleasant forest there are various excellent wild trees and creepers covered with foliage, flowers and fruits.

भ्रान्त्येते पुष्पविकचाः पुंस्कोकिलकुलाकुलाः।

नात्र कण्टकिनः केचिन्न च विद्यन्त्यपुष्पिताः॥७९॥

This forest is beautified with handsome flowers and maddened male Kokilas, nor there are in it any thorny trees and trees that do not flower.

स्निग्धपत्रफला वृक्षा गन्धमादनसानुषु।

भ्रमरारावमधुरा नलिनीः फुल्लपङ्कजाः॥८०॥

विलोड्यमानाः पश्येमाः करिभिः सकरेणुभिः।

पश्येमां नलिनीं चान्यां कमलोत्पलमालिनीम्॥८१॥

स्रग्धरां विग्रहवतीं साक्षाच्छ्रियमिवापराम्।

नानाकुसुमगन्धाढ्यास्तस्येमाः काननोत्तमे॥८२॥

उपगीयमाना भ्रमरै राजन्ते वनराजयः।

पश्य भीम शुभान् देशान् देवाक्लीडान् समन्ततः॥८३॥

On the plateau of the Gandhamadana all the trees are furnished with glossy foliage and fruits. Look! how these lotus-lakes decked with full blown lotuses and sweet with the hum of black bees are being agitated by elephants with their mates! look at another lotus lake decked with an array of lotuses and looking like a second Sree in very flesh and blood with a garland encircling her neck. In this excellent forest, there are ranges of woods rich with the fragrance of various flowers and ringing with the hum of the black bees. O Bhima, behold on all sides the auspicious sporting grounds of the gods!

अमानुषगतिं प्राप्ताः संसिद्धाः स्म वृकोदरा।

लताभिः पुष्पिताग्रभिः पुष्पिताः पादपोत्तमाः॥८४॥

संश्लिष्टाः पार्थ शोभन्ते गन्धमादनसानुषु।

शिखण्डिनीभिश्चरतां सहितानां शिखण्डिनान्॥८५॥

नदां शृणु निर्घोषं भीम पर्वतसानुषु।

चकोराः शतपत्राश्च मत्तकोकिलसारिकाः॥८६॥

O Vrikodara, by our arrival here we have attained to a state transcending the human and our desire has been fulfilled. O Partha, on these plateaus of the Gandhamadana, you excellent blossoming trees, embraced by flower creepers, look supremely handsome. O Bhima, listen to the warbles of the peacocks wandering with their sweet-hearts on the slopes of the mountain, of the Chataka, Satapatra and maddened Kokila and Sarikas.

पत्रिणः पुष्पितानेतान् संपतन्नि महादुमान्।

रक्तपीतारुणाः पार्थ पादपाग्रताः खगाः॥८७॥

परस्परमुदीक्षन्ते बहवो जीवजीवकाः।

हरितारुणवर्णानां शाद्वलानां समीपतः॥८८॥

-Birds are alighting on these great blossoming trees. O Partha, seated on the boughs these myriad of Yivajevaka birds of scarlet, yellow and red colour are looking at one another. And near the green and red grass plots,

सारसाः प्रतिदृश्यन्ते शैलप्रस्रवणेष्वपि।

वदन्ति मधुरा वाचः सर्वभूतमनोरमाः॥८९॥

भृङ्गराजोपचक्राश्च लोहपृष्ठाः पतत्रिणः।

चतुर्विषाणाः पद्माभाः कुञ्जराः सकरेणवः॥९०॥

एते वैदूर्यवर्णाभं क्षोभयन्ति महत् सरः।

बहुतालसमुत्सेधाः शैलशृङ्गपरिच्युताः॥९१॥

And also near the mountain spring. The cranes are seen and the Bhringaraja, Chakoas and herons are sending forth melodious notes causing delight to all creatures. Elephants, furnished with four tusks and of the colour of lotuses, accompanied by their mates,

नानाप्रस्रवणेष्वश्च वारिधाराः पतन्ति च।

भास्कराभाः प्रभाभिश्च शारदाभ्रघनोपमाः॥९२॥

शोभयन्ति महाशैलं नानारजतधातवः।

क्वचिदञ्जनवर्णाभाः क्वचित् काञ्चनसन्निभाः॥९३॥

धातवो हरितालस्य क्वचिच्छिङ्गुलकस्य च।

मनः शिलागुहाश्चैव सन्ध्याभ्रनिकरोपमाः॥९४॥

शशलोहितवर्णाभाः क्वचिद्वैरिक्थातवः।

सितासिताभ्रप्रतिमा बालसूर्यसमप्रभाः॥१५॥

एते बहुविधाः शैलं शोभयन्ति महाप्रभाः।

गन्धर्वाः सह कान्ताभिर्यथोक्तं वृषपर्वणा॥१६॥

Are agitating that great lake of the colour of lapses. And torrents gushing down from the summits of the mountains are spouting forth as high as several palm trees from the springs. And many silvery minerals of sun-like splendour and looking like a dense mass of autumnal clouds are beautifying this mighty mountain. In some places minerals of the hue of the collyrium, in some of golden hue and in some yellow orpiment, in some vermilion and in some caves of red arsenic resembling the evening clouds, in some red chalk of the hue of the rabbit and in some minerals resembling white and sable clouds and of the rays of the rising sun-these and many other minerals of mighty splendour, are adding largely to the beauty of the mountain. As was told by Vrishparvana, Gandharvas with their sweet-hearts,

दृश्यन्ते शैलशृङ्गेषु पार्थ किम्पुरुषैः सह।

गीतानां समतालानां तथा साम्नां च निःस्वनः॥१७॥

And accompanied by the Kimpurushas, O Partha, are seen on the summits of the mountain. Songs exactly keeping time and also the chanting of the Samaveda,

श्रूयते बहुधा भीम सर्वभूतमनोहरः।

महागङ्गामुदीक्षस्व पुण्यां देवन्दीं शुभाम्॥१८॥

Delightful to all creatures are being repeatedly heard. Behold the auspicious and sacred celestials river Mahaganga

कलहंसगणैर्जुष्टामृषिकिन्नरसेविताम्

धातुभिश्च सरिद्धिश्च किन्नरैर्मृगपक्षिभिः॥१९॥

गन्धर्वैप्सरोभिश्च काननैश्च मनोरमैः।

व्यालैश्च विविधाकारैः शतशीर्षैः समन्ततः॥२०॥

उपेतं पश्य कौन्तेय शैलराजपरिन्दम।

Adorned with swans and worshipped by the sages and the Kinnaras. O tormentor of foes, O son of Kunti, behold this prince of mountains containing minerals and rivulets, Kinnaras, deer and birds, Gandharvas and Apsaras and

pleasant gardens and snakes of many shapes and of hundred heads.

वैशम्पायन उवाच

ते प्रीतमनसः शूराः प्राप्ता गमिमुत्तमाम्॥२१॥

नातृप्यन् पर्वतेन्द्रस्य दर्शनेन परन्तपाः।

उपेतमथ माल्यैश्च फलवद्भिश्च पादपैः॥२२॥

आर्ष्टिषिणस्य राजर्वेराश्रमं ददृशुस्तदा।

ततस्ते तिग्मतपसं कृशं धमनिसंततम्।

पारगं सर्वधर्माणामार्ष्टिषिणमुपागमन्॥२३॥

Vaishampayana said :

Those tormentors of foes, those heroes accompanied by Draupadi and the high-souled Brahmanas having attained to an excellent state were highly glad at heart and were not satiated by beholding (over and over again) that prince of mountains. They then viewed the hermitage of the royal sage Arstisena adorned with flowers and trees bearing fruits. And they approached that royal sage of fervid devotion, versed in all religious lores and having muscles bare.

CHAPTER 159

(YAKSHA YUDDHA PARVA)

The colloquy between Arstisena and Yudhishtira

वैशम्पायन उवाच

युधिष्ठिरस्तमासाद्य तपसा दग्धकिल्बिषम्।

अभ्यवादयत प्रीतः शिरसा नाम कीर्तयन्॥१॥

Having approached him (Arstisena) whose sins were consumed by austerities and having announced his name, Yudhishtira with great pleasure bowed down to him by bending his head.

ततः कृष्णा च भीमश्च यमौ च सुतपस्विनौ।

शिरोभिः प्रणम्य राजर्षि परिवार्योपतस्थिरे॥२॥

Then Krishna and Bhima and the twins of good devotion, having bowed down to that royal sage with their heads, stood surrounding him.

तथैवधौम्योद्यमजः पाण्डवानां पुरोहितः।

यथान्यायमुपाक्रान्तस्तमृषिं संशितव्रतम्॥३॥

And then the virtuous Dhaumya the priest of the Pandavas, duly approached the vow-observing sage.

अन्वजानात् सधर्मज्ञो मुनिर्दिव्येन चक्षुषा।

पाण्डोः पुत्रान् कुरुश्रेष्ठानास्यतामिति चाब्रवीत्॥४॥

Knowing these Pandavas, the best of the Kurus-by his spiritual eye, that virtuous one said to them "be seated".

कुरुणामृषभं पार्थ पूजयित्वा महातपाः।

सह भ्रातृभिरासीनं पर्यपृच्छदनामयम्॥५॥

Then that one of great devotion having welcomed Partha, the best of the Kurus, who had taken his seat with his brothers, inquired after his welfare saying,

नानृते कुरुषे भावं कच्चिद्धर्मे प्रवर्तसे।

मातापित्रोश्च ते वृत्तिः कच्चित् पार्थ न सीदति॥६॥

"Do you not turn your mind towards untruth? Are you inclined towards virtue? Are not your respect and duties towards your parents falling off?

कच्चित् ते गुरवः सर्वे वृद्धा वैद्याश्च पूजिताः।

कच्चिन्न कुरुषे भावं पार्थ पापेषु कर्मसु॥७॥

Are all your superiors and elders and those versed in the Vedas honoured by you? Do you not incline your mind towards sinful acts?

सुकृतं प्रतिकर्तुं च कच्चिद्धातुं च दुष्कृतम्।

यथान्यायं कुरुश्रेष्ठ जानासि न विकल्पसे॥८॥

O best of the Kurus, do you properly know how to perform praiseworthy acts and how to avoid wicked ones? Are you not self-conceited?

यथार्हं मानिताः कच्चित् त्वया नन्दन्ति साधवः।

वनेष्वपि वसन् कच्चिद्धर्ममेवानुवर्तसे॥९॥

Do the virtuous rejoice in being honoured by you? Do you follow virtue though dwelling in the forests?

कच्चिद्धौम्यस्त्वदाचारैर्न पार्थ परितप्यते।

दानधर्मतपःशौचैरार्जवेन तितिक्षया॥१०॥

पितृपैतामहं वृत्तं कच्चित् पार्थानुवर्तसे।

कच्चिद् राजर्षियातेन पथा गच्छसि पाण्डवा॥११॥

O Partha, are not Dhaumya pained by your treatment of him? Do you follow in the

footsteps of your forefathers by practicing charity, religious observances, devotion, purity, candour and forgiveness? Do you follow the example of the royal sages?

स्वे स्वे किल कुले जाते पुत्रे नप्तरि वा पुनः।

पितरः पितृलोकस्थाः शोचन्ति च हसन्ति च॥१२॥

On a son or a grandson being born in their (respective) families, our ancestors in the Pitris region, either grieve or rejoice, thinking,

किं तस्य दुष्कृतेऽस्माभिः सम्प्राप्तव्यं भविष्यति।

किं चास्य सुकृतेऽस्माभिः प्राप्तव्यमिति शोभनम्॥१३॥

That they will be either harmed by his sinful acts or be benefited by his meritorious deeds.

पिता माता तथैवाग्निर्गुरुतामा च पञ्चमः।

यस्यैते पूजिताः पार्थ तस्या लोकावुभौ जितौ॥१४॥

He who honours his father and mother and religious guide and Agni and fifthly his soul, conquers both the worlds."

युधिष्ठिर उवाच

भगवन्नार्थ माहेतद् यथावद्धर्मनिश्चयम्।

यथाशक्ति यथान्यायं क्रियते विधिवन्मया॥१५॥

Yudhishtira said :

O adorable one, the duties just mentioned by you are indeed excellent and I perform them properly to the best of my ability.

आर्ष्टिषेण उवाच

अभ्यक्षा वायुभक्षश्च प्लवमाना विहायसा।

जुषन्ते पर्वतश्रेष्ठमृषयः पर्वसंधिषु॥१६॥

Arstisena said :

During the Parvas, sages living on air and water visit this prince of mountains, ranging through the skies.

कामिनः सह कान्ताभिः परस्परमनुव्रताः।

दृश्यन्ते शैलशृङ्गस्था यथा किम्पुरुषा नृपा॥१७॥

O King, amorous persons with their sweet hearts mutually enamoured of one another and Kimpurushas are seen on the summits of this mountain.

अरजांसि च वासांसि वसानाः कौशिकानि च।

दृश्यन्ते बहवः पार्थ गन्धर्वाप्सरसां गणाः॥१८॥

O Partha, numerous Apsaras and Gandharvas attired in white silk garments are also to be found here,

विद्याधरगणाश्चैव स्रग्विणः प्रियदर्शनाः।

महोरगगणाश्चैव सुपर्णाश्चोरगादयः॥१९॥

Together with good looking Vidyadharas adorned with garlands and also mighty Urugas, Suparnas and other Urugas.

अस्य चोपरि शैलस्य श्रूयते पर्वसंधिषु।

भेरीपणपवशङ्खानां मृदङ्गानां च निःस्वनः॥२०॥

And during the Parvas sounds of kettle-drums, tabors and shells are heard on the summits of the mountain.

इहैतैरेव तत् सर्वं श्रोतव्यं भरतर्षभाः।

न कार्या वः कथंचित् स्यात् तत्राभिगमने मतिः॥२१॥

O most exalted of the Bharatas all these are heard even from this place. Do you by no means, have a mind to go thither.

न चाप्यतः परं शक्यं गन्तुं भरतसत्तमाः।

विहारो ह्यत्र देवानामनुषगतिस्तु सा॥२२॥

O most excellent of the Bharatas, it is impossible to proceed beyond this. That place being the sporting-ground of the celestials, men can have no access there.

ईषच्चपलकर्माणं मनुष्यमिह भारत।

द्विषन्ति सर्वभूतानि ताडयन्ति च राक्षसाः॥२३॥

At this place, O Bharata all creatures are hostile to and the Rakshasas chastise that man who may have even the very slightest presumption.

अस्यातिक्रम्य शिखरं कैलासस्य युधिष्ठिर।

गतिः परमसिद्धानां देवर्षीणां प्रकाशते॥२४॥

O Yudhishtira, beyond the summit of the Kailasa the path of the divine sages all whose desire have been fulfilled, is visible.

चापलादिह गच्छन्तं पार्थ यानमितः परम्।

अयः शूलादिभिर्घ्नन्ति राक्षसाः शत्रुसूदन॥२५॥

O destroyer of foes, if any one impudently goes beyond this, the Rakshasas kill him with iron darts and other weapons,

अप्सरोग्भिः परिवृतः समृद्ध्या नरवाहनः।

इह वैश्रवणस्तात पर्वसंधिषु दृश्यते॥२६॥

Here too, O affectionate one, during the Parvas is seen Vaisravana (Kubera), carried on the shoulders of men, possessed of vast wealth and surrounded by Apsaras.

शिखरस्थं समासीनमधिपं यक्षरक्षसाम्।

प्रेक्षन्ते सर्वभूतानि भानुमन्तमिवोदितम्॥२७॥

All the creatures then behold the King of the Rakshasas seated on the summit and looking like the sun just risen

देवदानवसिद्धानां तथा वैश्रवणस्य च।

गिरेः शिखरमुद्यानमिदं भरतसत्तमा॥२८॥

O best of the Bharatas, that summit of the mountain is the sporting garden of all the Devas (gods) Danavas (demons) Siddhas and of Vaishravana alike.

उपासीनस्यधनदं तुम्बुरोः पर्वसंधिषु।

गीतसामस्वनस्तात श्रूयते गन्धमादने॥२९॥

O affectionate one, during the Parvas, when Tambura worships the Lord of wealth, his chanting of the verses of the Samaveda is heard all over the mountain Gandhamadana.

एतदेवंविधं चित्रमिह तात युधिष्ठिर।

प्रेक्षन्ते सर्वभूतानि बहुशः पर्वसंधिषु॥३०॥

O affectionate one, O Yudhishtira, all souls in the Gandhamadana, observe these and similar wonders several times during the Parvas.

भुञ्जाना मुनिभोज्यानि रसवन्ति फलानि च।

वसध्वं पाण्डवश्रेष्ठा यावदर्जुनदर्शनात्॥३१॥

O best of the Pandavas, remain here living on luscious fruits eaten by the sages, until you meet with Arjuna.

न तात चपलैर्भाव्यमिह प्रापैः कथंचन।

उषित्वेह यथाकामं यथाश्रद्धं विहृत्य च।

ततः शस्त्रजितां तात पृथिवीं पालयिष्यसि॥३२॥

O affectionate one, do not betray any restless spirit while remaining here. Dwelling here quite at ease and amusing yourself as you choose, you shall, in the long run, crushing your foes, by the prowess of your weapons, govern the earth.

CHAPTER 160

(YAKSHA YUDDHA PARVA)-Continued

Killing of Maniman

जनमेजय उवाच

आष्टिषेणाश्रमे तस्मिन् मम पूर्वपितामहाः।

पाण्डोः पुत्रा महात्मानः सर्वे दिव्यपराक्रमाः॥१॥

क्रियन्तं कालमवसन् पर्वते गन्धमादने।

किं च चक्रुर्महावीर्याः सर्वेऽतिबलपौरुषाः॥२॥

Janamejaya said :

How long did my grandsire, the high-souled sons of Pandu, all of whom were endued with unrivalled prowess, dwell in the hermitage of Arstisena, situated in the mountain Gandhamadana? And (during their stay there) what these exceedingly powerful ones endowed wit manliness and prowess do?

कानि चाभ्यवहार्याणि तत्र तेषां महात्मनाम्।

वरातां लोकवीराणामासंस्तद् ब्रूहि सत्तमा॥३॥

Tell me, O excellent one, what these high-souled ones those heroes of the worlds subsist upon, while dwelling there?

विस्तरेण च मे शंस भीमसेनपराक्रमम्।

यद् यच्चक्रे महाबाहुस्तस्मिन् हैमवते गिरौ॥४॥

Narrate to me also in detail of the prowess of Bhimasena and what that mighty armed one did in the mountain Himalaya.

न खल्वासीत् पुनर्युद्धं तस्य यक्षैर्द्विजोत्तम।

कच्चित् समागमस्तेषामासीद् वैश्रवणस्य च॥५॥

O, the most excellent of the Brahmanas, was there no other fight with the Yakshas? Did they meet with Vaisravana?

तत्र ह्यायातिधनद आष्टिषेणो यथाब्रवीत्।

एतदिच्छाम्यहं श्रोतुं विस्तरेण तपोधना॥६॥

Surely, as Arstisena said, the Lord of wealth, visits that place. O you, whose only wealth is devotion, I am desirous of hearing of all this in detail. I am not yet satisfied with hearing of all their movements.

न हि मे शृण्वतस्तुप्तिरस्ति तेषां विचेष्टितम्।

वैशम्पायन उवाच

एतदात्महितं श्रुत्वा तस्याप्रतिमतेजसः॥७॥

Vaishampayana said :

The most exalted on the Bharatas, having heard the instructions of that one of incomparable energy (Arstisena), began always to abide by them accordingly.

शासनं सततं चक्रुस्तथैव भरतर्षभाः।

भुञ्जाना मुनिभोज्यानि रसवन्ति फलानि च॥८॥

Living on the food eaten by the sages and luscious fruits and the flesh of the deer killed by unpoisoned arrows.

मेध्यानि हिमवत्पृष्ठे मधूनि विविधानि च।

एवं ते न्यवसंस्तत्र पाण्डवा भरतर्षभाः॥९॥

And various kinds of pure honey, the Pandavas-the most exalted of the Bharatas-dwelt in the Himalayas.

तथा निवसतां तेषां पञ्चमं वर्षमभ्यगात्।

शृण्वतां लोमशोक्तानि वाक्यानि विविधान्युता॥१०॥

Living in this way, they passed the fifth year listening to the various stories told by Lomasha

कृत्यकाल उपस्थास्य इति चोक्त्वा घटोत्कचः।

राक्षसैः सह सर्वैश्च पूर्वमेव गतः प्रभो॥११॥

O Lord, Ghatotkacha together with all the Rakshasas had before this departed saying "I shall appear when occasion arises."

आष्टिषेणाश्रमे तेषां वसतां वै महात्मनाम्।

अगच्छन् बहवो मासाः पश्यतां महदद्भुतम्॥१२॥

Thus, witnessing many wonders, these high-souled ones (Pandavas) spent several months in the hermitage of Arstisena.

तैस्तत्र विहरन्दिश्च रममाणैश्च पाण्डवैः।

प्रीतिमन्तो महाभागा मुनयश्चारणास्तथा॥१३॥

And when the Pandavas were sporting and playing there at ease, several contented and highly fortunate sages and Charanas,

आजग्मुः पाण्डवान् द्रष्टुं शुद्धात्मानो यतव्रताः।

ते तैः सह कथां चक्रुर्दिव्यां भरतसत्तमाः॥१४॥

Of pure souls and observant of vows came there to see them. And those most exalted to the Bharatas talked with them on divine matters.

ततः कतिपयाहस्य महाहृदनिवासिनम्।

ऋद्धिमन्तं महानागं सुपर्णः सहसाऽऽहरत्॥१५॥

When a few days had thus passed away, it so happened that Suparna carried off a mighty Nag (serpent) of great prosperity who lived in the great lake.

प्राक्तम्यत महाशैलः प्रामृद्यन्त महादुमाः।

ददशुः सर्वभूतानि पाण्डवाश्च तदद्भुतम्॥१६॥

(In consequence of which) the mighty mountain began to tremble and many huge trees were crushed. And the Pandavas together with all creatures witnessed that marvellous scene.

ततः शैलोत्तमस्याचात् पाण्डवान् प्रति मास्तः।

अवहत् सर्वमाल्यानि गन्धवन्ति शुभानि च॥१७॥

Vaishampayana said :

Then from the top of that excellent mountain several kinds of auspicious and fragrant flowers were carried along by the wind towards the Pandavas.

तत्र पुष्पाणि दिव्यानि सुहृद्भिः सह पाण्डवाः।

ददशुः पञ्चवर्णानि द्रौपदी च यशस्विनी॥१८॥

And the Pandavas together with their friends and the renowned Draupadi beheld (those) heavenly flowers of five colours.

भीमसेनं ततः कृष्णा काले वचनमब्रवीत्।

विविक्ते पर्वतोद्देशे सुखासीनं महाभुजम्॥१९॥

And when Bhimasena of mighty arms was comfortably seated on a lonely spot on the mountain, Krishna addressed him thus-

सुपर्णानिलवेगेन श्वसनेन महाचलात्।

पञ्चवर्णानि पात्यन्ते पुष्पाणि भरतर्षभ॥२०॥

प्रत्यक्षं सर्वभूतानां नदीमश्चर्यां प्रति।

खाण्डवे सत्यसंघेन धात्रा तव महात्मना॥२१॥

गन्धर्वोरगरक्षांसि वासवश्च निवारितः।

हता मायाविनश्रोचाधनुः प्राप्तं च गाण्डिवम्॥२२॥

"O the best of the Bharatas, it is witnessed by all the creatures that these flowers of five colours, driven by the force of the wind raised by Suparna, are falling (with a crushing force) towards the river Ashvaratha. (In the forest of) Khandava your high-souled brother (Arjuna), true to his promise baffled (the attempts) of the Gandharvas, the Uragyas, the Rakshasas and

even of Vasava (Indra) and slew the furious Mayavis (who can assume any shape they choose) and also obtained the bow Gandiva."

तवापि सुमहत् तेजो महद् बाहुबलं च ते।

अविषह्यमनाश्रुष्यं शक्रतुल्यपराक्रमा॥२३॥

You too, are possessed of as indomitable spirit and mighty arms as the powerful Sakra himself.

त्वद्बाहुबलवेगेन त्रसिताः सर्वराक्षसाः।

हित्वा शैलं प्रपद्यन्तां भीमसेन दिशो दश॥२४॥

(Therefore) O Bhimasena, let all the Rakshasas, terrified with the force of your mighty arms, fly towards the ten cardinal points, leaving this mountain.

ततः शैलोत्तमस्याचं चित्रमाल्यधरं शिवम्।

व्यपेतभयसम्प्लोहाः पश्यन्तु सुहृदस्तवा॥२५॥

Then let your friends devoid of all fear and affliction behold the auspicious top of this excellent mountain decorated with variegated flowers.

एवं प्रणिहितं भीम चिरात् प्रभृति मे मनः।

द्रष्टुमिच्छामि शैलाचं त्वद्बाहुबलपालिता॥२६॥

O Bhima, I have cherished this thought in my mind for a long time; and I have a mind to behold the summit of this mountain protected by the force of your arms.

ततः क्षिप्तमिवात्मानं द्रौपद्या स परंतपः।

नामृष्यत महाबाहुः प्रहारमिव सद्भवः॥२७॥

Thereupon, the tormentor of his foes, Bhimasena of mighty arms, considering himself as conjured by Draupadi, looked like an wounded bull of excellent breed and could not brook (her remarks).

सिद्धर्षभगतिः श्रीमानुदारः कनकप्रभः।

मनस्वी बलवान् दृप्तो मानी शूश्च पाण्डवः॥२८॥

लोहिताक्षः पृथुर्व्यंसो मत्तवारणविक्रमः।

सिंहदंष्ट्रो बृहत्स्कन्धः शालपोत इवोद्भूतः॥२९॥

महात्पा चारुसर्वाङ्गः कम्बुग्रीवो महाभुजः।

रुक्मपृष्ठधनुः खड्गं तूणांश्चाप परामृशत्॥३०॥

Then that mighty Pandava having the gait of a lion or a bull, graceful, having the splendour of gold, high-minded, powerful, proud,

sensitive, heroic, heaving red eyes, broad-shouldered, possessed of the strength of mad elephants, endowed with lionine teeth and a broad neck, tall as a young Sala tree, generous hearted, of symmetrical proportions, of shell-like neck and of mighty arms, took up his bow plaited at the back with gold and also his sword and arrow case.

स केसरीव चोत्सिक्तः प्रभिन्न इव वारणः।

व्यपेतभयसम्प्लोहः शैलमभ्यपतद् बली॥३१॥

And that mighty one proud as a lion and looking like a mad elephant, rushed towards that cliff tree from all fear and affliction.

तं मृगेन्द्रमिवायान्तं प्रभिन्नमिव वारणम्।

ददृशुः सर्वभूतानि बाणकार्मुकधारिणम्॥३२॥

And all the creatures beheld him appearing like a lion or a maddened bull furnished with bows and arrows.

द्रौपद्या वर्धयन् हर्षं गदामादाय पाण्डवः।

व्यपेतभयसम्प्लोहः शैलराजं समाश्रितः॥३३॥

And the Pandava devoid of all fear and affliction, proceeded to the mountain furnished with his club to the great delight of Draupadi.

न ग्लानिर्न च कातर्यं न वैक्लव्यं न मत्सरः।

कदाचिज्जुषते पार्थमात्मजं मातरिश्रितः॥३४॥

Neither fatigue, nor fear, nor lassitude nor the malice (of others) took possession of that son of Pritha and god of the wind.

तदेकायनमासाद्य विषमं भीमदर्शनम्।

बहुतालोल्लूख्यं शृङ्गमारुरोह महाबलः॥३५॥

Getting to a pass affording passage to a single individual only, that one of great prowess, ascended that ragged and terrible-looking summit, high as several palm trees.

सकिन्नरमहानागमुनिगन्धर्वराक्षसान्।

हर्षयन् पर्वतस्याचमारुह्य स महाबलः॥३६॥

Causing the delight of the Kinnaras, Mahanagas, sages and the Rakshasas, the best of the Bharatas, endowed with gigantic strength, ascended the summit of the mountain,

ततो वैश्रवणावासं ददर्श भरतर्षभः।

काञ्चनैः स्फाटिकैश्चैव वेश्मभिः समलंकृतम्॥३७॥

And beheld therefrom the abode of Vaisravana adorned with golden and crystal buildings,

प्राकारेण परिक्षिप्तं सौवर्णेन समन्ततः।

सर्वरत्नद्युतिमता सर्वोद्यानवता तथा॥३८॥

Encircled on all sides by golden walls, having the lustre of all gems, containing gardens of all sorts,

शैलादभ्युच्छ्रयवता चयाट्टालकशोभिना।

द्वारतोरणनिर्व्यूहध्वजसंवाहशोभिना॥३९॥

Higher than a mountain peak, adorned with ramparts and towers, graced with doorways, gates and rows of flags,

विलासिनीभिरत्यर्थं नृत्यन्तीभिः समन्ततः।

वायुनाधूयमानाभिः पताकाभिरलंकृतम्॥४०॥

And beautiful with coquettish damsels dancing around and ornamented with flags fluttered by the wind.

धनुष्कोटिमवष्टभ्य वक्रभावेन बाहुना।

पश्यमानः स खेदेन द्रविणाधिपतेः पुरम्॥४१॥

Leaning against the end of his bow with banded arm, he stood beholding the city of Kubera with great sorrow (caused by the remembrance of his own fortune).

मोदयन् सर्वभूतानि गन्धमादनसम्भवः।

सर्वगन्धवहस्तत्र मारुतः सुसुखो ववौ॥४२॥

A pleasurable breeze was blowing there, having its origin in the Gandhamadana, gladdening all creatures and carrying sweet odours of all kinds.

चित्रा विविधवर्णाभास्त्रिमञ्जरिधारिणः।

अचिन्त्या विविधास्तत्र द्रुमाः परमशोभिः॥४३॥

There were many superbly beautiful trees beyond all thought, decorated with variegated colour and bearing graceful blossoms.

रत्नजालपरिक्षिप्तं चित्रमाल्यविभूषितम्।

राक्षसाधिपतेः स्थानं ददृशे भरतर्षभः॥४४॥

That best of the Bharatas then beheld the palace of Kubera covered on all sides with heaps of gems and decorated with variegated garlands.

गदाखड्गधनुष्याणिः समभित्यक्तजीवितः।

भीमसेनो महाबाहुस्तस्यौ गिरिनिवाचलः॥४५॥

There stood Bhimasena of mighty-arms devoid of all thoughts of life, firm as a rock, with club, sword and bow in his hand.

ततः शङ्खमुपाध्मासीद द्विषतां लोमहर्षणम्।

ज्याघोषतलशब्दं च कृत्वा भूतान्यमोहयत्॥४६॥

Then blowing his conch which made the hair of his adversaries stand on the end and twangling his bow, striking his arms with his palms, he struck terror into the hearts of all the creatures.

ततः प्रहृष्टरोमाणस्तं शब्दमभिदुदुवुः।

यक्षराक्षसगन्धर्वाः पाण्डवस्य समीपतः॥४७॥

(Infuriated) at this, the Yakshas, the Rakshasas and the Gandharvas with their hair standing erect, rushed towards the Pandava, following the direction of these sounds.

गदापरिघनिस्त्रिशूलशक्तिपरश्वधाः।

प्रगृहीता व्यरोचन्त यक्षराक्षसबाहुभिः॥४८॥

Then the maces, clubs, swords, spears, axes and the javelins carried in their arms by the Rakshasas, began to blaze.

ततः प्रववृते युद्धं तेषां तस्य च भारता।

तैः प्रयुक्तान् महामायैः शूलशक्तिपरश्वधान्॥४९॥

भल्लैर्भीमः प्रचिच्छेद भीमवेगतैस्ततः।

अन्तरिक्षगतानां च भूमिष्ठानां च गर्जताम्॥५०॥

शरैर्विव्याध गात्राणि राक्षसानां महाबलः।

सा लोहितमहावृष्टिरभ्यवर्षन्महाबलम्॥५१॥

गदापरिघपाणीनां रक्षसां कायसम्भवाः।

कायेभ्यः प्रच्युताधारा राक्षसानां समन्ततः॥५२॥

And, O Bharata, when the fight took place between them, Bhima cut off the darts, javelins and axes hurled by those possessing great powers of illusion, with his arrows of tremendous force. And that most powerful one, pierced with his arrows the bodies of those roaring Rakshasas who were on the ground and of those that were in the sky. And that one of great prowess was drenched in that great deluge of blood gushing and flowing on all sides from the bodies of the Rakshasas with maces and clubs in their hands,

भीमबाहुबलोत्पुष्टैरायुधैर्यक्षरक्षसाम्।

विनिकृत्तानि दृश्यन्ते शरीराणि शिरांसि च॥५३॥

And the heads and the bodies of the Rakshasas were seen cut off and mangled by the weapons hurled by the force of Bhima's arms.

प्रच्छाद्यमानं रक्षोभिः पाण्डवं त्रियदर्शनम्।

ददृशुः सर्वभूतानि सूर्यमभ्रगणैरिव॥५४॥

All the creatures, then, saw the good-looking Pandava hemmed in by the Rakshasas and appearing like the sun enveloped with clouds.

स रश्मिभिरिवादित्यः शरैररिनिघातिभिः।

सर्वानार्च्छन्महाबाहुर्बलवान् सत्यविक्रमः॥५५॥

And that mighty-armed and powerful one (Bhima) of true prowess covered all (the Rakshasas) with his arrows fatal to his enemies, as the sun shrouds all the creatures with his rays.

अभितर्जयमानाश्च रुन्तश्च महारवान्।

न मोहं भीमसेनस्य ददृशुः सर्वराक्षसाः॥५६॥

Although uttering both loud yells and cries of victory, the Rakshasas did not see Bhima deprived of senses.

यक्षा विकृतसर्वाङ्गा भीमसेनभयादिताः।

भीममार्तस्वरं चक्रुर्विप्रकीर्णमहायुधाः॥५७॥

And the Yakshas, with their bodies mangled all over, terrified by the fear of Bhimasena, began to utter frightful cries of distress leaving aside their weapons.

उत्पृज्य ते गदाशूलानसिशक्तिपरश्वधान्।

दक्षिणां दिशमाजग्मुस्त्रासिता दृढधन्वना॥५८॥

And then owing to the fear of that wielder of a strong bow, Bhimasena, they fled southwards, forsaking their maces, spears, swords, clubs and axes.

तत्र शूलगदापाणिर्व्यूढोरस्को महाभुजः।

सखा वैश्रवणस्यासीन्मणिमान्नाम राक्षसः॥५९॥

On that side, stood the mighty-armed and broad-chested Rakshasa, Maniman, the friend of Kubera, armed with darts and maces.

अदर्शयदधीकारं पौरुषं च महाबलः।

स तान् दृष्ट्वा परावृत्तान् स्मयमान इवाब्रवीत्॥६०॥

Displaying his masterdom and manliness, he, of gigantic strength, seeing them taking to heels, addressed them smilingly thus -

एकेन बहवः सङ्ख्ये मानुषेण पराजिताः।

प्राप्य वैश्रवणावासं किं वक्ष्यथ्यनेश्वरम्॥६१॥

"Going to the abode of Vaisravana, how would you tell the lord of wealth that vast numbers (of Yakshas) have been slain by a single man."

एवमाभाष्य तान् सर्वानभ्यवर्तत राक्षसः।

शक्तिशूलगदापाणिरभ्यधावत् स पाण्डवम्॥६२॥

Having addressed them thus, that Rakshasa, holding in the hands, clubs, javelins and maces, rushed against the Pandava.

तमापतन्तं वेगेन प्रभिन्नमिव वारणम्।

वत्सदन्तैस्त्रिभिः पार्श्वे भीमसेनः समार्दयत्॥६३॥

Beholding him approach with the fury of a maddened elephant, Bhimasena pierced his sides with three choice arrows.

मणिमानपि संक्रुद्धः प्रगृह्य महतीं गदाम्।

प्राहिणोद् भीमसेनाय परिगृह्य महाबलः॥६४॥

The mighty Maniman too, in wrath, taking and brandishing a tremendous mace, hurled it at him.

विद्युद्गुपां महाघोरापाकाशे महतीं गदाम्।

शरैर्बर्हुभिरभ्याच्छिद् भीमसेनः शिलाशितैः॥६५॥

Bhimasena too, on his part, beset, with many arrows, sharpened on stones, that tremendous and dreadful mace in the sky resembling a lightning flash.

प्रत्यहन्यन्त ते सर्वे गदामासाद्य सायकाः।

न वेगंधारयामासुर्गदावेगस्य वेगिताः॥६६॥

But all these arrows though discharged with force, on reaching the mace fell back and could not check its onward career.

गदायुद्धसमाचारं बुद्धयमानः स वीर्यवान्।

व्यंसयामास तं तस्य प्रहारं भीमविक्रमः॥६७॥

And that spirited one of dreadful prowess (at last) baffled the attack (of the Rakshasa) by resorting to his skill in mace-fighting.

ततः शक्ति महाघोरां रुक्मदण्डामयस्मयीम्।

तस्मिन्नेवान्तरेधीमान् प्रजहाराथ राक्षसः॥६८॥

At this interval, that intelligent Rakshasa assailed (Bhima) with a dreadful iron club furnished with a golden handle.

सा भुजं भीमनिर्हृदा भित्त्वा भीमस्य दक्षिणम्।

साग्निज्वाला महारौद्रा पपात सहसा भुवि॥६९॥

And that tremendous (club) emitting flames and sending forth dreadful roars pierced suddenly the right arm of Bhima and then fell to the ground.

सोऽतिविद्धो महेष्वासः शक्त्वामितपराक्रमः।

गदां जचाह कौन्तेयः क्रोधपर्याकुलेक्षणः॥७०॥

(Thus) severely wounded, that great bowman, the exceedingly powerful son of Kunti, with eyes rolling in wrath, took up his mace.

रक्मपट्टपिन्द्धां तां शत्रूणां भयवर्धिनीम्।

प्रगृह्याथ नदन् भीमः शैक्यां सर्वायसीं गदाम्॥७१॥

And then taking up his iron mace termed Shaika, in-laid with plates of gold and increasing the fear of his enemies, Bhima, uttering yells,

तरसा चाभिदुद्राव मणिमन्तं महाबलम्।

दीप्यमानं महाशूलं प्रगृह्य मणिमानपि॥७२॥

Rushed with all speed against the exceedingly powerful Maniman, who too, taking a mighty and blazing dart,

प्राहिणोद् भीमसेनाय वेगेन महता नदन्।

भङ्क्त्वा शूलं गदाचेण गदायुद्धविशारदः॥७३॥

Hurled it with force at Bhimasena with tremendous roars; and that adept at mace-fighting, breaking that dart with the end of his mace.

अभिदुद्राव तं हन्तुं गरुत्मानिव पन्नगम्।

सोऽन्तरिक्षमवप्लुत्य विधूय सहसा गदाम्॥७४॥

प्रचिक्षेप महाबाहुर्विनष्ट रणमूर्धनि।

सेन्द्राशनिरिवेन्द्रेण विसृष्टा वातरंहसा॥७५॥

Rushed to kill Maniman, as Garuda (does) to kill the serpent. And then he (Bhima) of mighty arms advancing ahead in the field, suddenly jumped in the air and whirling his mace, hurled (at Maniman) uttering yells. And like the

thunderbolt hurled by Indra, that (mace) like a pest, with the speed of the wind,

हत्वा रक्षः क्षितिं प्राप्य कृत्येव निपपात ह।

तं राक्षसं भीमबलं भीमसेनेन पातितम्॥७६॥

ददृशुः सर्वभूतानि सिंहेनेव गवां पतिम्।

तं प्रेक्ष्य निहतं भूमौ हतशेषा निशाचराः।

भीममार्तस्वरं कृत्वा जग्मुः प्राचीं दिशं प्रति॥७७॥

-Killing the Rakshasa reached ground. And all the creatures beheld that exceedingly powerful Rakshasa slain by Bhima as a bull is slain by a lion. Seeing him slain on the ground the surviving Rakshasa, uttering loud cries of distress, went towards the East.

CHAPTER 161

(YAKSHA YUDDHA PARVA)-Continued

Seeing of Kubera

वैशम्पायन उवाच

श्रुत्वा बहुविधैः शब्दैर्नाद्यमानां गिरेर्गुहाम्।

अजातशत्रुः कौन्तेयो माद्रीपुत्रावुभावपि॥१॥

धौम्यः कृष्णा च विप्राश्च सर्वे च सुहृदस्तथा।

भीमसेनमपश्यन्तः सर्वे विमनसोऽभवन्॥२॥

Hearing the caves of the mountains resound with various sounds and not seeing Bhimasena, Ajatshatru (Yudhishtira), the son of Kunti and both the sons of Madri and Dhaumya and Krishna together with all the friends (of the Pandavas) became sick at heart.

द्रौपदीमार्ष्टिवेणाय सम्प्रधार्य महारथाः।

सहिताः सायुधाः शूराः शैलमारुह्युस्तदा॥३॥

Thereupon leaving Draupadi under the care of Arstisena and furnished with weapons, those heroes and mighty car-warriors ascended the mountain.

ततः सम्प्राप्य शैलाचं वीक्षमाणा महारथाः।

ददृशुस्ते महेष्वासा भीमसेनमरिदमाः॥४॥

Then those mighty car-warriors and great bowmen and tormentors of foes having reached the summit of the mountain and casting their looks around saw Bhimasena.

स्फुरत्श्च महाकायान् गतसत्त्वांश्च राक्षसान्।

महाबलान् महासत्त्वान् भीमसेनेन पातितान्॥५॥

And those huge Rakshasas of vast strength and courage slaughtered by Bhimasena, many of whom were (still) moving and many lay dead.

शुशुभे स महाबाहुर्दाखद्बधुधरः।

निहत्य समरे सर्वान् दानवान् मघवानिव॥६॥

And he (Bhima) of mighty arms, armed with mace, sword and bow looked like Maghavana (Indra) having slain all the Danavas in battle.

ततस्ते भ्रातरं दृष्ट्वा परिष्वज्य महारथाः।

तत्रोपविशुः पार्थाः प्राप्ता गतिमनुत्तमाम्॥७॥

Then having seen their brother and having embraced him and having attained to excellent state, those mighty car-warriors the Parthas-sat down (there).

तैश्चतुर्भिर्महेष्वासैर्गिरिशृङ्गमशोभत।

लोकपालैर्महाभागैर्दिवं देववरैरिव॥८॥

That summit with those four great bowmen (seated on it) appeared as grandly beautiful as the heaven (itself) with those foremost of the celestials, the highly fortunate Lokapalas.

कुबेरसदनं दृष्ट्वा राक्षसांश्च निपातितान्।

भ्राता भ्रातरमासीनमब्रवीत् पृथिवीपतिः॥९॥

(And) the lord of the Earth, (Yudhishtira), having beheld the abode of Kubera and those Rakshasas killed (by Bhima), addressed his brother (Bhima) who was seated, thus

युधिष्ठिर उवाच

साहसाद् यदि वा मोहाद् भीम पापमिदं कृतम्।

नैतत् ते सदृशं वीर मुनेरिव मृषा वधः॥१०॥

"O Bhima, whether you have committed this sinful act through rashness or ignorance, it is as unworthy of you as falsehood of the ascetics.

राजद्विष्टं न कर्तव्यमिति धर्मविदो विदुः।

त्रिदशानामिदं द्विष्टं भीमसेन त्वया कृतम्॥११॥

Righteous men affirm that acts giving offence to the king ought not to be done; but, O Bhimasena, you have committed an act which will offend even the gods.

अर्थधर्मावनादृत्य यः पापे कुस्ते मनः।

कर्मणां पार्थ पापानां स फलं विन्दतेषुवम्।

पुनरेवं न कर्तव्यं मम चेदिच्छसि प्रियम्॥१२॥

O Partha, he, who despising profit and virtue gives himself up to vice, is sure to pay the penalty of his sinful acts. If you look to my welfare, do not commit such (sinful) acts again."

वैशम्पायन उवाच

एवमुक्त्वा सधर्मात्मा भ्राता भ्रातरमच्युतम्।

अर्थतत्त्वविभागज्ञः कुन्तीपुत्रो युधिष्ठिरः॥१३॥

विरराम महातेजास्तमेवार्थं विचिन्तयन्।

ततस्ते हतशिष्टा ये भीमसेनेन राक्षसाः॥१४॥

Yudhishtira the virtuous highly energetic and firm-minded son of Kunti, versed in the particulars of the science of profit having addressed his brother (Bhima) thus, kept quiet and began to ponder upon the matter. On the other hand the survivors of the Rakshasas slain by Bhimasena,

सहिताः प्रत्यपद्यन्त कुबेरसदनं प्रति।

ते जवेन महावेगाः प्राप्य वैश्रवणालयम्॥१५॥

Proceeded together towards the abode of Kubera. And they of great fleetness having hastily reached the abode of Kubera,

भीममार्तस्वरं चक्रुर्भीमसेनभयार्दिताः।

न्यस्तशस्त्रायुधाः क्लान्तः शोणिताक्तनुच्छदाः॥१६॥

Began to utter loud wails of distress afflicted with the fear of Bhimasena. Casting off their weapons and wearied with their armour besmeared with blood,

प्रकीर्णमूर्धजा राजन् यक्षाधिपतिमब्रुवन्।

गदापरिघनिस्त्रिशतोमरप्रासयोधिनः॥१७॥

राक्षसा निहताः सर्वे तव देव पुरःसराः।

प्रमृष्ट तरसा शैलं मानुषेणघनेश्वर॥१८॥

एकेन सहिताः सङ्घे रणे क्रोधवशा गणाः॥

प्रवरा राक्षसेन्द्राणां यक्षाणां च नराधिप॥१९॥

शेरते निहता देव गतसत्त्वाः परासवः।

लब्धशेषा वयं मुक्तां मणिमांस्ते सखा हतः॥२०॥

And with dishevelled hair, O king, (they) addressed the lord of the Yakshas thus, "O lord, all your foremost Rakshasas who fought with maces, swords, clubs, glances and barbed darts, have all been slaughtered. O lord of

wealth, a single man crushing the mountain with great velocity have alone killed in battle all the Rakshasas of the Krodhavara clan and also the best of the Rakshasas and the Yakshas (who) lie senseless with life extinct; we only have been spared; your friend Maniman too has been killed.

मानुषेण कृतं कर्म विद्यत्स्व यदनन्तरम्।

स तच्छ्रुत्वा तु संकुम्भः सर्वयक्षगणाधिपः॥२१॥

All this has been done by one man. Do what you think proper now." Hearing all this, the king of all the Yakshas in great anger,

कोपसंरक्तनयनः कथमित्यब्रवीद् वचः।

द्वितीयमपराध्यन्तं भीमं श्रुत्वाघनेश्वरः॥२२॥

And with eyes reddened with ire, exclaimed "what." And the Lord of wealth hearing of Bhima's second offence,

चुक्रोध यक्षाधिपतिर्युज्यतामिति चाब्रवीत्।

अथाभ्रघनसंकाशं गिरिशृङ्गमिवोच्छ्रितम्॥२३॥

रथं संयोजयामासुर्गन्धर्वैर्ममालिभिः।

तस्य सर्वगुणोपेता विमलाक्षा हयोत्तमाः॥२४॥

Waxed wrath and then the king of the Yakshas said, "Yoke (the horses to the car)." Thereupon, (the attendants of Kubera) yoked to the car horses, wearing golden garlands, having the colour of dark clouds and high as a mountain summit. And those excellent horses of his, with clear eyes and endued with every noble quality.

तेजोबलगुणोपेता नानारत्नविभूषिताः।

शोभमाना रथे युक्तास्तरिष्यन्त इवाशुगाः॥२५॥

And possessed of energy and strength and decorated with various gems and having grand appearance, being yoked to the car, looked as if desirous of speeding like the wind,

हेषयामासुरन्योन्यं हेषितैर्विजयावहैः।

स तामस्थाय भगवान् राजराजो महारथम्॥२६॥

प्रययौ देवगन्धर्वैः स्तूयमानो महाद्युतिः।

तं प्रयान्तं महात्मानं सर्वे यक्षाघनाधिपम्॥२७॥

रक्ताक्षा हेमसंकाशा महाकाया महाबलाः।

सायुधा बद्धनिस्त्रिंशा यक्षा दशशतावराः॥२८॥

And began to send forth neighs at each other indicative of victory. (And) that resplendent and divine king of kings, ascending the mighty car and being eulogised by the celestials and the Gandharvas, set out. A thousand principal Yakshas, of reddened eyes, golden lustre and huge structure, possessed of vast strength and equipped with weapons and girding on their swords, followed the noble-minded lord of wealth and king of all the Yakshas.

ते जवेन महावेगाः प्लवमाना विहायसा।

गन्धमादनमाजगुः प्रकर्षन्त इवाम्बरम्॥२९॥

(And) they (the horses) of great swiftness ranging through the firmament with great speed reached the Gandhamadanas as if drawing forward the sky.

तत् केसरिमहाजालंधनाधिपतिपालितम्।

कुबेरं च महात्मानं यक्षरक्षोगणावृतम्॥३०॥

ददशुर्हृष्टरोमाणः पाण्डवाः प्रियदर्शनम्।

कुबेरस्तु महासत्त्वान् पाण्डोः पुत्रान् महारथान्॥३१॥

आत्तकार्मुकनिस्त्रिशान् दृष्ट्वा प्रीतोऽभवत् तदा।

देवकार्यं चिकीर्षन् स हृदयेन तुतोष ह॥३२॥

The Pandavas then, with their hair standing on the end and with delight beheld that mighty array of horses maintained by the lord of wealth and also the noble-minded and graceful Kubera himself surrounded by the Yakshas and the Rakshasas. Kubera too, seeing those mighty car-warriors, the sons of Pandu, gifted with great strength and equipped with bows and swords, became pleased; and desirous of performing the task of the celestials was glad at heart.

ते पक्षिण इवापेतुर्गिरिशृङ्ग महाजवाः।

तस्थुस्तेषां समभ्याशेधनेश्वरपुरःसराः॥३३॥

They (the followers of Kubera) (then) alighted like birds on the summit of the mountain with great swiftness and with the lord of wealth at their head remained before them (the Pandavas).

ततस्तं हृष्टमनसं पाण्डवान् प्रति भारत।

समीक्ष्य यक्षगन्धर्वा निर्विकारमवस्थिताः॥३४॥

Then, O Bharata, the Yakshas and Rakshasas seeing that he (Kubera) was well

pleased with the Pandavas stood there with indifferent.

पाण्डवाश्च महात्मानः प्रणम्यधनं प्रभुम्।

नकुलः सहदेवश्चर्मपुत्रश्चर्मवित्॥३५॥

अपराद्धमिवात्मानं मन्यमाना महारथाः।

तस्थुः प्राञ्जलयः सर्वे परिवार्यधनेश्वरम्॥३६॥

Then those mighty car-warriors, the high-souled Pandavas-Nakula, Sahadeva and the virtuous son of Dharma-having saluted that lord, the giver of wealth and having considered themselves as guilty, stood surrounding the lord of the wealth with joined hands.

स ह्यासनवरं श्रीमत् पुष्पकं विश्वकर्मा।

विहितं चित्रपर्यन्तमातिष्ठतथनाधिपः॥३७॥

That illustrious one (Kubera) was seated on that excellent seat the Pushpaka painted with various colours.

तमासीनं महाकायाः शङ्कुकर्णा महाजवाः।

उपोपविशिशुर्यक्षा राक्षसाश्च सहस्रशः॥३८॥

शतशश्चापि गन्धर्वास्तथैवाप्सरसां गणाः।

परिवार्योपतिष्ठन्त यथा देवाः शतक्रतुम्॥३९॥

Thousands of Rakshasas and Yakshas of great fleetness and huge structure and having ears resembling javelins and hundreds of Gandharvas and Apsaras sat surrounding that one who was seated as the gods (sit surrounding) the performer of hundred sacrifices (Indra).

काञ्चनीं शिरसा बिभ्रद् भीमसेनः स्रजं शुभाम्।

पाशखड्गधनुष्याणिरुदैक्षतथनाधिपम्॥४०॥

Wearing an auspicious golden garland round his head and holding in his hands noose, sword and bow, Bhimasena began to look at the lord of wealth.

भीमसेनस्य न ग्लानिर्विक्षतस्यापि राक्षसैः।

आसीत् तस्यामवस्थायां कुबेरमपि पश्यतः॥४१॥

Bhimasena did not experience any depression of mind (either) on account of his being wounded by the Rakshasas (or) seeing Kubera in that state.

आददानं शितान् बाणान् योद्धुकाममवस्थितम्।

दृष्ट्वा भीमधर्मसुतमब्रवीन्नरवाहनः॥४२॥

He that is carried on the shoulders of men seeing Bhima in a warlike attitudes and armed with sharpened arrows, addressed the son of Dharma thus,

विदुस्त्वां सर्वभूतानि पार्थ भूतहिते रतम्।

निर्भयश्चापि शैलाचे वस त्वं भ्रातृभिः सह॥४३॥

O Partha, all the creatures are aware that you are actively intent on the welfare of the whole creation. (Therefore) dwell on the summit of this mountain without fear.

न च मन्युस्त्वया कार्यो भीमसेनस्य पाण्डव।

कालेनैते हताः पूर्वं निमित्तमनुजस्व॥४४॥

Nor, O Pandava, you ought to be angry with Bhimasena. They (the Rakshasas and Yakshas) were killed before by Destiny, your younger brother being merely the instrument.

व्रीडा चात्र न कर्तव्या साहसं यदिदं कृतम्।

दृष्ट्वापि सुरैः पूर्वं विनाशो यक्षरक्षसाम्॥४५॥

Nor you ought to be ashamed at his act of rashness. The destruction of the Yakshas and the Rakshasas had been fore ordained by the celestials.

न भीमसेने कोपो मे प्रीतोऽस्मि भरतरर्षभा।

कर्मणः भीमसेनस्य मम तुष्टिरभूत् पुरा॥४६॥

O the most exalted of the Bharatas, I am rather pleased than angry with Bhimasena-nay this act of Bhimasena has made me supremely happy.

वैशम्पयान उवाच

एवमुक्त्वा तु राजानं भीमसेनमभाषत।

नैतन्मनसि मे तात वर्तते कुरुसत्तम॥४७॥

Vaishampayana said :

Having said to the king thus, (Kubera) spoke to Bhimasena, "O child, O the best of the Kurus, I do not (at all) mind it.

यदिदं साहसं भीम कृष्णार्थे कृतवानसि।

मामनादृत्य देवांश्च विनाशं यक्षरक्षसाम्॥४८॥

स्वबाहुबलमाश्रित्य तेनाहं प्रीतिमांस्त्वयि।

शापादद्य विनिर्मुक्तो घोरदस्मि वृकोदर॥४९॥

O Bhima, if disregarding the gods and relying on your own strength of arms you have

committed this act of rashness-the destruction of the Yakshas and the Rakshasas-for the sake of Draupadi, I am the more pleased with you for that. O Vrikodara, I have been this day delivered from a terrible curse.

अहं पूर्वमगस्त्येन क्रुद्धेन परमर्षिणा।

शप्तोऽपराधे कस्मिंश्चित् तस्यैषा निष्कृतिः कृता॥५०॥

Formerly I was cursed by the great sage Agastya in anger for some offence. You have freed me from it by this act (of yours).

दृष्टो हि मम संवत्सेशः पुरा पाण्डवनन्दन।

न तवात्रापराधोऽस्ति कथंचिदपि पाण्डव॥५१॥

O son of Pandava, my disgrace was foreordained. O Pandava, no blame, therefore, in any way, can be attributed to you.

युधिष्ठिर उवाच

कथं शप्तोऽसि भगवन्नगस्त्येन महात्मना।

श्रोतुमिच्छाम्यहं देव तवैतच्छापकारणम्॥५२॥

Yudhishtira said :

O lord, what were you cursed by the noble-minded Agastya for? O God, I am desirous of hearing the cause of that imprecation.

इदं चाश्चर्यभूतं मे यत् क्रोधात् तस्यधीमतः।

तदैव त्वं न निर्दग्धः सबलः सपदानुगः॥५३॥

It seems wonder to me that you were not at that very moment consumed by the anger of that wise Agastya together with all your forces and attendants.

धनेश्वर उवाच

देवतानामभून्मन्त्रः कुशवत्यां नरेश्वरा।

वृतस्तत्राहमगमं महापद्मशतैस्त्रिभिः॥५४॥

यक्षाणां घोररूपाणां विविधायुधधारिणाम्।

अध्वन्यहमथापश्यमगस्त्यमृषिसत्तमम्॥५५॥

उग्रं तपस्तप्यमानं यमुनातीरमाश्रितम्।

नानापक्षिगणाकीर्णं पुष्पितदुमशोभितम्॥५६॥

The Lord of wealth said :

O lord of men, once I was proceeding to Kushavati, where a Synod of the gods was being held, surrounded by three hundred Mahapadma terrible-looking Yakshas carrying various weapons. On my way, I beheld the most exalted of the sages Agastya practising

rigid austerities on the banks of the Yamuna teeming with various birds and adorned with blossoming plants.

तमूर्ध्वबाहुं दृष्ट्वैव सूर्यस्याभिमुखे स्थितम्।
तेजोराशिं दीप्यमानं हुताशनमिवैधितम्॥५७॥
राक्षसाधिपतिः श्रीमान् मणिमानाम मे सखा।
मौर्ख्यादज्ञानभावाच्च दर्पान्मोहाच्च पार्थिव॥५८॥

Beholding that mass of lustre, blazing and bright as fire, with upraised arms facing the sun, my illustrious friend Maniman, the lord of the Rakshasas, who was ranging through the firmament, O lord of the earth, through stupidity, foolishness arrogance and ignorance.

न्यष्ठीवदाकाशगतो महर्षेस्तस्य मूर्धनि।

स कोपान्मामुवाचेदं दिशः सर्वा दहन्निवा॥५९॥

Spat on the head of that great sage. He (Agastya) as if burning all the cardinal points with his anger,

मामवज्ञाय दुष्टात्मा यस्मादेव सखा तवा

धर्षणां कृतवानेतां पश्यतस्तेधनेश्चरा॥६०॥

Said this 'O Lord of wealth, since your friend, this evil-minded one, despising me, has insulted me in your very presence,

तस्मात् सहैभिः सैन्यैस्ते वधं प्राप्स्यति मानुषात्।

त्वं चाप्येभिर्हतैः सैन्यैः क्लेशं प्राप्येह दुर्मतिः।

तमेव मानुषं दृष्ट्वा किल्बिषाद् विप्रमोक्ष्यसे॥६१॥

He will, on that account, meet with his end together with his forces at the hands of a man. O evil-minded one, you too shall be sorely grieved at the death of your forces and shall be absolved from your sin on seeing that man.

सैन्यानां तु तवैतेषां पुत्रपौत्रबलान्वितम्।

न शापं प्राप्यते घोरं तत् तवाज्ञां करिष्यति॥६२॥

(But) this terrible curse shall not touch those powerful sons and grandsons of your forces, that will remain obedient to your commands.

एष शापो मय प्राप्तः प्राक् तस्मादृषिसत्तमात्।

स भीमेन महाराज भ्रात्रा तव विमोक्षितः॥६३॥

O king, I, who formerly received this imprecation from that most exalted of the Rishis, have been absolved from it by your brother Bhima.

CHAPTER 162

(YAKSHA YUDDHA PARVA)-Continued

Speech of Kubera

धनद उवाच

युधिष्ठिरयुतिर्दाक्ष्यं देशकालपराक्रमाः।
लोकतन्त्रविधानानामेष पञ्चविधो विधिः॥१॥

The giver of wealth said :

O Yudhishtira, steadiness, ability place and time-these four are the causes of success in human affairs,

युतिमन्तश्च दक्षश्च स्वे स्वे कर्मणि भारता।

पराक्रमविधानज्ञा नरा कृतयुगेऽभवन्॥२॥

O Bharata, men of the Kriti Yuga (golden age) were steady and skilled in their own respective affairs and were well versed in the rules of prowess.

युतिमान् देशकालज्ञः सर्वधर्मविधानवित्।

क्षत्रियः क्षत्रियश्रेष्ठ प्रशास्ति पृथिवीं चिरम्॥३॥

O the best of the Kshatriyas, a Kshatriya who has patience, who is well versed in (the rules of) time and place and who is well acquainted with the laws of all duties, can govern the world for a long time.

य एवं वर्तते पार्थ पुरुषः सर्वकर्मसु।

स लोके लभते वीर यशः प्रेत्य च सन्नतिम्॥४॥

O Partha, the person who acts thus in all transaction obtains fame in this world and O hero, attains to an excellent state in the next.

देशकालान्तरप्रेप्सुः कृत्वा शक्रः पराक्रमम्।

सम्प्राप्तस्त्रिदिवे राज्यं वृत्रहा वसुभिः सह॥५॥

Sakra, the slayer of Vritra, with the Vasus desirous of availing himself of the opportunity, of right time and place, obtained the kingdom of heaven by displaying his prowess.

यस्तु केवलसंरम्भात् प्रपातं न निरीक्षते।

पापात्मा पापबुद्धिर्यः पापमेवानुवर्तते॥६॥

He who does not foresee his fall through anger and he who through wicked-mindedness and vicious tendency is addicted to sin,

कर्मणामविभागज्ञः प्रेत्य चेह विनश्यति।

अकालज्ञः सुदुर्मथाः कार्याणामविशेषवित्॥७॥

वृथाऽचारसमारम्भः प्रेत्य चेह विनश्यति।
 साहसे वर्तमानानां निकृतीनां दुरात्मनाम्॥८॥
 सर्वसामर्थ्यलिप्सूनां पापो भवति निश्चयः।
 अधर्मज्ञोऽवलितश्च बालबुद्धिरमर्षणः॥९॥
 निर्भयो भीमसेनोऽयं तं शाधि पुरुषर्षभ।
 आर्ष्टिषेणस्य राजर्वेः प्राप्य भूयस्त्वमाश्रमम्॥१०॥

And he who is not versed in the propriety relative to acts meet with destruction in this world and in the next. The efforts of that stupid person become futile who is not versed in the rules of time and acts and he meets with destruction in this world and in the next. Rash, deceitful and wicked-minded people who aim at masterdom of every kind, commit sin. This Bhimasena is unrighteous, arrogant, senseless as a child and fearless; therefore, O the best of the Bharatas, chastise him. Getting again to the hermitage of the royal sage Arstisena,

तामिस्रं प्रथमं पक्षं वीतशोकभयो वस।
 अलकाः सह गन्धर्वैर्यक्षाश्च सह किन्नरैः॥११॥

Dwell there without fear or anxiety during the first dark fortnight. The Gandharvas together with the inhabitants of the Alaka and the Kinnaras together with the Yakshas,

मन्नियुक्ता मनुष्येन्द्र सर्वे च गिरिवासिनः।
 रक्षिष्यन्ति महाबाहो सहितं द्विजसत्तमैः॥१२॥

And all the dwellers of the mountain, O the best of men and mighty-armed one, being appointed by me will protect you as well as these best of the Brahmanas.

साहसादनुसम्प्राप्तः प्रतिबुध्य वृकोदरः।
 वार्यतां साध्वयं राजस्त्वयाधर्मभृतां वर॥१३॥

O king, O the best of the virtuous, O pure one, considering that Bhima has come here through rashness, do you check him.

O king, henceforth creatures inhabiting this forest will always visit you, wait on you and protect you all.

अतः परं च वो राजन् द्रक्ष्यन्ति वनगोचराः।
 उपस्थास्यन्ति वो राजन् रक्षिष्यन्ते च वः सदा॥१४॥
 तथैव चान्नपानानि स्वादूनि च बहूनि च।
 आहरिष्यन्ति मत्प्रेष्याः सदा वः पुरुषर्षभाः॥१५॥

O the best of men, my attendants will always procure for you various eatables and drinkable, sweet to the taste.

यथा जिष्णुर्महेन्द्रस्य यथा वायोर्वृकोदरः।
 धर्मस्य त्वं यथा तात योगोत्पन्नो निजः सुतः॥१६॥
 आत्मजावात्मसम्पन्नौ यमौ चोभौ यथाश्विनोः।
 रक्ष्यास्तद्वन्ममापीह यूयं सर्वे युधिष्ठिर॥१७॥

As Vishnu (Arjuna) has a claim to the protection of Mahendra, Vrikodara of the wind god, you of Dharma and the powerful twins of the Ashvins, in virtue of being their respective offsprings, so, O Yudhishtira, you all have a claim to my protection.

अर्थतत्त्वविधानज्ञः सर्वधर्मविद्यानवित्।
 भीमसेनादवरजः फाल्गुनः कुशली दिवि॥१८॥

Falguni the next by birth to Bhimasena, versed in the science of profit and acquainted with the principles of all duties, is all right in heaven.

याः काश्चन मता लोके स्वर्ग्याः परमसम्पदः।
 जन्मप्रभृति ताः सर्वाः स्थितास्तातधनंजये॥१९॥

O child, those virtues which are considered in the world as leading to heaven, reside in Dhananjaya even from his very birth.

दमो दानं बलं बुद्धिर्हर्षितस्तेज उत्तमम्।
 एतान्यपि महासत्त्वे स्थितान्यमिततेजसि॥२०॥

In that high-souled being of unrivalled energy reside all these (qualities) of self-control, charity, strength, intelligence, modesty, patience and excellent energy.

न मोहात् कुस्ते जिष्णुः कर्म पाण्डव गर्हितम्।
 न पार्थस्य मृषोक्तानि कथयन्ति नरा नृषु॥२१॥

O Pandavas, Vishnu never commits any disgraceful act (even) through ignorance. And men never speak to their fellows of his ever having uttered lies.

स देवपितृगन्धर्वैः कुरूणां कीर्तिवर्धनः।
 मानितः कुस्तेऽस्त्राणि शक्रसद्वानि भारता॥२२॥

That augments of the glory of the Kurus, honoured by the Devas, Pitris and the Gandharvas, is learning the science of weapons in the abode of Sakra.

योऽसौ सर्वान् महीपालान् धर्मेण वशमानयत्।

स शान्तनुर्महातेजाः पितुस्तव पितामहः॥२३॥

प्रीयते पार्थ पार्थेन दिवि गाण्डीवधन्वना।

सम्यक् चासौ महावीर्यः कुलधुर्येण पार्थिवः॥२४॥

O king, O Partha, he that reduced to subjection all the rulers of the earth with justice-that highly energetic and highly powerful Shantanu himself, the grandsire of your father-is in heaven fully pleased with Partha, the wielder of the Gandiva and the foremost of his race.

पितृन् देवानृषीन् विप्रान् पूजयित्वा महातपाः।

सप्त मुख्यान् महामेघानाहरद् यमुनां प्रति॥२५॥

That one of fervid devotion, who having worshipped the Pitris, the Devas, the Rishi and the Brahmanas on the banks of the Yamuna, performed seven horse sacrifices,

अधिराजः स राजस्त्वां शान्तनुः प्रपितामहः।

स्वर्गजिच्छक्रलोकस्थः कुशलं परिपृच्छति॥२६॥

Even that great emperor Shantanu, your great grandsire, who has conquered (i.e., got access to) heaven is inquiring about your welfare, residing in the region of Sakra.

वैशम्पायन उवाच

एतच्छ्रुत्वा तु वचनं धनदेन प्रभाषितम्।

पाण्डवाश्च ततस्तेन बभूवुः सम्प्रहर्षिताः॥२७॥

Vaishampayana said :

The Pandavas, having listened to these words spoken by the giver of wealth, were much pleased with them.

ततः शक्तिं गदां खड्गं धनुश्च भरतर्षभः।

प्राध्वं कृत्वा नमश्चक्रे कुबेराय वृकोदरः॥२८॥

Then Vrikodara-the most exalted of the Bharatas-lowering his club, mace sword and bow, saluted Kubera.

ततोऽब्रवीद्धनाध्यक्षः शरण्यः शरणागतम्।

मानहा भव शत्रूणां सुहृदां नन्दिर्वर्धनः॥२९॥

Thereupon seeing him crave his protection, the lord of wealth, capable of affording protection, said "be you the destroyer of the pride of (your) enemies and enhancer of the joy of (your) friends.

स्वेषु वेश्मसु रम्येषु वसतामित्रतापनाः।

कामान्न परिहास्यन्ति यक्षा वो भरतर्षभाः॥३०॥

O the tormentors of foes, do you dwell in your own pleasant abode. O the most exalted of the Bharatas, the Yakshas will procure for you the articles desired by you.

शीघ्रमेव गुडाकेशः कृतास्त्रः पुनरेष्यति।

साक्षान्मघवता सृष्टः सम्प्राप्यतिथिनं जयः॥३१॥

Having mastered the science of weapons Gudakesha will return soon, Dhananjaya, on being bidden farewell to by Maghavana himself, will meet with you.

एवमुत्तमकर्माणमनुशिष्य युधिष्ठिरम्।

श्वेतं गिरिवरश्रेष्ठं प्रययौ गुह्यकाधिपः॥३२॥

The lord of the Guhyakas having thus instructed Yudhishtira, disposed to good deeds, vanished from that excellent of mountains.

तं परिस्तोमसंकीर्णैर्नानारत्नविभूषितैः।

यानैरनुययुर्यक्षा राक्षसाश्च सहस्रशः॥३३॥

Thousands of Yakshas and Rakshasas followed him in conveyances covered with painted cushions and adorned with many gems.

पक्षिणामिव निर्घोषः कुबेरसदनं प्रति।

बभूव परमाश्वानामैरावतपथे यथा॥३४॥

As the excellent horses (swift) as birds proceeded towards the abode of Kubera a noise arose in the region of Indra.

ते जग्मुस्तूर्णमाकाशं धनाधिपतिवाजिनः।

प्रकर्षन्त इवाध्नाणि पिबन्त इव मारुतम्॥३५॥

The steeds of the lord of wealth careered along the firmament as if drawing forwards the sky and drinking the atmosphere.

ततस्तानि शरीराणि गतसत्त्वानि रक्षसाम्।

अपाकृष्यन्त शैलाचादधनाधिपतिशासनात्॥३६॥

Then the dead bodies of the Rakshasas were removed from the summit of the mountain by order of the lord of wealth.

तेषां हि शापकालः स कृतोऽगस्त्येनधीमता।

समरे निहतास्तस्माच्छापस्यान्तोऽभवत् तदा॥३७॥

As this period, was appointed by the intelligent Agastya as the limit of their curse,

therefore they were absolved from (this) imprecation in being slain in battle.

पाण्डवाश्च महात्मानस्तेषु वेश्मसु तां क्षपाम्।

सुखमूर्धगतोद्वेगाः पूजिताः सर्वराक्षसैः॥३८॥

The noble-minded Pandavas dwelt happily for several sights in those mansions without anxiety and honoured by all the Rakshasas.

CHAPTER 163

(YAKSHA YUDDHA PARVA)-Continued

Seeing of Meru

वैशम्पायन उवाच

ततः सूर्योदयेधौम्यः कृत्वाऽऽछिकमरिदम्।

आर्चिषेणेन सहितः पाण्डवानभ्यवर्तत॥१॥

Then, O tormentor of foes, when the sun rose, Dhaumya, on performing his devotions, visited the Pandavas, with Arstisena.

तेऽभिवाद्यार्चिषेणस्य पादौघौम्यस्य चैव ह।

ततः प्राञ्जलयः सर्वे ब्राह्मणांस्तानपूजयन्॥२॥

Having bowed down to the feet of Dhaumya and Arstisena, they then worshipped all the Brahmanas with joined hands.

ततो युधिष्ठिरं धौम्यो गृहीत्वा दक्षिणे करे।

प्राचीं दिशमभिप्रेक्ष्य महर्षिरिदमब्रवीत्॥३॥

Then the great sage Dhaumya, taking Yudhishtira by the right hand and looking towards the East, said this:

असौ सागरपर्यन्तां भूमिमावृत्य तिष्ठति।

शैलराजो महाराज मन्दरोऽति विराजते॥४॥

O Great king, covering the earth up to the sea reigns this Mandara, the prince of mountains.

इन्द्रवैश्रवणावेतां दिशं पाण्डव रक्षतः।

पर्वतैश्च वनान्तैश्च काननैश्चैव शोभिताम्॥५॥

O Pandava, this point, adorned with mountains, woods and forest, is protected by Indra and Vaisravana.

एतदाहुर्महन्द्रस्य राज्ञो वैश्रवणस्य च।

ऋषयः सर्वधर्मज्ञाः सद्य तात मनीषिणः॥६॥

O child, it is said by the intelligent sages, acquainted with all duties, that this (region) is the abode of Mahendra and of king Vaisravana.

अतश्चोद्यन्तमादित्यमुपतिष्ठन्ति वै प्रजाः।

ऋषयश्चापि धर्मज्ञाः सिद्धाः साध्याश्च देवताः॥७॥

The twice-born ones and the righteous sages and the Siddhas and the Sadhyas and the celestials, worship the sun who rises from this point.

यमस्तु राजा धर्मज्ञः सर्वप्राणधृतां प्रभुः।

प्रेतसत्त्वगतिं हेनां दक्षिणामाश्रितो दिशम्॥८॥

And that righteous king Yama, the lord of all living creatures, presides over yonder southern point, the path of the spirits of the departed.

एतत् संयमनं पुण्यमतीवाद्भुतदर्शनम्।

प्रेतराजस्य भवनमृद्ध्या परमया युतम्॥९॥

This is Sanyamana, the abode of the lord of the departed souls, sacred, highly wonderful to look at and full of crowning bliss.

यं प्राप्य सविता राजन् सत्येन प्रतितिष्ठति।

अस्तं पर्वताराजानमेतमाहुर्मनीषिणः॥१०॥

The intelligent ones denominate that prince of mountains Ashta, getting to which Savita, ever observed the truth.

एतं पर्वतराजानं समुद्रं च महोदधिम्।

आवसन् वरुणो राजा भूतानि परिरक्षति॥११॥

Similarly, dwelling in this prince of mountains and the mighty sea, king Varuna protects all creatures.

उदीचीं दीपयन्नेष दिशं तिष्ठति वीर्यवान्।

महामेरुर्महाभाग शिवो ब्रह्मविदां गतिः॥१२॥

O highly fortunate one, illuminating the northern point, there stretches the powerful and auspicious (Mountains) Mahameru-the refuge to those holding communion with Brahma.

यस्मिन् ब्रह्मसदृशैव भूतात्मा चावतिष्ठते।

प्रजापतिः सृजन् सर्वं यत् किञ्चिज्जङ्गमागमम्॥१३॥

There the court of Brahma is (held) and remaining where the universal soul Prajapati created all that is mobile and immobile.

यानाहुर्ब्रह्मणः पुत्रान् मानसान् दक्षसप्तमान्।

तेषां भिपि महामेरुः शिवं स्थानमनामयम्॥१४॥

(This) Mahameru is the auspicious and blissful abode of Daksha and six others who are known as the mind-born sons of Brahma.

अत्रैव प्रतितिष्ठन्ति पुनरेवोदयन्ति च।

सप्त देवर्षयस्तात वसिष्ठप्रमुखाः सदा॥१५॥

O child, here too the seven divine sages with Vasishtha at their head sit and rise again.

देशं विरजसं पश्य मेरोः शिखरमुत्तमम्।

यत्रात्मतृप्तरिधास्ते देवैः सह पितामहः॥१६॥

Behold that excellent summit of the Meru that bright region when the grandsire (Brahma) sits with the gods, happy in self-knowledge.

यमाहुः सर्वभूतानां प्रकृतेः प्रकृतिध्रुवम्।

अनादिनिधनं देवं प्रभुं नारायणं परम्॥१७॥

ब्रह्मणः सदनात् तस्य परं स्थानं प्रकाशते।

देवा अपि न पश्यन्ति सर्वतजोमयं शुभम्॥१८॥

(And) next to the abode of Brahma appears the region of that original lord, the god Narayana who has neither beginning nor end and who is said to be the really first cause of the origin of the whole creation. Even the gods cannot behold that auspicious (place) composed of all energies.

अत्यर्कानलदीप्तं तत् स्थानं विष्णोर्महात्मनः।

स्वयैव प्रभया राजन् दुष्प्रेक्ष्यं देवदानवैः॥१९॥

(And) by reason of its own splendour surpassing the sun or fire in lustre, the place of the high-souled Vishnu is not visible to the gods and the Danavas.

प्राच्यां नारायणस्थानं मेरावतिविराजते।

यत्र भूतेश्वरस्तात सर्वप्रकृतिरात्मभूः॥२०॥

The abode of Narayana lies resplendent to the East of the Meru where the lord of all creatures, the self-existent cause of the universe.

भासयन् सर्वभूतानि सुश्रियाभिविराजते।

नात्र ब्रह्मर्षयस्तात कुत एव महर्षयः॥२१॥

प्राप्नुवन्ति गतिं हेतां यतीनां भावितात्मनाम्।

न तं ज्योतीषि सर्वाणि प्राप्य भासन्ति पाण्डवाः॥२२॥

Displaying all creatures, appears grand with excellent gracefulness. Even the Brahmarshis cannot have and admittance there; how can the Maharshis? O excellent of the Kurus, only Yatis can have access to it. Nor, O Pandava, can all the luminaries shine (by him).

स्वयं प्रभुरचिन्त्यात्मा तत्र ह्यतिविराजते।

यतयस्तत्र गच्छन्ति भक्त्या नारायणं हरिम्॥२३॥

परेण तपसा युक्ता भाविताः कर्मभिः शुभैः।

योगसिद्धा महात्मानस्तमोमोहविवर्जिताः॥२४॥

Here the lord of incomprehensible soul reigns supreme. Here, on account of their souls being purified by pious deeds and devotion, the Yatis of rigid asceticism, approach Narayana (Hari). Those high-souled (beings) attaining to perfection by yoga and free from ignorance and pride,

तत्र गत्वा पुनर्नमं लोकमायन्ति भारत।

स्वयम्भुवं महात्मानं देवदेवं सनातनम्॥२५॥

Repairing thither and attaining to the self-existent, high-souled and eternal god of gods. O Bharata, do not come back to this world.

स्थानमेतन्महाभागध्रुवमक्षयमव्ययम्।

ईश्वरस्य सदा हेतत् प्रणमात्र युधिष्ठिरा॥२६॥

O highly fortunate Yudhishtira, this place is eternal, without deterioration or end; because it is always the very life of that god.

एनं त्वहरहर्मेकं सूर्याचन्द्रमसौध्रुवम्।

प्रदक्षिणमुपावृत्य कुरुतः कुरुनन्दन॥२७॥

O descendant of Kuru, the sun and the moon, through eternity, make their tour around this Meru every day.

ज्योतीषि चाप्यशेषेण सर्वाण्यनघ सर्वतः।

परियान्ति महाराज गिरिराजं प्रदक्षिणम्॥२८॥

O pure one, O great king, all the luminaries too turn round this prince of mountains in the self-same way.

एतं ज्योतीषि सर्वाणि प्रकर्षन् भगवानपि।

कुरुते वितमस्कर्म आदित्योऽभिप्रदक्षिणम्॥२९॥

The god Aditya too, the dispeller of darkness, attracting all the luminaries, goes round this (Meru).

अस्तं प्राप्य ततः संध्यामतिक्रम्य दिवाकरः।

उदीचीं भजते काष्ठां दिशमेव विभावसुः॥३०॥

That author of the day, Vibhavasus, having gone down and then having passed the evening, takes the excellent northern point.

स मेरुमनुवृत्तः सन् पुनर्गच्छति पाण्डव।

प्राङ्मुखः सविता देवः सर्वभूतहिते रतः॥३१॥

O Pandava, that god Savita, bent on the welfare of all creatures, then coming near the Meru, again goes on his course facing the East.

स मासान् विभजन् काले द्दुधा पर्वसंक्षिप्त।

तथैव भगवान् सोमो नक्षत्रैः सह गच्छति॥३२॥

Similarly, the divine moon moves with the stars (round this mountain) dividing the month into many sections when he arrives at the Parvas.

एवमेतं त्वत्तिक्रम्य महामेरुमतन्द्रितः।

भावयन् सर्वभूतानि पुनर्गच्छति मन्दरम्॥३३॥

Thus crossing the Mahameru unerringly and nourishing all the creatures (the moon) goes back to the Mandara.

तथा तमिस्रहा देवो मयूखैर्भावयञ्जगत्।

मार्गमेतदसम्बाधमादित्यः परिवर्तते॥३४॥

In a similar way, the god Aditya, the dispeller of darkness displaying the universe by his rays, moves round this unobstructed path.

सिसृक्षुः शिशिराण्येव दक्षिणां भजते दिशम्।

ततः सर्वाणि भूतानि कालोऽभ्यर्च्छति शैशिरः॥३५॥

When he takes the southern direction with a view to cause dew, then the cold weather comes upon all the creatures.

स्थावराणां च भूतानां जङ्गमानां च तेजसा।

तेजांसि समुपादत्ते निवृत्तः स विभावसुः॥३६॥

(Then) turning back, he, by his own energy, withdraws the energy from all beings both mobile and immobile.

ततः स्वेदक्लमौ तन्त्री ग्लानिश्च भजते नरान्।

प्राणिभिः सततं स्वप्नो ह्यभीक्ष्णं च निषेव्यते॥३७॥

In consequence of this perspiration, fatigue, drowsiness and lethargy comes upon men and all living beings always feel inclined to sleep.

एवमेतदनिर्देश्यं मार्गमावृत्य भानुमान्।

पुनः सृजति वर्षाणि भगवान् भावयन् प्रजाः॥३८॥

Then the god Bhanumana coursing that unknown path (i.e. the firmament) gives birth to rains reviving (all) creatures.

वृष्टिमारुतसंतापैः सुखैः स्थावरजङ्गमान्।

वर्धयन् सुमहातेजाः पुनः प्रतिनिवर्तते॥३९॥

And having nourished all (creatures) both mobile and immobile by the comfort caused by rain, wind and warmth, that one of mighty splendour resumes his (former) course.

एवमेष चरन् पार्थ कालचक्रमतन्द्रितः।

प्रकर्षन् सर्वभूतानि सविता परिवर्तते॥४०॥

Thus increasingly turning on the wheel of time and influencing all creatures, O Partha, Savita goes on his course.

संतता गतिरेतस्य नैव तिष्ठति पाण्डव।

आदायैव तु भूतानां तेजो विसृजते पुनः॥४१॥

O Pandava his course is unremitting and he never rests. And withdrawing the energy of (all) creatures, he gives it back.

विभजन् सर्वभूतानामायुः कर्म च भारत।

अहोरात्रं कलाः काष्ठाः सृजत्येष सदा विभुः॥४२॥

O Bharata, the lord (sun), always imparting life and motion to all living creatures, creates day and night, Kala and Kashtha.

CHAPTER 164

(YAKSHA YUDDHA PARVA)-Continued

Return of Arjuna in the Yaksha Yuddha

वैशम्पायन उवाच

तस्मिन् नगेन्द्रे वसतां तु तेषां

महात्मनां सद्ब्रतमास्थितानाम्।

रतिः प्रमोदश्च बभूव तेषा-

माकाङ्क्षतां दर्शनमर्जुनस्य॥१॥

Vaishampayana said :

Those noble-minded (Pandavas), the observers of pious vows, desirous of beholding Arjuna dwelling in that best of mountains, became passionately attached (to it) and got themselves amused.

तान् वीर्ययुक्तान् सुविशुद्धकामां-

स्तेजस्विनः सत्यवृत्तिप्रधानान्।

सम्प्रीयमाणा बहवोऽभिजग्मु-

र्ग्यर्वसङ्गश्च महर्षयश्च॥२॥

Numerous Gandharvas and Maharshis gladly came to those powerful and energetic

ones of chaste desires-(princes), the foremost of those gifted with truth and fortitude.

तं पादपैः पुष्पधरैरुपेतं

नगोत्तमं प्राप्य महारथानाम्।

मनःप्रसादः परमो बभूव

यथा दिवं प्राप्य मरुद्गणानाम्॥३॥

Getting to that excellent mountain, adorned with blossoming trees, those mighty car-warriors were supremely glad at heart as the Maruts on reaching the heavenly regions.

मयूरहंसस्वननादितानि

पुष्पोपकीर्णानि महाचलस्य।

शृङ्गाणि सानूनि च पश्यमाना

गिरेः परं हर्षमवाप्य तस्युः॥४॥

Beholding the summit and the table-land of that mighty mountain, covered with flowers and ringing with the cries of peacocks and cranes, they remained there feeling great joy.

साक्षात् कुबेरेण कृताश्च तस्मिन्

नगोत्तमे संवृतकूलरोधसः।

कादम्बकारण्डवहंसजुष्टाः

पद्माकुलाः पुष्करिणीरपश्यन्॥५॥

On that excellent mountain they beheld tanks, excavated by Kubera himself, full of lotuses and frequented by Kadamvas, Karandavas and swans and with their banks covered with (trees).

क्रीडाप्रदेशांश्च समृद्धरूपान्

सुचित्रमाल्यावृतजातशोभान्।

मणिप्रकीर्णाश्च मनोरमांश्च

यथा भवेयुर्धनदस्य राज्ञः॥६॥

(They beheld also) magnificent sporting grounds, pleasant to the mind and covered with arrays of beautiful and variegated garlands and studded with gems and suited to the taste of the king (Kubera), the giver of wealth.

अनेकवर्णैश्च सुगन्धिभिश्च

महाद्रुमैः संततमध्नजालैः।

तपःप्रधानाः सततं चरन्तः

शृङ्गं गिरेश्चिन्तयितुं न शेकुः॥७॥

The best of ascetics, always wandering (there) could not (sufficiently) comprehended (the sublimity) of that mountain summit furnished as it was with various many-coloured trees and covered with masses of clouds.

स्वतेजसा तस्य नगोत्तमस्य

महौषधीनां च तथा प्रभावात्।

विभक्तभावो न बभूव कश्चि-

दहोनिशानां पुरुषप्रवीर॥८॥

O great hero, by reason of the splendour of this excellent mountain itself and of the brilliancy of the annual herbs there was no difference between day and night.

यमास्थितः स्थावरजङ्गमानि

विभावसुर्भाविष्यतेऽमितौजाः।

तस्योदयं चास्तमनं च वीरा-

स्तत्र स्थितास्ते ददृशुर्नृसिंहाः॥९॥

Those best of men saw the rising and setting of Vibhavasus of unrivalled splendour, while, dwelling in that mountain, remaining where he (the sun) nourishes all the mobile and the immobile (creatures).

रवेस्तमिस्रागमनिर्गमांस्ते

तथोदयं चास्तमनं च वीराः।

समावृताः प्रेक्ष्य तमोनुदस्य

गभस्तिजालैः प्रदिशो दिशश्च॥१०॥

Having witnessed the setting in and exit of darkness, the rising and the setting of the sun and all the cardinal points covered with his (sun's rays), those heroes,

स्वाध्यायवन्तः सततक्रियाश्च

धर्मप्रधानाश्च शुचित्रताश्च।

सत्ये स्थितास्तस्य महारथस्य

सत्यव्रतस्यागमनप्रतीक्षाः॥११॥

Awaiting the arrival of that mighty car-warrior, firm in truth and of true vows, were engaged in reciting the Vedas, constantly practising rituals, chiefly discharging the religious duties and observing pure vows.

इहैव हर्षोऽस्तु समागतानां

क्षिप्रं कृतास्त्रेणधनंजयेन।

इति ब्रुवन्तः परमाशिषस्ते

पार्थास्तपोयोगपरा बभूवुः॥१२॥

Saying "let all those assembled experience joy by meeting speedily here with Arjuna skilled in arms," those highly blessed Parthas became absorbed in Yoga.

दृष्ट्वा विचित्राणि गिरौ वनानि

किरीटिनं चिन्तयतामभीक्ष्णम्।

बभूव रात्रिर्दिवसश्च तेषां

संवत्सरेणैव समानरूपः॥१३॥

In spite of beholding many romantic forests on the mountain, as they could not help constantly thinking of Arjuna, every day and night appeared to them (long) as a year.

यदैवधौम्यानुमते महात्मा

कृत्वा जटां प्रव्रजितः स जिष्णुः।

तदैव तेषां न बभूव हर्षः

कुतो रतिस्तद्गतमानसानाम्॥१४॥

From that very moment when the noble-minded Vishnu, with Dhaumya's leave, matting his hair, went abroad, they (Pandavas) did not experience joy. How could they, lost in his thought, experience any happiness there (on that mountain however romantic it might be)?

भ्रातुर्नियोगात् तु युधिष्ठिरस्य

वनादसौ वारणमत्तगामी।

यत् काम्यकात् प्रव्रजितः स जिष्णु-

स्तदैव ते शोकहता बभूवुः॥१५॥

Since the very moment when in accordance with the command of his brother Yudhishtira, Vishnu, endowed with the gait of an elephant (with exuberance of spirits), left the forest Kamyaka they became buried in deep sorrow.

तथैव तं चिन्तयतां सिताम्ब-

मस्त्रार्थिनं वासवमभ्युपेतम्॥

मासोऽथ कृच्छ्रेण तदा व्यतीत-

स्तस्मिन् नगे भारत भारतानाम्॥१६॥

O Bharata, in this way the Bharatas passed a month with great difficulty on that mountain thinking of Sitasvha Arjuna, who had gone to Vasava, desirous of learning the (science of) arms.

उषित्वा पञ्च वर्षाणि सहस्राक्षनिवेशने।

अवाप्य दिव्यान्यस्त्राणि सर्वाणि विबुधेश्वरात्॥१७॥

(On the other hand) dwelling five years in the abode of the thousand-eyed (Indra) and from that lord of the celestials obtaining all the heavenly weapons,

आग्नेयं वारुणं सौम्यं वायव्यमथ वैष्णवम्।

ऐन्द्रं पाशुपतं ब्राह्मं पारमेष्ठ्यं प्रजापतेः॥१८॥

(Namely) those of Agni, Varuna, Soma, Bhrigu, Vishnu, Indra, Pashupati, Brahma, Parameshthi, Prajapati,

यमस्यधातुः सवितुस्त्वष्टुर्वैश्रवणस्य च।

तानि प्राप्य सहस्राक्षादभिवाद्य शतक्रतुम्॥१९॥

Yama, Dhata, Savita, Tashta and Vaisravana and getting these weapons, paying homage to the performer of hundred sacrifices.

अनुज्ञातस्तदा तेन कृत्वा चापि प्रदक्षिणम्।

आगच्छदर्जुनः प्रीतः प्रहृष्टो गन्धमादनम्॥२०॥

And going round him, Arjuna with his permission, returned to Gandhamadana delighted and fully pleased.

CHAPTER 165

(NIVATAKAVACHA YUDDHA PARVA)

Return of Arjuna

वैशम्पायन उवाच

ततः कदाचिद्धरिसम्प्रयुक्तं

महेन्द्रवाहं सहसोपयातम्।

विद्युत्प्रभं प्रेक्ष्य महारथानां

हर्षोऽर्जुनं चिन्तयतां बभूवा॥१॥

Vaishampayana said :

Once upon a time, when those mighty car-warriors were thinking of Arjuna they were delighted at beholding the car of Mahendra, yoked with horses and bright as lightning approaching all on a sudden.

स दीप्यमानः सहसान्तरिक्षं

प्रकाशयन् मातलिसंगृहीतः।

बभौ महोल्केव घनान्तरस्था

शिखेव चाग्नेर्ज्वलिता विधूमा॥२॥

That flaming car, driven by Matali, suddenly illuminating the firmament, appeared like a mighty meteor hidden in clouds or like the smokeless and blazing tongues of fire.

तमास्थितः संददृशे किरीटी

स्रग्वीनवान्याभरणानि विभ्रत्।

धनंजयो वज्रधरप्रभावः

श्रिया ज्वलन् पर्वतमाजगाम॥३॥

Placed in that car, appeared Kirita wearing garlands and fresh ornaments (Then) Dhananjaya, powerful as the wielder of the thunderbolt and blazing of beauty, alighted on (that) mountain.

स शैलमासाद्य किरीटमाली

महेन्द्रवाहादवरुह्य तस्मात्।

धौम्यस्य पादावभिवाद्यधीमा-

नजातशत्रोस्तदनन्तरं च॥४॥

Arriving at the mountain and descending from the car of Mahendra, that intelligent, one wearing a coronet and garlands, saluted the feet of Dhaumya first and then those of Ajatshatru Yudhishthira.

वृकोदरस्यापि च वन्द्यपादौ

माद्रीसुताभ्यामभिवदितश्च।

समेत्य कृष्णां परिसान्त्व्य चैनं

प्रह्वोऽभवद् भ्रातुरुपह्वरे सः॥५॥

He (Arjuna) also bowed down to the feet of Vrikodara and was himself saluted by the (twin) sons of Madri. (And then) going to Krishna and consoling her, he stood before his brother (Yudhishthira) with humility.

बभूव तेषां परमः प्रहर्ष-

स्तेनाप्रमेयेण समागतानाम्।

स चापि तान् प्रेक्ष्य किरीटमाली

नन्द राजानमभिप्रशंसन्॥६॥

Those present (there) were highly delighted at being joined with that peerless man (Arjuna). (And) beholding them he (Arjuna) too, who wore a coronet and garlands, was delighted and began to eulogise the king.

यमास्थितः सप्त जघान पूगान्

दितेः सुतानां नमुचेर्निहन्ता।

तमिन्द्रवाहं समुपेत्य पार्थाः

प्रदक्षिणं चक्रुरदीनसत्त्वाः॥७॥

Beholding that car of Indra, placed in which the slayer of Namuchi had destroyed seven battalions of Diti's sons, those Parthas with rich spirits, went round it.

ते मातलेश्चक्रुरतीव हृष्टाः

सत्कारमङ्ग्यं सुरराजतुल्यम्।

सर्वान् यथावच्च दिवौकसस्ते

पप्रच्छुरेनं कुरुराजपुत्राः॥८॥

Those descendants of the king Kuru, being exceedingly delighted, paid excellent adoration to Matali, worthy of the lord of the celestials himself; and then duly inquired of him about the welfare of all the gods,

तानप्यसौ मातलिर्भ्यनन्दत्

पितेव पुत्राननुशिष्य पार्थान्।

ययौ स्थेनाप्रतिमप्रभेण

पुनः सकाशं त्रिदिवेश्वरस्या॥९॥

Matali too then greeted them and having instructed the Parthas as a father does his (own) sons, (he) returned to the lord of heaven, ascending that car of unrivalled splendour.

गते तु तस्मिन् नरदेववर्यः

शक्रात्मजः शक्ररिपुप्रमाथी।

शक्रेण दत्तानि ददौ महात्मा

महाधनान्युत्तमरूपवन्ति॥१०॥

दिवाकराभाणि विभूषणानि

प्रियः प्रियायै सुतसोममात्रे।

ततः स तेषां कुरुपुङ्गवानां

तेषां च सूर्याग्निसमप्रभाणाम्॥११॥

विप्रर्षभाणामुपविश्य मध्ये

सर्वं यथावत् कथयांबभूव।

एवं मयास्त्राण्युपशिक्षितानि

शक्राच्च वाताच्च शिवाच्च साक्षात्॥१२॥

He (Matali) having departed, that foremost of the royal race-the slayer of all the foes-the noble-minded son of Sakra, made over to his sweet-heart-the mother of Sutashoma-those

beautiful and precious gems and ornaments of sun-like splendour presented by Sakra. Then sitting amidst those best of the Kurus and those Brahmanas having the lustre of the sun or fire, he (Arjuna), narrated (to them) faithfully all that happened (to him in heaven). "In this way, I have learnt the (science of) arms from Sakra, Vayu and Shiva himself;

तथैव शीलेन समाधिनाथ

प्रीताः सुरा मे सहिताः सहेन्द्राः।

संक्षेपतो वै स विशुद्धकर्मा

तेभ्यः समाख्याय दिवि प्रवासम्॥१३॥

माद्रीसुताभ्यां सहितः किरीटी

सुष्वाप तामावसर्ति प्रतीतः॥१४॥

And have pleased all the gods together with Indra by humility and concentration." Having in short related to them to his stay in heaven, Kirita of pure deeds slept pleasantly that night with the sons of Madri."

CHAPTER 166

(NIVATAKAVACHA YUDDHA PARVA)- Continued

The colloquy between Arjuna and Yudhishtira

वैशम्पायन उवाच

ततो रजन्यां वयुष्टायां धर्मराजं युधिष्ठिरम्।

भ्रातृभिः सहितः सर्वैरवन्दतधनंजयः॥१॥

Vaishampayana said :

Then when the night came to a close Dhananjaya, with all his brothers, saluted Dharmaraja Yudhishtira.

एतस्मिन्नेव काले तु सर्ववादित्रनिःस्वनः।

बभूव तुमुलः शब्दस्त्वन्रिक्षे दिवौकसाम्॥२॥

At this time there arose in the firmament tremendous and dreadful sounds of all the musical instruments of the gods;

रथनेमिस्वनश्चैव घण्टाशब्दश्च भारता।

पृथग् व्यालमृगाणां च पक्षिणामिव सर्वशः॥३॥

Such and O Bharata, as the rattling sounds of the car-wheels and the ringing of bells. (In consequence of which) all the beasts of prey,

the deer and the birds gave forth their own peculiar cries.

ते समन्तादनुययुर्गन्धर्वाप्सरसां गणाः।

विमानैः सूर्यसंकाशैर्देवराजमर्दिदम्॥४॥

Ascending cars of sun-like splendour, multitudes of Gandharvas and Apsaras followed from all directions the king of the gods, the tormentor of foes.

ततः स हरिभिर्युक्तं जाम्बूनदपरिष्कृतम्।

मेघनादिनमारुह्य श्रिया परमया ज्वलन्॥५॥

पार्थानिभ्याजगामाथ देवराजः पुरंदरः।

आगत्य च सहस्राक्षो रथादवरोह वै॥६॥

Then Purandara, the king of the gods, blazing in transcendental beauty and ascending a car, yoked with horses, varnished with gold and roaring like clouds, set out (to meet) the Parthas. Arriving (there) he of hundred eyes got down from the car.

तं दृष्ट्वैव महात्मानं धर्मराजो युधिष्ठिरः।

भ्रातृभिः सहितः श्रीमान् देवराजमुपागमत्॥७॥

No sooner had Dharmaraja Yudhishtira beheld that high-souled one, than he approached the prosperous lord of the gods together with his brothers.

पूजयामास चैवाथ विधिवद् भूरिदक्षिणः।

यथार्हममितात्मानं विधिदृष्टेन कर्मणा॥८॥

And that generous one (Yudhishtira) duly worshipped (Indra) of immeasurable soul as befitting his dignity having strict regard to proper form.

धनंजयश्च तेजस्वी प्रणिपत्य पुरंदरम्।

भृत्यवत् प्रणतस्तस्थौ देवराजसमीपतः॥९॥

(And) the energetic Dhananjaya having saluted Purandara, stood before the king of the gods, like a servant with humility.

आप्यायत महातेजाः कुन्तीपुत्रो युधिष्ठिरः।

धनंजयमभिप्रेक्ष्य विनीतं स्थितमन्तिके॥१०॥

जटिलं देवराजस्य तपोयुक्तमकल्मषम्।

हर्षेण महताऽऽविष्टः फाल्गुनस्याथ दर्शनात्॥११॥

बभूव परमप्रीतो देवराजं च पूजयन्।

तं तथादीनमनसं राजानं हर्षसम्प्लुतम्॥१२॥

उवाच वचनं धीमान् देवराजः पुरंदरः।
त्वमिमां पृथिवीं राजन् प्रशसिष्यसि पाण्डव।
स्वस्ति प्राप्नुहि कौन्तेय काम्यकं पुनराश्रमम्॥१३॥

Yudhishtira, the highly energetic son of Kunti seeing, that sinless and devotional Dhananjaya, bearing clotted hair, stand before the king of the gods in humility and smelling (his head), was lost in great joy, at the sight of Falguni and was exceedingly glad at worshipping the lord of the celestials. Then the intelligent king of the gods, Purandara addressed the noble-minded and exceedingly joyful king (Yudhishtira) thus, saying, "O king, O Pandava, you shall govern the earth. Let prosperity attend thee, O son of Kunti, Do you return to Kamyaka.

अस्त्राणि लब्धानि च पाण्डवेन

सर्वाणि मत्तः प्रयतेन राजन्।

कृतप्रियश्चास्मिधनं जयेन

जेतुं न शक्यस्त्रिभिरेष लोकैः॥१४॥

O king, Pandava Dhananjaya has obtained all the weapons from me and has also performed deeds pleasing to me; (therefore) no one in the three worlds is capable of subduing him."

एवमुक्त्वा सहस्राक्षः कुन्तीपुत्रं युधिष्ठिरम्।

जगाम त्रिदिवं हृष्टः स्तूयमानो महर्षिभिः॥१५॥

Addressing Yudhishtira, the son of Kunti, thus and being worshipped by the Maharshis, the hundred eyed (Indra) left for heaven with delight.

धनेश्वरगृहस्थानां पाण्डवानां समागमम्।

शक्रेण य इदं विद्वानधीयीत् समाहितः॥१६॥

संवत्सरं ब्रह्मचारी नियतः संशितव्रतः।

स जीवेद्धि निराबाधः स सुखी शरदां शतम्॥१७॥

That learned being, who, for a year observing Brahmacharya and checking his passions and observing vows, peruses with close attention the meeting of the Pandava, residing in the abode of the lord of wealth with Sakra, lives a hundred years free from all disturbances and in great bliss.

CHAPTER 167

(NIVATAKAVACHA YUDDHA PARVA)-

Continued

The colloquy between Arjuna and
Yudhishtira

वैशम्पायन उवाच

यथागतं गते शक्रे भ्रातृभिः सह सङ्गतः।

कृष्णाय चैव बीभत्सुर्धर्मपुत्रमपूजयत्॥१॥

Vaishampayana said :

Sakra having left for his own abode. Vivatsu together with (his) brothers and Krishna paid homage to the son of Dharma.

अभिवाद्यमानं तं मूर्ध्न्युपाधाय पाण्डवम्।

हर्षगद्गदया वाचा प्रहृष्टोऽर्जुनमब्रवीत्॥२॥

Having smelt the head of the Pandava Arjuna who was bowing down to him, (the son of Dharma), highly glad, addressed (him) in words, broken on account of joy, thus

कथमर्जुन कालोऽयं स्वर्गे व्यतिगतस्तव।

कथं चास्त्राण्यवाप्तानि देवराजश्च तोषितः॥३॥

"O Arjuna, how have you spent this period in heaven? And how have you obtained the weapons and pleased the king of the gods?

सम्यग् वा ते गृहीतानि कच्चिदस्त्राणि पाण्डव।

कच्चित् सुराधिपः प्रीतो रुद्रो वास्त्राण्यदाद तव॥४॥

O Pandava, have you thoroughly secured the weapons? Have the king of the gods and Rudra cheerfully given you the weapons?

यथा दृष्टश्च ते शक्रो भगवान् वा पिनाकधृक्।

यथैवास्त्राण्यवाप्तानि यथैवाराधितश्च ते॥५॥

How did you see the divine Sakra and the wielder of the Pinaka (Shiva) and how did you obtain the weapons and how did you worship (them),

यथोक्तवांस्त्वां भगवान् शतक्रतुररिदम।

कृतप्रियस्त्वयास्मीति तस्य ते किं प्रियं कृतम्॥६॥

And what good service you rendered to that tormentor of foes the worshipful performer of hundred sacrifices that he said "I have been pleased with you,"

एतदिच्छाम्यहं श्रोतुं विस्तरेण महाद्युते।

यथा तुष्टो महादेवो देवराजस्तथानघ॥७॥

All this, O you of brilliant lustre, I am desirous of hearing in detail. O pure one, how Mahadeva and the king of the gods were pleased (with you).

यच्चापि वज्रपाणेस्तु प्रियं कृतमरिंदम।

एतदाख्याहि मे सर्वमखिलेनधनंजय॥८॥

What good (service) you rendered to the wielder of the thunderbolt-the tormentor of foes, O Dhananjaya, relate to me (all) this fully"

अर्जुन उवाच

शृणु हन्त महाराज विधिना येन दृष्टवान्।

शतक्रतुमहं देवं भगवन्तं च शङ्करम्॥९॥

Arjuna replied

Listen, O great king, in what manner I beheld the divine performer of hundred sacrifices and worshipful Shankara.

विद्यामधीत्य तां राजस्वयोक्तामरिमर्दना

भवता च समादिष्टस्तपसे प्रस्थितो वनम्॥१०॥

O destroyer of foes, having studied that (branch of) learning as directed by you, I repaired to the forest at your command for practicing asceticism.

भृगुतुङ्गमथो गत्वा काम्यकादास्थितस्तपः।

एकरात्रोषितः कञ्चिदपश्यं ब्राह्मणं पथि॥११॥

Having repaired from Kamyaktua Brigutunga and having spent there one night in practicing asceticism I met a Brahmana on the way.

स मामपृच्छत् कौन्तेय क्वासि गन्ता ब्रवीहि मे।

तस्मा अवितथं सर्वमब्रुवं कुरुनन्दन॥१२॥

He asked me 'O son of Kunti, tell me where you will go' O son of Kuru, thereupon, I related to him everything faithfully.

स तथ्यं मम तच्छ्रुत्वा ब्राह्मणो राजसत्तम।

अपूजयत मां राजन् प्रीतिमांश्चाभवन्मयि॥१३॥

O best of kings, hearing me narrate faithfully (everything) that Brahmana became well disposed towards me and, O king, greeted me.

ततो मामब्रवीत् प्रीतस्तप आतिष्ठ भारता

तपस्वी नचिरेण त्वं ब्रह्मसे विबुधाधिपम्॥१४॥

And being pleased, he said to me "practice asceticism. By asceticism you will soon behold the lord of the gods."

ततोऽहं वचनात् तस्य गिरिमारुह्य शैशिरम्।

तपोऽतप्यं महाराज मासं मूलफलाशनः॥१५॥

Then, following his instructions I ascended the mountain Saisira (Himalayas) and began to practice asceticism, living on fruits and roots in the (first) month.

द्वितीयश्चापि मे मासो जलं भक्षयतो गतः।

निराहारस्तृतीयेऽथ मासे पाण्डवनन्दन॥१६॥

(And), O son of Pandu, I spent the second month living on water only and in the third I ate nothing at all.

ऊर्ध्वबाहुश्चतुर्थं तु मासमस्मि स्थितस्तदा।

न च मे हीयते प्राणस्तदद्भुतमिवाभवत्॥१७॥

In the fourth month I remained with upraised arms; and it is a wonder that my strength did not diminish.

पञ्चमे त्वथ सम्प्राप्ते प्रथमे दिवसे गते।

वराहसंस्थितं भूतं मत्समीपं समागमत्॥१८॥

And when the first day of the fifth month had passed away, there appeared before me a being having the appearance of a boar,

निघ्नन् प्रोथेन पृथिवीं विलिखंश्चरणैरपि।

सम्मार्ज्जितरेणोर्वी विवर्तश्च मुहुर्मुहुः॥१९॥

Ploughing the earth with his mouth, striking (it) with his feet, rubbing the ground with his belly and roving constantly to and fro in a frightful manner.

अनु तस्यापरं भूतं महत् कैरातसंस्थितम्।

धनुर्बाणासिमत् प्राप्तं स्त्रीगणानुगतं तदा॥२०॥

He was followed by another great being, in the shape of a hunter, armed with bow, arrows and sword and accompanied by females.

ततोऽहं धनुरादाय तथाक्षय्ये महेषुधी।

अताडयं शरेणाय तद् भूतं लोमहर्षणम्॥२१॥

Then, taking up my bow and two inexhaustible quivers, I pierced that creature, causing the hair stand on the end, with an arrow.

युगपत् तं किरातस्तु विकृष्य बलवद्धनुः।

अभ्याजजे दृढतरं कम्पयन्निव मे मनः॥२२॥

The hunter too, drawing his strong bow simultaneously (with me), wounded him more efficiently, as if making my mind tremble.

स तु मामब्रवीद् राजन् मम पूर्वपरिग्रहः।

मृगयाधर्ममुत्सृज्य किमर्थं ताडितस्त्वया॥२३॥

And he said to me, O King, "why have you, disregarding the rules of hunting aimed at the animal first struck by me?

एष ते निशितैर्वाणैर्दर्पं हन्मि स्थिरो भव।

सद्यनुष्मान् महाकायस्ततो मामभ्यधात॥२४॥

Stay (awhile), I will destroy your pride with these sharpened arrows." Then that huge-bodied being taking up his bow rushed against me.

ततो गिरिमिवात्यर्थमावृणोन्मां महाशरैः।

तं चाहं शरवर्षेण महता समवाकिरम्॥२५॥

He then enveloped me entirely with mighty arrows (just) as a mountain (is covered with a mighty shower). I too, surrounded him with a mighty shower of shafts.

ततः शरैर्दीप्तमुखैर्यन्त्रितैरनुमन्त्रितैः।

प्रत्यविध्यमहं तं तु वज्रैरिव शिलोच्चयम्॥२६॥

Then I pierced him with steady arrows of blazing points and inspired with mantras (just) as a mountain is pierced by a thunderbolt.

तस्य तच्छतधा रूपमभवच्च सहस्रधा।

तानि चास्य शरीराणि शरैरहमताडयम्॥२७॥

Thereupon his body became multiplied a hundred and a thousand times. (But) I pierced all his bodies with arrows.

पुनस्तानि शरीराणि एकीभूतानि भारत।

अदृश्यन्त महाराज तान्यहं व्यधमं पुनः॥२८॥

Again, O Bharata, O great king, seeing that all his bodies became merged into one, I struck at it a second time.

अणुर्वृहच्छिरा भूत्वा बृहच्चाणुशिराः पुनः।

एकीभूतस्तदा राजन् सोऽभ्यवर्तत मां युधि॥२९॥

He now assumed a diminutive body with large head and then a large body with a small

head. And again assuming his former shape, he came before me to fight.

यदाभिभवितुं बाणैर्न च शक्नोमि तं रणे।

ततो महास्त्रमातिष्ठं वायव्यं भरतर्षभा॥३०॥

When, O most exalted of the Bharatas, I could not crush him with arrows in the combat, I aimed (at him) the mighty weapon presided over by the wind god.

न चैनमशकं हन्तुं तदद्भुतमिवाभवत्।

तस्मिन् प्रतिहते चास्त्रे विस्मयो मे महानभूत्॥३१॥

(But) it was a wonder (to me) that I could not hurt him (even with that). And when that weapon produced no effect I was lost in great wonder.

भूय एव महाराज सविशेषमहं ततः।

अस्त्रपूगेन महता रणे भूतमवाकिरम्॥३२॥

Again O king, with a vigorous effort I covered him, in that encounter, with numerous mighty weapons.

स्थूणाकर्णमथो जालं शरवर्षमथोल्बणम्।

शलभास्त्रमश्मवर्षं समास्थायामहमभ्ययाम्॥३३॥

I then discharged at him. Sthunakarna, Varuna, Saravarsa, Ulvana, Salava and Asmavarsa weapons.

जग्रास प्रसभं तानि सर्वाण्यस्त्राणि मे नृपा।

तेषु सर्वेषु जथेषु ब्रह्मास्त्रं महदादिशम्॥३४॥

But, O king, he instantly devoured all those weapons discharged by me. And when all those had been swallowed up, I aimed (at him) the weapon presided over by Brahma.

ततः प्रज्वलितैर्बाणैः सर्वतः सोपचीयते।

उपचीयमानश्च मया महास्त्रेण व्यवर्धत॥३५॥

He was then completely covered with flaming arrows (issuing from that weapon) and when thus covered with that mighty weapon his body began to expand.

ततः संतापिता लोका मत्प्रसूतेन तेजसा।

क्षणेन हि दिशः खं च सर्वतो हि विदीपितम्॥३६॥

Then on account of the energy of that weapon discharged by me, all the world became oppressed and all the points and the firmament became suddenly illuminated.

तदप्यस्त्रं महातेजाः क्षणेनैव व्यशातयत्।

ब्रह्मास्त्रे तु हते राजन् भयं मां महदाविशत्॥३७॥

(But) that highly-energetic being instantly baffled even that weapon. And, O king, that weapon presided over by Brahma being destroyed, I was seized with a terrible fear.

ततोऽहंधनुरादाय तथाक्षय्ये महेषुधी।

सहसाभ्यहनं भूतं तान्यप्यस्त्राण्यभक्षयत्॥३८॥

Thereupon instantly taking up my bow and the inexhaustible quivers, I aimed at him, (but) that being devoured those weapons also.

हतेष्वस्त्रेषु सर्वेषु भक्षितेष्वायुधेषु च।

मम तस्य च भूतस्य बाहुयुद्धमवर्तत॥३९॥

All the weapons being (thus) baffled and devoured, that being and myself became engaged in a wrestling.

व्यायामं मुष्टिभिः कृत्वा तलैरपि समागतैः।

अपारयंश्च तद् भूतं निष्ठेष्टमगमं महीम्॥४०॥

At first we dealt blows and then gave slaps; but unable to crush him, I (at last) fell down on the ground deprived of sensation.

ततः प्रहस्य तद् भूतं तत्रैवान्तरधीयत।

सह स्त्रीभिर्महाराज पश्यतो मेऽद्भुतोपमम्॥४१॥

Then, O great king, that being, giving forth a laugh, vanished with the women even at that very spot. And this struck me with wonder.

एवं कृत्वा स भगवांस्ततोऽन्यद् रूपमास्थितः।

दिव्यमेव महाराज वसानोऽद्भुतमम्बरम्॥४२॥

That divine being, having done this O great king, appeared in another divine form, wearing a wonderful garment.

हित्वा किरातरूपं च भगवांस्त्रिदशेश्वरः।

स्वरूपं दिव्यमास्थाय तस्यौ तत्र महेश्वरः॥४३॥

(Then) that divine lord of the gods, Maheshvara, giving up the form of hunter, stood there resuming his own celestials appearance.

अदृश्यत ततः साक्षाद् भगवान् गोवृषध्वजः।

उमासहायो व्यालधृग् बहुरूपः पिनाकधृक्॥४४॥

(Then) that very divine being, the wielder of the Pinaka, capable of assuming many shapes,

having the bull for his emblem and bearing serpents, appeared before me with Uma.

स मामभ्येत्य समरे तथैवाभिमुखं स्थितम्।

शूलपाणिरथोवाच तुष्टोऽस्मीति परंतप॥४५॥

He with the trident in his hand, coming up to me and seeing me ready for fight, O tormentor of foes, said "I am pleased (with you)."

ततस्तद्धनुरादाय तूणौ चाक्षय्यसायकौ।

प्रादान्ममैव भगवान्धारयस्वेति चाब्रवीत्॥४६॥

Then, holding (my) bow and the two arrow-case furnished with inexhaustible shafts, that divine one returned them to me saying "crave some boon.

तुष्टोऽस्मि तव कौन्तेय ब्रूहि किं करवाणि ते।

यत् ते मनोगतं वीर तद् ब्रूहि वितराप्यहम्॥४७॥

O son of Kunti, I am pleased (with you). Say what I shall do for you. Tell me, O hero, what is your wish. I will fulfill it.

अमरत्वमपाहाय ब्रूहि यत् ते मनोगतम्।

ततः प्राञ्जलिरेवाहमस्त्रेषु गतमानसः॥४८॥

Tell me what it is that you cherish in your mind if it be not immortality." Thereupon with joined hands and with my mind bent on obtaining weapons,

प्रणम्य मनसा शर्वं ततो वचनमाददे।

भगवान् मे प्रसन्नश्चेदीप्सितोऽयं वरो मम॥४९॥

And adoring him inwardly, I said these words "O god, if you are pleased with me, I crave this boon, (viz.).

अस्त्राणीच्छाम्यहं ज्ञातुं यानि देवेषु कानिचित्।

ददानीत्येव भगवानब्रवीत् त्र्यम्बकश्च माम्॥५०॥

I am to have a knowledge of all the weapons presided over by the gods." Then the god, Traymbaka, said to me "I will give (them).

रौद्रमस्त्रं मदीयं त्वामुपस्थास्यति पाण्डव।

प्रददौ च मम प्रीतः सोऽस्त्रं पाशुपतं महत्॥५१॥

O Pandava, my own weapon, Rudra, shall ever be present to you." (And) being satisfied (with me) he granted that mighty weapon, Pashupatha.

उवाच च महादेवो दत्त्वा मेऽस्त्रं सनातनम्।

न प्रयोज्यं भवेदेतन्मानुषेषु कथञ्चना॥५२॥

Having bestowed upon me that eternal weapon, Mahadeva said "this (weapon) shall by no means be discharged against men.

जगद् विनिर्देहदेवमल्पतेजसि पतितम्।

पीड्यमानेन बलवत् प्रयोज्यं स्याद्धनंजय॥५३॥

If hurled at a being of small energy it will burn up the universe. This powerful weapon can be discharged only when you will be hard pressed.

अस्त्राणां प्रतिघाते च सर्वथैव प्रयोजयेत्।

तदप्रतिहतं दिव्यं सर्वास्त्रप्रतिषेधनम्॥५४॥

This celestial weapon, as baffling all the weapons, can at all times be discharged in order to ward off other weapons.

मूर्तिमन्मे स्थितं पार्श्वे प्रसन्ने गोवृषध्वजे।

उत्सादनममित्राणां परसेनानिकर्तनम्॥५५॥

The god Vrishadhvaaja (one having the bull for his emblem) being thus pleased, there remained manifest by my side that (weapon) capable of annihilating enemies and destroying the hostile forces,

दुरासदं दुष्प्रसहं सुरदानवराक्षसैः।

अनुज्ञातस्त्वहं तेन तत्रैव समुपाविशम्॥५६॥

Unrivalled and difficult to be endured by the gods, the Danavas and the Rakshasas. Commanded by him, I then sat down there,

प्रेक्षतश्चैव मे देवस्तत्रैवान्तर्धीयत॥५७॥

(And) in my very sight he disappeared at that very spot.

CHAPTER 163

(NIVATAKAVACHA YUDDHA PARVA)-

Continued

The speech by Arjuna,

अर्जुन उवाच

ततस्तामवसं प्रीतो रजनीं तत्र भारत।

प्रसादाद् देवदेवस्य त्र्यम्बकस्य महात्मनः॥१॥

Arjuna said :

Then, O Bharata, by the favour of that high-souled god of gods-Tryambaka-I pleasantly passed that night there.

व्युषितो रजनीं चाहं कृत्वा पौर्वाहिणकीः क्रियाः।

अपश्यं तं द्विजश्रेष्ठं दृष्टवानस्मि यं पुरा॥२॥

Having performed my morning devotions when the night drew to a close, I beheld that best of the Brahmanas whom I had previously seen.

तस्मै चाहं यथावृत्तं सर्वमेव न्यवेदयम्।

भगवन्तं महादेवं समेतोऽस्मीति भारत॥३॥

I related to him faithfully all that occurred, namely, O Bharata, my interview with the divine Mahadev.

स मामुवाच राजेन्द्र प्रीयमाणो द्विजोत्तमः।

दृष्टस्त्वया महादेवो यथा नान्येन केनचित्॥४॥

O king of kings, that best of the Brahmanas said to me pleased "none else can see Mahadeva as you have seen.

समेत्य लोकपालैस्तु सर्वैर्वैवस्वतादिभिः।

द्रष्टास्यनघ देवेन्द्र स च तेऽस्त्राणि दास्यति॥५॥

O sinless being, you will behold the lord of the celestials, together with Vaivasvata and all the Lokapalas, who (the lord of the celestials) will grant you weapons."

एवमुक्त्वा स मां राजन्नाश्लिष्य च पुनः पुनः।

अगच्छत् स यथाकामं ब्राह्मणः सूर्यसंनिभः॥६॥

O king, saying this and embracing me again and again, that sun-like Brahmana went away whither he liked.

अथापराह्णे तस्याहः प्रावात् पुण्यः समीरणः।

पुनर्नवमिमं लोकं कुर्वन्निव सपलहन्॥७॥

Then, O destroyer of foes, in the afternoon of that day, it pure breeze began to blow, as if making this world anew.

दिव्यानि चैव माल्यानि सुगन्धीनि नवानि च।

शैशिरस्य गिरेः पादे प्रादुरासन् समीपतः॥८॥

(And) at the foot of the mountain Himalayas, fragrant, fresh and fair flowers began to blossom near and around me.

वादित्राणि च दिव्यानि सुघोराणि समन्ततः।

स्तुतयश्चेन्द्रसंयुक्ता अश्रूयन्त मनोहराः॥९॥

(And) there was heard from all sides, celestials and sweet symphony together with charming eulogy to Indra.

गणाध्याप्सरसां तत्र गन्धर्वाणां तथैव च।

पुरस्ताद् देवदेवस्य जगुर्गीतानि सर्वशः॥१०॥

Multitudes of Gandharvas and Apsaras chanted various songs before the god of gods.

मस्तां च गणास्तत्र देवयानैरुपागमन्।

महेन्द्रानुचरा ये च ये च सद्यनिवासिनः॥११॥

And the whole body of the Marutas, the followers of Mahendra and all the inhabitants of the heavenly regions appeared there on celestial cars.

ततो मस्तुवान् हरिभिर्युक्तैर्वाहैः स्वलङ्कृतैः।

शची सहायस्तत्रायात् सह सर्वैस्तदामरैः॥१२॥

Then Marutvana, accompanied by Sachi and all the immortals, appeared there in ornamental cars drawn by horses.

एतस्मिन्नेव काले तु कुबेरो नरवाहनः।

दर्शयामास मां राजल्लक्ष्म्या परमया युतः॥१३॥

And, at the very moment, O king, Kubera, of transcendental beauty who is carried on the shoulders of men, came to my presence.

दक्षिणास्यां दिशि यमं प्रत्यपश्यं व्यवस्थितम्।

वरुणं देवराजं च यथास्थानमवस्थितम्॥१४॥

(And) I beheld Yama seated towards the southern point and the king of the gods and Varuna in their respective places.

ते मामुचुर्महाराज सान्त्वयित्वा नरर्षभा।

सव्यसाचिन् निरीक्षास्माल्लोकपालानवस्थितान्॥१५॥

Having cheered me up, O great king, O best of mortals, they said to me, "O Savyasachi, behold us the Lokapalas seated (here).

सुरकार्यार्थसिद्ध्यर्थं दृष्टवानसि शङ्करम्।

अस्मत्तोऽपि गृहाण त्वमस्त्राणीति समन्ततः॥१६॥

You have beheld Mahadeva in order to perform the task in behalf of the celestials. Now, receive the weapons from us seated around.

ततोऽहं प्रयतो भूत्वा प्रणिपत्य सुरर्षभान्।

प्रत्यगृहणं तदास्त्राणि महान्ति विधिवद् विभो॥१७॥

Thereupon, O lord bowing down to those best of the celestials and with a pure heart I duly accepted those powerful weapons.

गृहीतास्त्रस्ततो देवैरनुज्ञातोऽस्मि भारत।

अथ देवा ययुः सर्वे यथागतपरिदमा॥१८॥

O Bharata, having accepted the weapons I was recognized by the gods (as one of them). And then, O tormentor of foes, all the gods returned to their respective places.

मघवानपि देवेशो रथमारुह्य सुप्रभमा।

उवाच भगवान् स्वर्गं गन्तव्यं फाल्गुन त्वया॥१९॥

And the lord king of the gods-Maghavana too, having ascended his splendid car, said "O Falguni, you will have to visit the celestials regions.

पुरैवागमनादस्माद् वेदाहं त्वां धनंजया।

अतः परं त्वहं वै त्वां दर्शये भरतर्षभ॥२०॥

O Dhananjaya, even before my arrival here I had known you (would come). After this, O best of the Bharatas, I will reveal myself to you (in heaven).

त्वया हि तीर्थेषु पुरा समाप्लावः कृतोऽसकृत्।

तपश्चेदं महत् तप्तं स्वर्गं गन्तासि पाण्डव॥२१॥

O Pandava, as you formerly performed ablutions in various Tirthas (i.e. sacred places resorted to by pilgrims) and were absorbed in rigid asceticism, you will be able to go to heaven.

भूयश्चैव च तप्तव्यं तपश्चरणमुत्तमम्।

स्वर्गं त्ववश्यं गन्तव्यं त्वया शत्रुनिषूदना॥२२॥

O destroyer of foes, you will have to practise severe austerities again, for O Pandava, you will surely have to stay in heaven (now in this mortal frame).

मातलिर्मन्त्रियोगात् त्वां त्रिदिवं प्रापयिष्यति।

विदितस्त्वं हि देवानां मुनीनां च महात्मनाम्॥२३॥

At my command Matali will take you to heaven, You are already known to the celestials and the high-souled sages."

इहस्थः पाण्डवश्चेष्ट तपः कुर्वन् सुदुष्करम्।

ततोऽहमब्रुवं शक्रं प्रसीद भगवन् मम।

आचार्यं वरयेयं त्वामस्त्रार्थं त्रिदशेश्वर॥२४॥

Thereupon I said to Sakra, "be favourably disposed towards me. In order to learn (the science of) weapons, O lord of heaven, I make you my preceptor."

इन्द्र उवाच

क्रूरकर्मास्त्रवित् तात भविष्यसि परंतप।

यदर्थमस्त्राणीप्सुस्त्वं तं कामं पाण्डवाप्नुहि॥२५॥

Indra said :

O tormentor of foes, O child, you will achieve terrible feats (of arms). And that desire of yours which makes you eager to obtain weapons shall be fulfilled.

ततोऽहमबुवं नाहं दिव्यान्यस्त्राणि शत्रुहन्।

मानुषेषु प्रयोक्ष्यामि विनास्त्रप्रतिघातनात्॥२६॥

Thereupon I replied, "O destroyer of foes, I will never hurt these celestials weapons at mortals except to ward off their weapons.

तानि दिव्यानि मेऽस्त्राणि प्रयच्छ विबुधाधिप।

लोकांश्चास्त्रजितान् पञ्चाल्लभेयं सुरपुङ्गव॥२७॥

Therefore, O lord of the gods, O best of the celestials, grant me those celestials weapons. Then I shall afterwards attain to the region of the warriors."

इन्द्र उवाच

परीक्षार्थं मयैतत् ते वाक्यमुक्तं धनंजय।

ममात्मजस्य वचनं सूपपन्नमिदं तव॥२८॥

Indra said :

"O Dhananjaya, in order to test you I have said these words. You being my son, this speech is worthy of you.

शिक्ष मे भवनं गत्वा सर्वाण्यस्त्राणि भारत।

वायोरनेर्वसुभ्योऽपि वरुणात् समरुहणात्॥२९॥

Repairing to my abode, O Bharata, learn all the weapons of Vayu, of Agni, of the Vasus, of Varuna of the Marutas,

साध्यं पैतामहं चैव गन्धर्वोरगरक्षसाम्।

वैष्णवानि च सर्वाणि नैर्ऋतानि तथैव च॥३०॥

Of the Sadhyas, of Pitamaha, of the Gandharvas, of the Urugas, of the Rakshasas, of Vishnu and of the Nairitas;

मद्गतानि च जानीहि सर्वास्त्राणि कुरुद्वह।

एवमुक्त्वा तु मां शक्रस्तत्रैवान्तरधीयत्॥३१॥

And, O perpetuator of the Kuru race, all those weapons are presided over by me." Addressing me thus, Sakra vanished at that very spot.

अथापश्यं हरियुतं रथमैन्द्रमुपस्थितम्।

दिव्यं मायामयं पुण्यं यत् मातलिना नृपा॥३२॥

Then, O king, I saw that sacred, celestials and wonderful and car of Indra, yoked with horses and driven by Matali arrive (there).

लोकपालेषु यातेषु मामुवाचाथ मातलिः।

द्रष्टुमिच्छति शक्रस्त्वां देवराजो महाद्युते॥३३॥

The Lokapalas having gone away, Matali said to me "O you of unrivalled splendour, the lord of the celestials, Sakra, wishes to see you.

संसिद्ध्यस्व महाबाहो कुरु कार्यमनन्तरम्।

पश्य पुण्यकृतैल्लोकान् सशरीरो दिवं व्रज॥३४॥

O creation of powerful arms, acquire perfection first and then perform your task. Behold the regions of the virtuous and repair to heaven even in the (mortal) frame.

देवराजः सहस्राक्षस्त्वां दिदृक्षति भारत।

इत्युक्तोऽहं मातलिना गिरिमामान्य शैशिरम्॥३५॥

O Bharata, the thousand-eyed king of the gods is desirous of seeing you." Thus addressed by Matali and greeting the mountain Himalaya,

प्रदक्षिणमुपावृत्य समारोहं रथोत्तमम्।

चोदयामास स हयान् मनोमारुतहंसः॥३६॥

मातलिर्हयतत्त्वज्ञो यथावद् भूरिदक्षिणः।

अवैक्षत च मे वक्रं स्थितस्याथ स सारथिः॥३७॥

तथा भ्रान्ते रथे राजन् विस्मितश्चेदमब्रवीत्।

अत्यद्भुतमिदं त्वद्य विचित्रं प्रतिभाति मे॥३८॥

And going round it, I ascended that excellent car. And the exceedingly generous Matali, expert in horse-flesh, properly drove the horses fleet as the mind or the wind. (And) O king that charioteer, seeing that I was steadily seated in the car in motion, looked at my face and being lost in wonder said, "Today it appears to me highly wonderful and unprecedented,

यदास्थितो रथं दिव्यं पदान्न चलितः पदम्।

देवराजोऽपि हि मया नित्यमत्रोपलक्षितः॥३९॥

विचलन् प्रथमोत्पाते हयानां भरतर्षभ।

त्वं पुनः स्थित एवात्र रथे भ्रान्ते कुरुद्वह॥४०॥

That placed in this celestials car you are not jerked even a step from your seat. O best of the Bharatas, I have often noticed that (even) the king of the gods is unable to keep up his balance at the first pull by the horses. O perpetuator of the Kuru race, your sitting (steadily) in the car while in motion,

अतिशक्तिमिदं सर्वं तवेति प्रतिभाति मे।

इत्युक्त्वाऽऽकाशमाविश्य मातलिर्विबुधालयान्॥४१॥

दर्शयामास मे राजन् विमानानि च भारत।

स रथो हरिभिर्युक्तो हूर्ध्वमाचक्रमे ततः॥४२॥

Appcars to me that this power of yours has surpassed even that of Sakra himself." O king, O Bharata, saying this and soaring up to the celestials regions, Matali showed to me the abodes and palaces of the celestials. Then that car yoked with horses soared upwards.

ऋषयो देवताश्चैव पूजयन्ति नरोत्तम।

ततः कामगमाल्लोकानपश्यं वै सुरर्षिणाम्॥४३॥

गन्धर्वाप्सरसां चैव प्रभावममितौजसाम्।

नन्दनादीनि देवानां वनान्युपवनानि च॥४४॥

दर्शयामास मे शीघ्रं मातलिः शक्रसारथिः।

ततः शक्रस्य भवनप्रपश्यममरावतीम्॥४५॥

(And) O the best of mortals, the sages and the gods began to pay their adorations to it. Then I beheld the regions moving at will and the splendour of the highly energetic divine sages, of the Gandharvas and of the Apsaras. (And) the charioteer of Indra, Matali, soon showed to me the garden of Nandana and other gardens and bowers of the celestials. Then I beheld the palace of Indra, Amravati,

दिव्यैः कामफलैर्वृक्षै रत्नैश्च समलङ्कृताम्।

न तत्र सूर्यस्तपति न शीतोष्णे न च क्लमः॥४६॥

न बाधते तत्र रजस्तत्रास्ति न जरा नृप।

न तत्र शोको दैन्यं वा दौर्बल्यं चोपलक्ष्यते॥४७॥

दिवौकसां महाराज न ग्लानिररिमर्दन।

न क्रोधलोभौ तत्रास्तां सुरादीनां विशाम्पते॥४८॥

Gracefully adorned with jewels and celestials trees yielding all sorts of fruits that are desired. There the sun does not shed heat, nor is there any one oppressed with cold, heat

or fatigue. And O king there is no senility. O great king, O grinder of foes, nor are the celestials seen there (to be affected with) grief poverty of spirit, weakness or lassitude. Nor, O lord of the world, there the celestials and others have anger or covetousness.

नित्यतुष्टाश्च ते राजन् प्राणिनः सुरवेश्मनि।

नित्यपुष्पफलास्तत्र पादपा हरितच्छदाः॥४९॥

O king, in the abodes of the celestials all beings are always cheerful. There the trees are always covered with green leaves and fruits and flowers,

पुष्करिण्यश्च विविधाः पद्मसौगन्धिकायुताः।

शीतस्तत्र ववौ वायुः सुगन्धी जीवनः शुचिः॥५०॥

And the lakes are adorned with fragrant lotuses. The breeze is there cool, pleasant, fragrant, pure and invigorating.

सर्वरत्नविचित्रा च भूमिः पुष्पविभूषिता।

मृगद्विजाश्च बहवो रुचिरा मधुरस्वराः॥५१॥

(There) the ground is variegated with all sorts of gems and decked with flowers. Various beautiful beasts, birds of sweet voice,

विमानगामिनश्चात्र दृश्यन्ते बहवोऽम्बरे।

ततोऽपश्यं वसून् रुद्रान् साध्यांश्च समरुद्गणान्॥५२॥

And numerous rangers of the sky are to be seen in the air. I then, beheld the Vasus, the Rudras, the Saddhyas, the Marutas,

आदित्यानश्विनौ चैव तान् सर्वान् प्रत्यपूजयम्।

ते मां वीर्येण यशसा तेजसा च बलेन च॥५३॥

अस्त्रैश्चाप्यन्वजानन्त संग्रामे विजयेन च।

प्रविश्य तां पुरीं दिव्यां देवगन्धर्वपूजिताम्॥५४॥

The Adityas and the Ashvins and worshipped them all. They uttered benedictions for my strength, renown, energy prowess, (skill in) arms and victory in battle. Entering that delightful city, adored by the gods and the Gandharvas,

देवराजं सहस्राक्षमुपातिष्ठं कृताञ्जलिः।

ददावर्धासनं ग्रीतः शक्रो मे ददतां वरः॥५५॥

I stood before the hundred-eyed king of the gods with joined hands. And Sakra, the best of the liberal-handed, gladly offered to me half his seat.

बहुमानाच्च गात्राणि पस्पर्श मम वासवः।

तत्राहं देवगन्धर्वैः सहितो भूरिदक्षिणा॥५६॥

Honouring me greatly Vasava ached my body. There with the generous-hearted gods and the Gandharvas.

अस्त्रार्थमवसं स्वर्गे शिक्षाणोऽस्त्राणि भारत।

विश्रावसोश्च वै पुत्रश्चित्रसेनोऽभवत् सखा॥५७॥

I began, O Bharata, to dwell in heaven desirous of obtaining arms and engaged in the study of the science of weapons. (And) Chitrāsena, the son of Visravasu, became my friend.

स च गान्धर्वमखिलं ग्राहयामास मां नृप।

तत्राहमवसं राजन् गृहीतास्त्रः सुपूजितः॥५८॥

सुखं शक्रस्य भवने सर्वकामसमन्वितः।

शृण्वन् वै गीतशब्दं च तूर्यशब्दं च पुष्कलम्।

पश्यंश्चाप्सरसः श्रेष्ठा नृत्यन्तीर्भरतर्षभा॥५९॥

It was he who taught me that entire science (of arms) known to the Gandharvas, O the best of the Bharatas, there in the abode of Sakra I began to live happily, duly honoured, acquiring weapons, with my desires gratified, hearing songs and the clear sounds of musical instruments and witnessing the dance of the best of the Apsaras.

तत् सर्वमनवज्ञाय तथ्यं विज्ञाय भारत।

अत्यर्थं प्रतिगृह्णाहमस्त्रेष्वेव व्यवस्थितः॥६०॥

O Bharata, without despising those fine arts which I learnt properly, I specially devoted my attention to the acquisition of arms.

ततोऽतुष्यत् सजस्राक्षस्तेन कामेन मे विभुः।

एवं मे वसतो राजन्नेष कालोऽत्यगाद् दिवि॥६१॥

Thereupon, that thousand-eyed lord was pleased with that desire of mine. O king, thus dwelling in heaven I have passed this period.

कृतास्त्रमतिविश्वस्तमथ मां हरिवाहनः।

संस्पृश्य मूर्ध्नि पाणिभ्यामिदं वचनमब्रवीत्॥६२॥

When I was skilled in weapons and gained his confidence, that one, who is borne by horses, touching my head with his hands, said these words:

न त्वमद्य युधा जेतुं शक्यः सुरगणैरपि।

किं पुनर्मानुषे लोके मानुषैरकृतात्मभिः॥६३॥

"Not to speak of men of imperfect minds dwelling on earth, even the gods are not now capable of conquering you.

अप्रमेयोऽप्रवृष्यश्च युद्धेष्वप्रतिमस्तथा।

अजेयस्त्वं हि संग्रामे सर्वैरपि सुरासुरैः।

अथाब्रवीत् पुनर्देवः सम्प्रहृष्टतनूरुहः॥६४॥

You are incomprehensible in strength, irrepressible and also incomparable in fight." Then with the hair of his body standing erect he said again,

अस्त्रयुद्धे समो वीर न ते कश्चिद् भविष्यति।

अप्रमत्तः सदा दक्षः सत्यवादी जितेन्द्रियः॥६५॥

"No one shall be equal to you in fighting with weapons who are always vigilant, dexterous, truthful, self-controlled,

ब्रह्मण्यश्चास्त्रविच्चासि शूराश्चासि कुरूद्वह।

अस्त्राणि समवाप्तानि त्वया दश च पञ्च चा॥६६॥

Protector of the Brahmana, skilled in arms and brave, O perpetuator of the Kurus. You have obtained five and ten weapons,

पञ्चभिर्विधिभिः पार्थ विद्यते न त्वया समः।

प्रयोगमुपसंहारमावृत्तिं चधनंजय॥६७॥

Together with the five methods of using (them). O Partha, (Therefore) you have no equal, O Dhananjaya; you have also learnt the methods of their discharge, withdrawal, frequent re-discharge and re-withdrawal,

प्रायश्चित्तं च वेत्थ त्वं प्रतीघातं च सर्वशः।

ततो गुर्वर्थकालोऽयं समुत्पन्नः परंतप॥६८॥

And the revival of harmless beings burnt by the fire of weapons and the revival of the weapons (themselves) when baffled by those of the enemies. Now, O tormentor of foes the time has arrived for paying your preceptor's fees.

प्रतिजानीष्व तं कर्तुं ततो वेत्स्याम्यहं परम्।

ततोऽहमब्रुवं राजन् देवराजमिदं वचः॥६९॥

Promise to pay it and then I shall tell you what you will have to do." Thereupon, O king I said to the king of the gods these words:

विषह्यं यन्मया कर्तुं कृतमेव निबोध तत्।

ततो मामब्रवीद् राजन् प्रहसन् बलवृत्रहा॥७०॥

"If it be in my power to perform the task then consider it as already performed." Then, O king, the slayer of Vira said to me smiling:

नाविषह्यं तवाद्यास्ति त्रिषु लोकेषु किञ्चन।

निवातकवचा नाम दानवा मम शत्रवः॥७१॥

"There is nothing in these three worlds that cannot be achieved by you. My enemies, the Danavas styled Nivatakavachas,

समुद्रकुक्षिमाश्रित्य दुर्गे प्रतिवसन्त्युत।

तिस्रः कोट्यः समाख्यातास्तुल्यरूपबलप्रभाः॥७२॥

Taking refuge in the womb of the ocean, dwell in forts. They are thirty millions in number and are all equal in structure, prowess and splendour.

तांस्तत्र जहि कौन्तेय गुर्वर्थस्ते भविष्यति।

ततो मातलिसंयुक्तं मयूरसमरोमभिः॥७३॥

हयैरुपेतं प्रादान्मे रथं दिव्यं महाप्रभम्।

बबन्ध चैव मे मूर्ध्नि किरीटमिदमुत्तमम्॥७४॥

O son of Kunti, destroy them there (and) that will be your preceptor's fee." Then he gave me that splendid celestial car driven by Matali and yoked with horse furnished with hair beautiful as the feather of peacocks. (And) he set upon my head this excellent coronet.

स्वरूपसदृशं चैव प्रादादङ्गविभूषणम्।

अभेद्यं कवचं चेदं स्पर्शरूपवदुत्तमम्॥७५॥

Gave me ornaments for my person worthy of his own body and this impenetrable excellent armour of pleasurable feel,

अजरां ज्यामिमां चापि गाण्डीवे समयोजयत्।

ततः प्रायामहं तेन स्यन्दनेन विराजता॥७६॥

And strung the Gandiva with this strong chord. I then set out ascending that splendid car,

येनाजयद् देवपतिर्बलिवैरोचनि पुरा।

ततो देवाः सर्व एव तेन घोषेण बोधिताः॥७७॥

Riding which, in days of yore the king of the gods conquered Bali, the son of Virochana. Then all the gods, being aroused by the sound of that car,

मन्वाना देवराजं मां समाजग्मुर्विशाम्पते।

दृष्ट्वा च मामपृच्छन्त किं करिष्यसि फाल्गुना॥७८॥

And mistaking me for the king of the gods, O lord of the earth, approached me. (But) having beheld me they asked "O Falguni, what will you do?"

तानद्वयं यथाभूतमिदं कर्तास्मि संयुगे।

निवातकवचानां तु प्रस्थितं मां वधैषिणम्॥७९॥

निबोधत महाभागाः शिवं चाशास्त मेऽनघाः।

ततो वाग्भिः प्रशस्ताभिस्त्रिदशाः पृथिवीपते।

तुष्टुवुर्मां प्रसन्नास्ते यथा देवं पुरंदरम्॥८०॥

I related to them exactly what had passed and said "I will do this in battle, O sinless ones, O highly fortunate beings; know I have set out with the desire of slaying the Nivatakavachas and bless me for my success." (And) being pleased, they paid their adoration to me as to the god, Purandara.

रथेनानेन मघवा जितवान् शम्बरं युधि।

नमुचिं बलवृत्रौ च प्रह्लादनरकावपि॥८१॥

(And said): "ascending this car, Maghavana had conquered in battle, Samvara, Namuchi, Vritra, Bala, Prahada and Naraka.

बहूनि च सहस्राणि प्रयुतान्यर्बुदान्यपि।

रथेनानेन दैत्यानां जितवान् मघवा युधि॥८२॥

And riding on this car also Maghavana had conquered in battle several thousands and millions and hundreds of millions of Daityas.

त्वमप्यनेन कौन्तेय निवातकवचान् रणे।

विजेता युधि विक्रम्य पुरेव मघवा वशी॥८३॥

You too, O son of Kunti, mounted on this (car) shall, displaying your prowess, obtain victory over the Nivatakavachas in fight as of yore the self-contained Maghavana did.

अयं च शङ्खप्रवरो येन जेतासि दानवान्।

अनेन विजिता लोकाः शक्रेणापि महात्मना॥८४॥

Here is that excellent conch by which you will conquer the Danavas. By (the help of) it, the high-souled Sakra conquered the worlds.

प्रदीयमानं देवैस्तं देवदत्तं जलोद्भवम्।

प्रत्यगृहणं जयायैनं स्तूयमानस्तदामरैः॥८५॥

And then the gods presented to me this shell, Devadatta, having its origin in the sea. I too accepted it for victory. Then the immortals began to eulogise me.

स शङ्खी कवची बाणी प्रगृहीतशरासनः।

दानवालयमत्युग्रं प्रयातोऽस्मि युयुत्सया॥८६॥

Desirous of fighting, I then set out for the terrible abode of the Danavas equipped with conch, armour and bow."

CHAPTER 169

(NIVATAKAVACHA YUDDHA PARVA)- Continued

The commencement of the fight with the Nivatakavachas

अर्जुन उवाच

ततोऽहं स्तूयमानस्तु तत्र तत्र महर्षिभिः।

अपश्यमुदधिं भीममपां पतिमथाव्ययम्॥१॥

Arjuna said :

Then praised by the great sages here and there, I (at length) beheld the dreadful ocean-the inexhaustible lord of waters.

फेनवत्यः प्रकीर्णाश्च संहताश्च समुत्थिताः।

ऊर्मयश्चात्र दृश्यन्ते वल्गन्त इव पर्वताः॥२॥

(And) on it were visible, foamy and swelling waves scattered all over, dashing against each other and looking like moving rocks.

नावः सहस्रशस्तत्र रत्नपूर्णाः समन्ततः।

नभसीव विमानानि विचरन्त्यो विरेजिरे।

तिमिङ्गिलाः कच्छपाश्च तथा तिमितिमिङ्गिलाः॥३॥

Ships full of gems were seen on it all around. Timingilas, tortoises, Timitimingilas,

मकराश्चात्र दृश्यन्ते जले मग्ना इवाद्रयः।

शङ्खानां च सहस्राणि मग्नान्यप्सु समन्ततः॥४॥

And Makaras were seen here like submarine reefs. Thousands of submerged shells lying all around.

दृश्यन्ते स्म यथा रात्रौ तारास्तन्वप्रसंवृताः।

तथा सहस्रशस्तत्र रत्नसङ्गाः प्लवन्त्युता॥५॥

Looked like stars on a night covered with light clouds. Thousands of gems were floating in heaps.

वायुश्च घूर्णति भीमस्तदद्भुतमिवाभवत्।

तमुदीक्ष्य महादेवं सर्वाम्बोनिधिमुत्तमम्॥६॥

अपश्यं दानवाकीर्णं तद् दैत्यपुरमन्तिकात्।

तत्रैव मातलिस्तूर्णं निपत्य पृथिवीतले॥७॥

And a dreadful wind was sweeping over it in whirls, which appeared wonderful to me. Beholding that excellent lord of all waters with strong tides I saw very near, the city of the Daiytas full of the Danavas. There soon entering into the nether world, Matali,

स्थं तं तु समाश्लिष्य प्राद्रवद् रथयोगवित्।

त्रासयन् रथघोषेण तत् पुरं समुपाद्रवत्॥८॥

Expert in driving the car and sitting steadily on it, drove it with force. And he drove onward making that city resound with the rattling sound of the car.

रथघोषं तु तं श्रुत्वा स्तनयिलोरिवाम्बरे।

मन्वाना देवराजं मामाविग्ना दानवाभवन्॥९॥

Hearing that rattling noise of the car as the roar of the clouds in the sky and taking me for the king of the gods, the Danavas became agitated.

सर्वे सम्भ्रान्तमनसः शरचापधराः स्थिताः।

तथासिशूलपरशुगदामुसलपाणयः॥१०॥

(And) with their minds trembling with fear, they stood, holding in their hands arrows, bows, swords, javelins, axes, maces and clubs.

ततो द्वाराणि पिदधुर्दानवास्त्रस्तचेतसः।

संविधाय पुरे रक्षां न स्म कञ्चन दृश्यते॥११॥

Then having made arrangements for the defence of their city, the Danavas with hearts troubled with fear, closed the gates so that nothing could be seen.

ततः शङ्खमुपादाय देवदत्तं महास्वनम्।

परमां मुदमाश्रित्य प्राधमं तं शनैरहम्॥१२॥

Then taking my conch, Devadatta, emitting tremendous roars, I repeatedly blew it with great joy.

स तु शब्दो दिवं स्तब्ध्वा प्रतिशब्दमजीजनत्।
वित्रेसुश्च निलिल्युश्च भूतानि सुमहान्त्यपि॥१३॥

That sound, ringing through the heavens,
sent forth echoes. Upon which, mighty
creatures, greatly terrified, hid themselves.

ततो निवातकवचाः सर्व एव स्वलंकृताः।
दंशिता विविधैस्त्राणैर्विचित्रायुधपाणयः॥१४॥
आयसैश्च महाशूलैर्गदाभिर्मुसलैरपि।
पट्टिशैः करवालैश्च रथचक्रैश्च भारत॥१५॥
शतघ्नीभिर्भुशुण्डीभिः खड्गैश्चित्रैः स्वलंकृतैः।
प्रगृहीतैर्दितेः पुत्राः प्रादुरासन् सहस्रशः॥१६॥

Thereupon, O Bharata, all those sons of Diti-
the Nivatakavachas-poured in thousands,
adorned with ornaments, clad in various kinds
of mails and holding in their hands various
weapons, (such as) javelins, mighty maces,
clubs, hatchets, Pattishas, Sabres, car-wheels,
Shataghnis, Bhushundis and variegated and
ornamented swords.

ततो विचार्य बहुशो रथमार्गेषु तान् हयान्।
प्राचोदयत् समे देशे मातलिर्भरतर्षभ॥१७॥

Then O best of the Bharatas, deliberately
judging of the course the car should take,
Matali began to drive the steeds on level
grounds,

तेन तेषां प्रणुन्नानामाशुत्वाच्छीघ्रगामिनाम्।
नान्वपश्यं तदा किञ्चित् तन्मेऽद्भुतमिवाभवत्॥१८॥

Then, on account of the rapid career of the
horses, fleet as the wind and guided by him
(Matali) I could perceive nothing-and this
appeared wonderful to me.

ततस्ते दानवास्तत्र वादित्राणि सहस्रशः।
विकृतस्वरूपाणि भृशं सर्वाण्यनादयन्॥१९॥

Thereupon the Danavas vehemently began
to sound thousands of musical instruments,
discordant and of awkward shapes.

तेन शब्देन सहसा समुद्रे पर्वतोपमाः।
आप्लवन्त गतैः सत्त्वैर्मत्स्याः शतसहस्रशः॥२०॥

Stupefied at those sounds, hundreds and
thousands of fishes (huge) as mountains began
suddenly to fly away from the sea.

ततो वेगेन महता दानवा मामुपाद्रवन्।
विमुञ्चन्तः शितान् बाणान् शतशोऽथ सहस्रशः॥२१॥

Then the Danavas rushed at me with
tremendous force discharging hundreds and
thousands of sharpened arrows.

स सम्प्रहारस्तुमुलस्तेषां च मम भारता
अवर्तत महाघोरो निवातकवचान्तकः॥२२॥

(And), O Bharata, there took place between
them and me a terrible fight destructive of the
Nivatakavachas.

ततो देवर्षयश्चैव तथान्ये च महर्षयः।
ब्रह्मर्षयश्च सिद्धाश्च समाजग्मुर्महामृधे॥२३॥

The Devarshis, the Danavarshis, the
Brahmarshis and the Siddhas came there to
witness that terrible encounter.

ते वै मामनुरूपाभिर्मधुराभिर्जयैषिणः।
अस्तुवन् मुनयो वाग्भिर्यथेन्द्रं तारकामये॥२४॥

(And) those Munis, eager for my victory,
began to eulogise me with sweet speeches as
they did Indra, at the war which took place on
account of Tara (the wife of Brihaspati).

CHAPTER 170

(NIVATAKAVACHA YUDDHA PARVA)- Continued

The destruction of the Nivatakavachas.

अर्जुन उवाच

ततो निवातकवचाः सर्वे वेगेन भारत।
अभ्यद्रवन् मां सहिताः प्रगृहीतायुधा रणे॥१॥

Arjuna said :

Then, O Bharata, furnished with arms, all
the Nivatakavacha flew in a body towards me
furiously in battle,

आच्छाद्य रथपन्थानमुत्क्रोशन्तो महारथाः।
आवृत्य सर्वतस्ते मां शरवर्षैरवाकिरन्॥२॥

Those mighty car-warriors obstructing the
course of the car and uttering loud yells and
surrounding me on all sides, enveloped me
with downpours of arrows.

ततोऽपरे महावीर्याः शूलपट्टिशपाणयः।
शूलानि च भुशुण्डीश्च मुमुचुर्दानवा मयि॥३॥

Then other demons, of great strength armed with spears and Pattishas, hurled at me spears and Bhushundis.

तच्छूलवर्षं सुमहद् गदाशक्तिसमाकुलम्।

अनिशं सुज्यमानं तैरपतन्मद्रथोपरि॥४॥

That continuous discharge of spears together with maces and clubs fell upon my car.

अन्ये मामभ्यधावन्त निवातकवचा युधि।

शितशस्त्रायुधा रौद्राः कालरूपाः प्रहारिणः॥५॥

Other dreadful and terrible-looking Nivatakavachas, dexterous in hurling (weapons) and armed with sharpened weapons and bows, rushed at me in fight.

तानहं विविधैर्बाणैर्वेगवद्भिरजिह्वगैः।

गाण्डीवमुक्तैरभ्यघ्नयेकैकं दशभिर्मृधे॥६॥

I (on my part) in the encounter, discharging several flect arrows coursing straight, from the Gandiva, pierced each of them with ten (shafts).

ते कृता विमुखाः सर्वे मत्प्रयुक्तैः शिलाशितैः।

ततो मातलिना तूर्णं हयास्ते सम्प्रचोदिताः॥७॥

(And) I drove them back by those arrows of mine sharpened on stones. Then those horses being swiftly driven by Matali,

मार्गान् बहुविधांस्तत्र विचेरुर्वातरंहसः।

सुसंयता मातलिना प्रामथ्यन्त दितेः सुतान्॥८॥

Careered through several courses with the spread of the wind and being dexterously guided by Matali, trampled upon the sons of Diti.

शतं शतास्ते हरयस्तस्मिन् युक्ता महारथे।

शान्ता मातलिना यत्ता व्यचरन्नल्पका इवा॥९॥

(And) Though that mighty car was yoked with hundreds of horses, yet being skillfully driven by Matali, as they began to move, it seemed as if they were a few only.

तेषां चरणपातेन रथनेमिस्वनेन च।

मम बाणनिपातैश्च हतास्ते शतशोऽसुराः॥१०॥

By the press of their hoofs and by the thundering noise of the car-wheels and by the discharge of my arrows hundreds of demons fell dead.

गतासवस्तथैवान्ये प्रगृहीतशरासनाः।

हतसारथ्यस्तत्र व्यकृष्यन्त तुरंगमैः॥११॥

Others, holding their bows in their hands, even when deprived of life and their charioteers being slain, were carried (hither and thither) by the horses.

ते दिशो विदिशः सर्वे प्रतिसृज्य प्रहारिणः।

अभ्यघ्नन् विविधैः शस्त्रैस्ततो मे व्यथितं मनः॥१२॥

(And) all those dexterous in striking, obstructing all sides and directions, became engaged in the fight with various weapons, at which my mind was distressed.

ततोऽहं मातलेर्वीर्यमपश्यं परमाद्भुतम्।

अश्वांस्तथा वेगवतो यद्यत्यादधारयत्॥१३॥

Then the prowess of Matali appeared highly wonderful to me in that he guided the swift steeds with ease.

ततोऽहं लघुभिश्चित्रैरस्त्रैस्तानसुरान् रणे।

चिच्छेद सायुधान् राजन् शतशोऽथ सहस्रशः॥१४॥

O king, then, in the fight, I cut off the Danavas by hundreds and thousands who were furnished with arms, by various swift weapons.

एवं मे चरतस्तत्र सर्वयत्नेन शत्रुहन्।

प्रीतिमानभवद् वीरो मातलिः शक्रसारथिः॥१५॥

O destroyer of foes, the heroic charioteer of Shakra, Matali, seeing me thus course there (on the field of battle) exerting my utmost, became well pleased (with me).

वध्यमानास्ततस्तैस्तु हयैस्तेन रथेन च।

अगमन् प्रक्षयं केचिन्न्यवर्तन्त तथा परे॥१६॥

स्पर्धमाना इवास्माभिर्निवातकवचा रणे।

शरवर्षैः शरार्तं मां महद्भिः प्रत्यवारयन्॥१७॥

Then, some (of the Danavas) crushed by the horses and the car, met with destruction and some gave up fighting; while others, in the encounter, challenged by us and afflicted with arrows, opposed me by heavy downpour of shafts.

ततोऽहं लघुभिश्चित्रैर्ब्रह्मास्त्रपरिमन्त्रितैः।

व्यधमं सायकैराशु शतशोऽथ सहस्रशः॥१८॥

Thereupon, I began to consume them with hundreds and thousands of ornamented swift

arrows inspired with Mantras relating to the weapon of Brahma.

ततः सम्पीडयमानास्ते क्रोधाविष्टा महारथाः।

अपीडयन् मां सहिताः शरशूलासिवृष्टिभिः॥१९॥

Then those mighty demons sore pressed by me and fired with anger, afflicted me with simultaneous discharge of clubs, darts and swords.

ततोऽहमस्त्रमातिष्ठं परमं तिग्मतैजसम्।

दयितं देवराजस्य माधवं नाम भारता॥२०॥

O Bharata, I then, took up that favourite weapon of the lord of the gods, named, Madhava, possessed of exceedingly fiery energy.

ततः खड्गांस्त्रिशूलांश्च तोमरांश्च सहस्रशः।

अस्त्रवीर्येण शतधा तैर्मुक्तानहमच्छिदम्॥२१॥

Then by the power of that weapon, I cut, to a hundred pieces, the swords, tridents and thousands of Tomaras hurled by them.

छित्त्वा प्रहरणान्येषां ततस्तानपि सर्वशः।

प्रत्यविध्यमहं रोषाद् दशभिर्दशभिः शरैः॥२२॥

Having destroyed their weapons, I wrathfully pierced each of them with ten arrows.

गाण्डीवाद्धि तदा संख्ये यथा भ्रमरपङ्क्तयः।

निष्पतन्ति महाबाणास्तन्मातलिरपूजयत्॥२३॥

And the fact that on the battle field mighty arrows like (thick flights of black bees), were discharged from the Gandiva, was admired by Matali.

तेषामपि तु नाणास्ते तन्मातलिरपूजयत्।

अवाकिरन् मां बलवत् तानहं व्यधमं शरैः॥२४॥

And the skillfulness with which displaying prowess, I cut off, with my shafts, their arrows which completely surrounded me, drew admiration from Matali.

वध्यमानास्ततस्ते तु निवातकवचाः पुनः।

शरवर्षैर्महद्भिर्मां समन्तात् पर्यवारयन्॥२५॥

Being struck, those Nivatakavachas again completely surrounded me with a mighty discharge of arrows.

शरवेगान्निहत्याहमस्त्रैस्त्रैविधातिभिः।

ज्वलद्भिः परमैः शीघ्रैस्तानविध्यं सहस्रशः॥२६॥

Having arrested the career of their shafts by excellent, fleet and blazing weapons inspired with mantras, capable of destroying (other) weapons, I pierced them by thousands.

तेषां छिन्नानि यात्राणि विसृजन्ति स्म शोणितम्।

प्रावृषीवाभिवृष्टानि शृङ्गाण्यथराभृताम्॥२७॥

Like waters running down from the summit of mountains, in the rainy season, blood began to flow from their mangled bodies.

इन्द्राशनिसमस्पर्शैर्विगवद्भिरजिह्वैः।

मद्भाणैर्वध्यमानास्ते समुद्रिग्नाः स्म दानवाः॥२८॥

Smitten by mighty, fleet and straight-coursing arrows having the touch of the thunderbolt hurled by Indra, those Danavas became greatly agitated.

शतधा भिन्नदेहास्ते क्षीणप्रहरणौजसः।

ततो निवातकवचा मामयुध्यन्त मायया॥२९॥

Their bodies were cut to a hundred pieces and their weapons lost their energy. Then those Nivatakavachas began fighting with me by the help of illusion.

CHAPTER 171

(NIVATAKAVACHA YUDDHA PARVA) - Continued

The illusory war

अर्जुन उवाच

ततोऽश्मवर्षं सुमहत् प्रादुरासीत् समन्ततः।

नगमात्रैः शिलाखण्डैस्तन्मां दृढमपीडयत्॥१॥

Arjuna said :

Then commenced a mighty shower of stones from all sides; (and) those stones, big as rocks, sore oppressed me.

तदहं वज्रसंकाशैर्महिन्द्रास्त्रप्रचोदितैः।

अचूर्णयं वेगवद्भिः शरजालैर्महाहवे॥२॥

Thereupon, at that terrible encounter, I crushed (those crags) with showers of fleet arrows, resembling the thunderbolt, discharged from Mahendra's weapon.

चूर्ण्यमानेऽश्मवर्षे तु पावकः समजायत।

तत्राश्मचूर्णान्यपतन् पावकप्रकरा इवा॥३॥

Those crags being reduced to pieces, there ensued fire and those fragments of stones fell like sparks of flame.

ततोऽश्मवर्षे विहते जलवर्षे महत्तरम्।

धाराभिरक्षमात्राभिः प्रादुरासीन्ममान्तिके॥४॥

Then, those showers of stones having been destroyed, there fell near me a mighty downpour of water having torrents of the size of an axle.

नभसः प्रच्युताधारास्तिग्मवीर्याः सहस्रशः।

आवृण्वन् सर्वतो व्योम दिशश्चोपदिशस्तथा॥५॥

Thousand of mighty torrents (of water), falling from the sky, enveloped the entire firmament and (all) the directions and the (ten) cardinal points.

धाराणां च निपातेन वायोर्विस्फूर्जितेन च।

गर्जितेन च दैत्यानां न प्राज्ञायत किञ्चन॥६॥

(And) I was quite bewildered on account of that (heavy) downpour, blowing of the wind and the yell of the Daityas.

धारा दिवि च सम्बद्धा वसुधायां च सर्वशः।

व्यामोहयन्त मां तत्र निपतन्त्योऽनिशं भुवि॥७॥

Those showers, covering (the entire space) between the heaven and the earth and incessantly falling upon the ground, (quite) confounded me.

तत्रोपदिष्टमिन्द्रेण दिव्यमस्त्रं विशोषणम्।

दीप्तं प्राहिणवं घोरमशुष्यत् तेन तज्जलम्॥८॥

Thereupon, I discharged that terrible, flaming and celestials weapon, Vishoshana, learnt from Indra, which dried the water up.

हतेऽश्मवर्षे च मया जलवर्षे च शोषिते।

मुमुचुर्दानवा मायामग्निं वायुं च भारत॥९॥

The showers of stones being destroyed and the watery shower dried up by me, O Bharata, the Danavas created illusions of fire and wind.

ततोऽहमग्निं व्यधमं सलिलास्त्रेण सर्वशः।

शैलेन च महास्त्रेण वायोर्वेगमधारयम्॥१०॥

Then I totally destroyed the fire by Salila (watery) weapon; and arrested the fury of the wind by the mighty Shaila (rock) weapon.

तस्यां प्रतिहतायां च दानवा युद्धदुर्मदाः।

प्राकुर्वन् विविधां मायां यौगपद्येन भारत॥११॥

(And), O Bharata, on the destruction of these (illusions), the Danavas, irrepressible in battle, produced (simultaneously) several (other) illusions.

ततो वर्षं प्रादुरभूत् सुमहल्लोमहर्षणम्।

अस्त्राणां घोररूपाणामग्नेर्वायोस्तथाश्मनाम्॥१२॥

Then commenced a terrible shower of rocks and of the dreadful weapons of fire and wind, making the hair stand on the end (with terror).

सा तु मायामयी वृष्टिः पीडयामास मां युधि।

अथ घोरं तमस्तीव्रं प्रादुरासीत् समन्ततः॥१३॥

And that downpour (of rocks and weapons) oppressed me in battle. Then there spread on all sides a dismal darkness.

तमसा संवृते लोके घोरेण परुषेण च।

हरयो विमुखाश्चासन् प्रास्त्रलज्ज्यापि मातलिः॥१४॥

When the world was enveloped in that terrible and dense darkness, the horses drew back, Matali stumbled,

हस्ताद्धि रश्मयश्चास्य प्रतोदः प्रापतद् भुवि।

असकृच्चाह मां भीतः क्वासीति भरतर्षभ॥१५॥

And the golden whip fell on the ground from his hand. O best of the Bharata, getting terrified, he repeatedly cried out "Where are you?"

मां च भीराविशत् तीव्रा तस्मिन् विगतचेतसि।

स च मां विगतज्ञानः संत्रस्तमिदमब्रवीत्॥१६॥

(And), when he lost his senses, I also was seized with a terrible fear. And (thus stupefied) he said to me in a hurry,

सुराणाभसुराणां च संग्रामः सुमहानभूत्।

अमृतार्थं पुरा पार्थ स च दृष्टो मयानघा॥१७॥

"O Sinless being, in days of yore a terrible battle was fought between the gods and the demons for the sake of nectar, which I witnessed.

शम्बरस्य वधे घोरः संग्रामः सुमहानभूत्।

सारथ्यं देवराजस्य तत्रापि कृतवानहम्॥१८॥

(And) in that mighty and terrible encounter, which took place for the destruction of the

(Asura) Shambara, I acted as the charioteer of the lord of the gods.

तथैव वृत्रस्य वधे संगृहीता हया मया।

वैरोचनेर्महायुद्धं दृष्टं चापि सुदारुणम्॥१९॥

Again, I drove the horses on the occasion of Vritra's destruction and also witnessed that awful and terrible encounter with the son of Virochana.

एते मया महाघोराः संग्रामाः पर्युपासिताः।

न चापि विगतज्ञानोऽभूत्पूर्वोऽस्मि पाण्डव॥२०॥

O Pandava, I witnessed all those terrible encounters. But never before (this) did I lose my senses.

पितामहेन संहारः प्रजानां विहितोऽब्रुवम्।

न हि युद्धमिदं युक्तमन्यत्र जगतः क्षयात्॥२१॥

Verily, it has been ordained by Pitamaha (Brahma) that the creation will be destroyed (at this encounter). For I find no other reason for this battle, If it be not for the destruction of the whole universe."

तस्य तद् वचनं श्रुत्वा संस्तभ्यात्मानमात्मना।

मोहयिष्यन् दानवानामहं मायाबलं महत्॥२२॥

Hearing these words (of Matali) and pacifying my mind with my own efforts and deliberating (within myself) how to battle this mighty illusion created by the Danavas,

अब्रुवं मातलिं भीतं पश्य मे भुजयोर्बलम्।

अस्त्राणां च प्रभावं वैधनुषो गाण्डिवस्य च॥२३॥

I spoke to terrified Matali, "behold the prowess of my arms and the power of my weapons and that of my bow Gandiva.

अद्यास्त्रमाययैतेषां मायामेतां सुदारुणाम्।

विनिहन्मि तमश्चोग्रं मा भैः सूत स्थिरो भव॥२४॥

O charioteer do not be afraid, calm yourself. I will, this day, destroy the terrible illusion created by them and also this dense darkness, by illusion-creating weapon."

एवमुक्त्वाहमसृजमस्त्रमायां नराधिप।

मोहनीं सर्वभूतानां हिताय त्रिदिवौकसाम्॥२५॥

O lord of men, having said this, I produced an illusion by the means of weapons capable of

stupefying the whole creating, for the welfare of the celestials.

पाङ्चमानासु मायासु तासु तास्वसुरोत्तमाः।

पुनर्बहुविधा मायाः प्राकुर्वन्प्रमितौजसः॥२६॥

That illusion being dispelled, some of the foremost amongst the Asuras, possessed of unrivalled prowess, again created various sorts of illusions,

पुनः प्रकाशमभवत् तमसा ग्रस्यते पुनः।

भवत्यदर्शनो लोकः पुनरप्सु निमज्जति॥२७॥

(In consequence of which) now the world displayed itself, now it was enveloped in darkness, now it disappeared (from view) and, now again, it was submerged into water.

सुसंगृहीतैर्हरिभिः प्रकाशे सति मातलिः।

व्यचरत् स्यन्दनाङ्घ्रयेण संग्रामे लोमहर्षणे॥२८॥

And when it displayed itself again to view, Matali with the well-conducted steeds, began to course in battle field which made the hair stand erect (with fear).

ततः पर्यपतन्नुग्रा निवातकवचा मया।

तानहं विवरं दृष्ट्वा प्राहिण्वं यमसादनम्॥२९॥

Then the furious Nivatakavachas flew towards me. Seizing this opportunity, I began to send them to the abode of Yama.

वर्तमाने तथा युद्धे निवातकवचान्तके।

नापश्यं सहसा सर्वान् दानवान् माययाऽवृत्तान्॥३०॥

In that encounter, fatal to the Danavas, which was still regaining, all on a sudden, I could not behold those demons who concealed themselves under the cover of illusion.

CHAPTER 172

(NIVATAKAVACHA YUDDHA PARVA)-

Continued

The destruction of the Nivatakavachas

अर्जुन उवाच

अदृश्यमानास्ते दैत्या योधयन्ति स्म मायया।

अदृश्येनास्त्रवीर्येण तानप्यहमयोधयम्॥१॥

Arjuna said :

The demons, concealed from view, began fighting by the help of illusion. I also by the

power of invisible weapons (i.e. weapons operating on unseen objects) fought with them,

गाण्डीवमुक्ता विशिखाः सम्यगस्त्रप्रचोदिताः।

अच्छिन्दन्नुत्तमाङ्गानि यत्र यत्र स्म तेऽभवन्॥१२॥

And by means of arrows duly shot from the Gandiva, I cut off their heads wherever they were stationed.

ततो निवातकवचा वध्यमाना मया युधि।

संहत्य मायां सहसा प्राविशन् पुरमात्मनः॥१३॥

Thereupon, the Nivatakavachas, thus struck dead by me, all on a sudden, forsook their illusion and entered into their own city.

व्यपयातेषु दैत्येषु प्रादुर्भूते च दर्शने।

अपश्यं दानवांस्त्र हतान् शतसहस्रशः॥१४॥

The Daityas having fled and everything being disclosed to view, I beheld there hundreds and thousands of the Danavas (lying) slain.

विनिष्पिष्टानि तत्रैषां शस्त्राण्याभरणानि च।

शतशः स्म प्रदृश्यन्ते गात्राणि कवचानि च॥१५॥

(And) I saw by hundred their crushed weapons ornaments, limbs and mails.

हयानां नान्तरं ह्यासीत् पदाद् विचलितुं पदम्।

उत्पत्य सहसा तस्थुरन्तरिक्षगमास्ततः॥१६॥

In consequence of the battlefield being strewn all over with dead bodies, the steeds had no room to move from one step to another. Thereupon with a sudden spring they took their station in the air.

ततो निवातकवचा व्योम संछाद्य केवलम्।

अदृश्या ह्यत्यवर्तन्त विसृन्तः शिलोच्चयान्॥१७॥

Then concealed from view, the Nivatakavachas, covering the entire firmament, rained down crags.

अन्तर्भूमिगताश्चान्ये हयानां चरणान्यथ।

व्यगृहणन् दानवा घोरा रथचक्रे च भारत॥१८॥

Other dreadful Danavas entering into the entrails of the earth, O Bharata, caught hold of the legs of the horses and the car-wheels.

विनिगृह्य हरीनश्चान् रथं च मम युध्यतः।

सर्वतो मामविध्यन्त सरथं धरणीधरैः॥१९॥

When engaged in fighting, (they) seizing the horses and the car, covered me on the car, on all sides with rocks.

पर्वतैरुपचीयद्भिः पतमानैस्तथापरैः।

स देशो यत्र वर्ताम गुहेव समपद्यत॥१०॥

On account of the rocks with which we were covered and of the others which were falling (around us), the place where we were stationed, looked like a cave.

पर्वतैश्छाद्यमानोऽहं निगृहीतैश्च वाजिभिः।

अगच्छं परमामार्तिं मातलिस्तदलक्षयत्॥११॥

That I was sore afflicted on account of being surrounded by rocks and the steeds being hard pressed, was perceived by Matali.

लक्षयित्वा च मां भीतमिदं वचनमब्रवीत्।

अर्जुनार्जुन मा भैस्त्वं वज्रमस्त्रमुदीरय॥१२॥

Seeing me terrified he spoke these words, "O Arjuna, O Arjuna, don't be afraid; discharge the weapon, Vajra (thunderbolt)."

ततोऽहं तस्य तद् वाक्यं श्रुत्वा वज्रमुदीरयम्।

देवराजस्य दयितं भीममस्त्रं नराधिप॥१३॥

Then, O lord of men, hearing these words of his, I let go that favourite weapon of the king of the celestials, the terrible Vajra (thunderbolt).

अचलं स्थानमासाद्य गाण्डीवमुमन्त्र्य च।

अमुञ्चं वज्रसंस्पर्शानायसान् निशितान् शरान्॥१४॥

Inspiring the Gandiva with mantras and aiming at the locality of the rocks, I discharged sharpened iron darts having the touch of the thunderbolt.

ततो मायाश्च ताः सर्वा निवातकवचांश्च तान्।

ते वज्रचोदिता बाणा वज्रभूताः समाविशन्॥१५॥

And those arrows, turned into thunderbolt (on account of their) being shot from the Vajra, penetrated through the illusion and all the Nivatakavachas.

ते वज्रवेगविहता दानवाः पर्वतोपमाः।

इतरेतरमाश्लिष्य न्यपतन् पृथिवीतले॥१६॥

Then those Danavas, big as rocks smitten by the force of the thunder, fell on the ground clashing against one another.

अन्तर्भूमौ च येऽगृहणन् दानवा रथवाजिनः।

अनुप्रविश्य तान् बाणाः प्राहिण्वन् यमसादनम्॥१७॥

And the shafts, penetrating those Danavas, who entering into the bowels of the earth had seized the horses and the car, sent them to the abode of Yama.

हतैर्निवातकवचैर्निरस्तैः पर्वतोपमैः।

समाच्छाद्यत देशः स विकीर्णैरिव पर्वतैः॥१८॥

That place was completely filled with those Nivatakavachas looking like mountains, who were (either) killed or wounded and lying scattered like (so many) rocks.

न हयानां क्षतिः काचिन्न रथस्य न मातलेः।

मम चादृश्यत तदा तदद्भुतमिवाभवत्॥१९॥

And the fact, that neither did the horses, nor Matali, nor myself, suffer the least (by that event), appeared strange.

ततो मां प्रहसन् राजन् मातलिः प्रत्यभाषत।

नैतदर्जुन देवेषु त्वयि वीर्यं यदीक्ष्यते॥२०॥

Then, O king, Matali addressed me with a smile "the prowess displayed by you cannot be seen even among the gods."

हतेष्वसुरसंघेषु दारास्तेषां तु सर्वशः।

प्राक्रोशन् नगरे तस्मिन् यथा शरदि सारसाः॥२१॥

On the Danava hosts being slain all their wives in that city began to bewail like cranes in autumn.

ततो मातलिना सार्धमहं तत् पुरमभ्ययाम्।

त्रासयन् रथघोषेण निवातकवचस्त्रियः॥२२॥

Then accompanied by Matali, I entered that city, terrifying the females of the Nivatakavachas by the rattling noise of the car.

तान् दृष्ट्वा दशसाहस्रान् मयूरसदृशान् हयान्।

रथं च रविसंकाशं प्राब्रुवन् गणशः स्त्रियः॥२३॥

Beholding those ten thousands of steeds resembling peacocks and that car of the splendour of the sun, the females began to flee in large numbers.

ताभिराभरणैः शब्दस्त्रासिताभिः समीरितः।

शिलानामिव शैलेषु पतन्तीनामभूत् तदा॥२४॥

Thereupon, there arose a sound of the falling of the ornaments (from the persons) of

those terrified ladies like the sound of hail falling upon a mountain.

वित्रस्ता दैत्यनार्यस्ताः स्वानि वेश्मान्यथाविशन्।

वहुरलविचित्राणि शातकुम्भमयानि च॥२५॥

At last the affrighted ladies of the Daityas entered into their respective golden palaces decked with innumerable gems.

तदद्भुताकारमहं दृष्ट्वा नगरमुत्तमम्।

विशिष्टं देवनगरादपृच्छं मातलिं ततः॥२६॥

Then beholding that wonderful and excellent city, superior to that of the gods, I asked Matali.

इदमेवंविधं कस्माद् देवा नावासयन्त्युत।

पुरंदरपुराद्धीदं विशिष्टमिति लक्ष्ये॥२७॥

"This city appears superior to that of Purandara. How is it that the Gods do not reside in such a place?"

मातलिस्त्वाच

आसीदिदं पुरा पार्थ देवराजस्य नः पुरम्।

ततो निवातकवचैरितः प्रच्याविताः सुराः॥२८॥

Matali answered

O Partha, formerly it was the city of our lord of the gods. (But) afterwards the gods were expelled from here by the Nivatakavachas.

तपस्तप्त्वा महत् तीव्रं प्रसाद्य च पितामहम्।

इदं वृत्तं निवासाय देवेभ्यश्चाभयं युधि॥२९॥

Having pleased Brahma by the performance of rigid asceticism, they asked (of him) the boons; (namely), to dwell here and to be free from all fears of the gods in wars.

ततः शक्रेण भगवान् स्वयंभूरिति चोदितः।

विधत्तां भगवानन्तमात्मनो हितकाम्यया॥३०॥

Then the self-existent lord (Shiva) was thus addressed by Shakra. "O lord, keeping our welfare in view, do what you think proper."

तत उक्तो भगवता दिष्टमत्रेति भारत।

भवितान्तस्त्वमप्येषां देहेनान्येन शत्रुहन्॥३१॥

Thereupon, O Bharata, the lord (Shiva) thus commanded Indra saying "O destroyer of foes, assuming another body you will kill these (demons)."

तत एषां वधार्थाय शक्रोऽस्त्राणि ददौ तवा

न हि शक्याः सुरैर्हनुं य एते निहतास्त्वया॥३२॥

Therefore, Shakra gave you the weapons for the destruction of these (demons). Even the gods had been unable to slay these that have been killed by you.

कालस्य परिणामेन ततस्त्वमिह भारत।

एषामन्तकरः प्राप्तस्तत् त्वया च कृतं तथा॥३३॥

O Bharata, as you have come hither just at the appointed time, you have been able to kill them.

दानवानां विनाशाय अस्त्राणां परमं वलम्।

चाहितस्त्वं महेन्द्रेण पुरुषेन्द्र तदुत्तमम्॥३४॥

O best of mortals, in order to destroy these Danavas, Mahendra conferred on you the energy (that belongs to the possessor) of those excellent weapons.

अर्जुन उवाच

ततः प्रशाम्य नगरं दानवांश्च निहत्य तान्।

पुनर्मालिना सार्धमगच्छं देवसदृशं तत्॥३५॥

Arjuna said :

Having killed the Danavas and subdued (their) city, I returned to the abode of the celestials accompanied by Matali.

CHAPTER 173

(NIVATAKAVACHA YUDDHA PARVA)-

Conitnued

The destruction of the Daityas of

Hiranyapur

अर्जुन उवाच

निर्वर्तमानेन मया महद् दृष्टं ततोऽपरम्।

पुरं कामचरं दिव्यं पावकार्कसमप्रभम्॥३६॥

Arjuna said :

Then, while returning (to the abode of Indra), I beheld on my way a great celestials city, moving at will, endued with the splendour of the fire or the sun,

रत्नद्रुममयैश्चित्रैः सुस्वैश्च पतत्रिभिः।

पौलोमैः कालकजैश्च नित्यहृष्टैरधिष्ठितम्॥३७॥

Containing trees made of jewels, teeming with many-coloured birds of sweet voice,

inhabited by the Paulomas and the Kalakanja ever merry,

गोपुराट्टालकोपेतं चतुर्द्वारं दुरासदम्।

सर्वरत्नमयं दिव्यमद्भुतोपमदर्शनम्॥३८॥

Adorned with gate-ways, towers and four gates, impregnable, made of all sorts of jewels celestials wonderful to look at,

द्रुमैः पुष्पफलोपेतैः सर्वरत्नमयैर्वृतम्।

तथा पतत्रिभिर्दिव्यैरुपेतं सुमनोहरैः॥३९॥

Containing trees made of all sorts of jewels and bearing fruits and flowers, inhabited by beautiful and celestials feathery creatures,

असुरैर्नित्यमुदितैः शूलटिप्पुसलायुधैः।

चापमुद्गरहस्तैश्च स्रग्विभिः सर्वतो वृतम्॥४०॥

Surrounded on all sides by the Asuras, always cheerful, adorned with garlands and holding in their hands maces, swords, darts, bows and clubs.

तदहं प्रेक्ष्य दैत्यानां पुरमद्भुतदर्शनम्।

अपृच्छं मातलिं राजन् किमिदं वर्ततेऽद्भुतम्॥४१॥

Beholding that city of the Daitya, wonderful to look at, O king, I asked Matali "What is it that looks so marvellous?"

मातलिरुवाच

पुलोमा नाम दैतेयी कालका च महासुरी।

दिव्यं वर्षसहस्रं ते चेरतुः परमं तपः॥४२॥

Matali said :

(Formerly) a Daitya-female, named Puloma and another great giantess, Kalaka (by name), practised severe austerities for a thousand celestials years.

तपसोऽन्ते ततस्ताभ्यां स्वयम्भूरदद् वरम्।

अगृहणीतां वरं ते तु सुतानामल्पदुःखताम्॥४३॥

अवध्यतां च राजेन्द्र सुरराक्षसपन्नगैः।

पुरं सुरमणीयं च खचरं सुमहाप्रभम्॥४४॥

When they had finished their austerities, the self-existent (god) Svayambhu granted them boons. (And), O king of kings, they obtained the boons-viz., that their children might never suffer distress; that (they) might obtain a highly

beautiful and an exceedingly splendid aerial city,

सर्वरत्नैः समुदितं दुर्धर्ममरैरपि।

महर्षियक्षगन्धर्वपन्नगसुरराक्षसैः॥१०॥

Full of all sorts of gems, unassailable even by immortals, the Maharshis, the Yakshas, the Gandharvas, the Pannagas, the Asuras and the Rakshasas,

सर्वकामगुणोपेतं वीतशोकमनामयम्।

ब्रह्मणा भरतश्रेष्ठ कालकेयकृते कृतम्॥११॥

Containing all the desirable objects and devoid of grief and desire. O best of the Bharatas, created by Brahma for the Kalakeyas,

तदेतत् खपुरं दिव्यं चरत्यमरवर्जितम्।

पौलोमाश्रुषितं वीर कालकञ्जैश्च दानवैः॥१२॥

This is that celestials city, devoid of gods, which is moving about. O hero, it is inhabited by the Pauloma and he Kalakeya Danavas.

हिरण्यपुरमित्येवं ख्यायते नगरं महत्।

रक्षितं कालकेयैश्च पौलोमैश्च महासुरैः॥१३॥

This mighty city is called Hiranyapura and is guarded by the powerful Asuras, the Kalakeyas and the Paulomas.

त एते मुदिता राजन्नवध्याः सर्वदैवतैः।

निवसन्त्यत्र राजेन्द्र गतोद्वेगा निरुत्सुकाः॥१४॥

O king of kings, there they dwell happily, indestructible by the gods, free from anxiety and having all their desires fulfilled.

मानुषान्मृत्युरेतेषां निर्दिष्टो ब्रह्मणा पुरा।

एतानपि रणे पार्थ कालकञ्जान् दुरासदान्।

वज्रास्त्रेण नयस्वाशु विनाशं सुमहाबलान्॥१५॥

Formerly it was destined by Brahma that they should be killed by mortals. O Partha, (therefore) destroy speedily these invincible and exceedingly powerful Kalakanjas in battle by the weapon Vajra (thunderbolt).

अर्जुन उवाच

सुरासुरैरवध्यं तदहं ज्ञात्वा विशाम्पते।

अबुवं मातलिं हृष्टो याह्येतत् पुरमञ्जसा॥१६॥

Arjuna said :

O lord of earth, learning that they were indestructible by the gods and Asuras. I gladly said to Matali "do you go to this city speedily.

त्रिदशेशद्विषो यावत् क्षयमस्त्रैर्नयाम्यहम्।

न कथञ्चिद्धि मे पापा न वध्या ये सुरद्विषः॥१७॥

I will bring about the destruction of all these enemies of the celestials with weapons. There exist no wicked enemies of the gods whom I do not consider my victims."

उवाह मां ततः शीघ्रं हिरण्यपुरमन्तिकात्।

स्थेन तेन दिव्येन हरियुक्तेन मातलिः॥१८॥

Thereupon, Matali had me speedily conveyed by that celestials car, yoked with steeds, towards the neighbourhood of Hiranyapura.

ते मामालक्ष्य दैतेया विचित्राभरणाम्बराः।

समुत्पेतुर्महावेगा स्थानास्थाय दंशिताः॥१९॥

On beholding me, those sons of Diti, wearing various sorts of garments and mounted on chariots, rushed at me with great violence.

ततो नालीकनाराचैर्भल्लैः शक्यच्छित्तोमरैः।

प्रत्यघ्नन् दानवेन्द्रा मां क्रुद्धास्तीव्रपराक्रमाः॥२०॥

Then those foremost of the Danavas (possessed) of fiery prowess, angrily assailed me with Nalikas, Narachas, Bhallas, Maces, swords and Tomaras.

तदहं शरवर्षेण महता प्रत्यवारयम्।

शस्त्रवर्षं महद् राजन् विद्याबलमुपाश्रितः॥२१॥

Thereupon, O king, availing myself of the strength of my knowledge (in arms), I warded off that shower of weapons by mighty discharges of arrows;

व्यामोहयं च तान् सर्वान् स्थमार्गैश्चरन् रणे।

तेऽन्योन्यमभिसम्पूढाः पातयन्ति स्म दानवान्॥२२॥

And coursing through the field of battle on the car, bewildered them. Thus confounded, the Danavas began to fell down one another.

तेषामेवं विपूढानामन्योन्यमग्निधावताम्।

शिरांसि विशिख्रैर्दीपैर्यहनं शतसङ्घशः॥२३॥

(And) with blazing arrows I cut off, by hundreds, the heads of those who, getting confounded, were rushing at one another.

ते वध्यमाना दैतेयाः पुरमास्थाय तत् पुनः।

खमुत्पेतुः सनगरा मायामास्थाय दानवीम्॥२४॥

Thus smitten (by me) those sons of Diti, taking refuge in that city, again rose up in the air with it, by the help of illusion peculiar to the Danavas.

ततोऽहं शरवर्षेण महता कुरुनन्दन।

मार्गमावृत्य दैत्यानां गतिं चैषामवारयम्॥२५॥

Thereupon, O descendant of the Kurus, covering the passage of the Daityas by heavy shower of arrows, I obstructed their movement.

तत् पुरं खचरं दिव्यं कामगं सूर्यसप्रभम्।

दैतेयैर्वदानेनधार्यते स्म यथासुखम्॥२६॥

(But) the sons of Diti, on the strength of their boon, easily supported themselves on that celestials and aerial city of sun-like splendour and moving at will.

अन्तर्भूमौ निपतति पुनरूर्ध्वं प्रतिष्ठते।

पुनर्स्तिर्यक् प्रयात्याशु पुनरप्सु निमज्जति॥२७॥

At one time it plunged into the earth and then rose up in the air again, now it took a curved direction and then again submerged under water.

अमरावतिसंकाशं तत् पुरं कामगं महत्।

अहमस्त्रैर्बहुविधैः प्रत्यगृह्णं परंतप॥२८॥

(Then), O tormentor of foes, I surrounded with various weapons that mighty moving about at will.

ततोऽहं शरजालेन दिव्यास्त्रनुदितेन च।

व्यगृह्णं सह दैतेयैस्तत् पुरं पुरुषर्षभा॥२९॥

And, O best of the Bharatas, I assailed that city together with the Daityas by showers of arrows, shot from celestials weapons.

विक्षतं चायसैर्बाणैर्मथ्रयुक्तैरजिह्वैः।

महीमभ्यपतद् राजन् प्रभग्नं पुरमासुरम्॥३०॥

(And), O king, that city of the Asuras, riven and broken by straight-coursing steels darts shot by me, fell to the ground.

ते वध्यमाना मद्बाणैर्वज्रवेगैरयस्मयैः।

पर्यग्रमन्त वै राजन्नसुराः कालचोदिताः॥३१॥

Those Asuras too, O king, wounded by my iron shafts, fleet as the thunder and propelled by Fate, began to rove about.

ततो मातलिरारूढ पुरस्तान्निपतन्निव।

महीमवातरत् क्षिप्रं रथेनादित्यवर्चसा॥३२॥

Then, Matali, soaring to the heavens, as if taking a leap in front, speedily came down to the earth on that chariot effulgent as the sun.

ततो रथसहस्राणि षष्टिस्तेषाममर्षिणाम्।

युयुत्सूनां मया सार्धं पर्यवर्तन्त भारता।

तान्यहं निशितैर्बाणैर्वध्यमं गार्धराजितैः॥३३॥

O Bharata, then, desirous of fighting with me, they furiously hemmed me in with sixty thousand cars. (But) I destroyed those (cars) by sharpened arrows adorned with vulture feathers.

ते युद्धे सन्यवर्तन्त समुद्रस्य यथोर्मयः।

नेमे शक्या मानुषेण युद्धेनेति प्रचिन्त्य तत्॥३४॥

They were, then, engaged in the fight, like billows on the sea. Thereupon, considering that they would not be destroyed by the manner of fighting peculiar to mortals,

ततोऽहमानुपूर्व्येण दिव्यान्यस्त्राण्ययोजयम्।

ततस्तानि सहस्राणि रथिनां चित्रयोधिनाम्॥३५॥

अस्त्राणि मम दिव्यानि प्रत्यघ्नन् शनकैरिव।

रथमार्गान् विचित्रांस्ते विचरन्तो महाबलाः॥३६॥

प्रत्यदृश्यन्त संचामे शतशोऽथ सहस्रशः।

विचित्रमुकुटापीडा विचित्रकवचध्वजाः॥३७॥

I, took to discharging duly the celestials weapons. But the thousands of weapons, discharged by those car-warriors, the wonderful fighters, gradually repelled my celestials weapons; and I beheld hundreds and thousands of exceedingly powerful (Danavas) ranging on their cars, in battle, displaying various tactics. Adorned with variegated helmets ornamented mails, furnished with beautiful flags.

विचित्राभरणाश्चैव नन्दयन्तीव मे मनः।

अहं तु शरवर्षैस्तानस्त्रप्रचुदितै रणे॥३८॥

And decked with various ornaments (they) attracted my mind. I, in that encounter, by showers of arrows shot from weapons,

नाशक्नुवं पीडयितुं ते तु मां प्रत्यपीडयन्।

तैः पीड्यमानो बहुभिः कृतास्त्रैः कुशलैर्युधि॥३९॥

Could not oppress them; but they sorely afflicted me. (Thus) hard pressed by numerous (Asuras), furnished with weapons and skilled in battle,

व्यथितोऽस्मि महायुद्धे भयं चागान्महन्मया

ततोऽहं देवदेवाय रुद्राय प्रयतो रणे॥४०॥

I was afflicted in that terrible encounter and was seized with a dreadful terror. Thereupon, mustering up (courage), I (bowed down) to the god of gods, Rudra,

स्वस्ति भूतेभ्य इत्युक्त्वा महास्त्रं सपचोदयम्।

यत् तद् रौद्रमिति ख्यातं सर्वामित्रविनाशनम्॥४१॥

Saying "may all beings remain in place," and sent that mighty weapon which is named Rudra and is destructive of all enemies.

ततोऽपश्यं त्रिशिरसं पुरुषं नवलोचनम्।

त्रिमुखं षड्भुजं दीप्तमर्कज्वलनमूर्धजम्॥४२॥

Then I beheld a person with three heads, nine eyes, three faces, six arms and with hair blazing as the sun or the fire.

लेलिहानैर्महानागैः कृतचीरममित्रहन्।

विभीस्ततस्तदस्त्रं तु घोरं रौद्रं सनातनम्॥४३॥

(And) O destroyer of foes, as for his clothing he wore huge serpents issuing out their tongues.

दृष्ट्वा गाण्डीवसंयोगमानीय भरतर्षभा

नमस्कृत्वा त्रिनेत्राय शर्वायामिततेजसे॥४४॥

Then, O best of the Bharatas, beholding that terrible and eternal Rudra and shaking off my fear, I fixed it on the Gandiva. (And) bowing down to the three eyed Sarva of unrivalled energy,

मुक्तवान् दानवेन्द्राणां पराभावाय भारता।

मुक्तमात्रे ततस्तस्मिन् रूपाण्यासन् सहस्रशः॥४५॥

O Bharata, I discharged (it) for the destruction of those foremost of the Danavas. No sooner had I hurled it, than it at once assumed a thousand shapes;

मृगाणामथ सिंहानां व्याघ्राणां च विशाम्पते।

ऋक्षाणां महिषाणां च पन्नगानां तथा गवाम्॥४६॥

(Such as), O lord of the earth, those of deer, of lions, of tigers, of bears, of buffaloes, of serpents, of cows.

शरभाणां गजानां च वानराणां च सङ्घशः।

ऋषभाणां वराहाणां मार्जारानां तथैव च॥४७॥

O Sharabhas, of elephants, of monkeys in vast numbers, of bulls, of boars, of cats,

शालावृकाणां प्रेतानां भुरुण्डानां च सर्वशः।

गृध्राणां गरुडानां च चमराणां तथैव च॥४८॥

Of dogs, of ghosts, of all the Bhurundas, of vultures, of Garudas of Chamaras,

देवानां च ऋषीणां च गन्धर्वाणां च सर्वशः।

पिशाचानां सयक्षाणां तथैव च सुरद्विषाम्॥४९॥

Of the celestials, of the Rishis, of all the Gandharva, of the Pishachas, of the Yakshas, of the enemies of the gods,

गुह्यकानां च संचामे नैर्ऋतानां तथैव च।

झषाणां गजवक्त्राणामुलूकानां तथैव च॥५०॥

Of the Guhyakas in battle, of the Nirritas, of elephant-mouthed sharks, of owls,

पीनवाजिसरूपाणां नानाशस्त्रासिपाणिनाम्।

तथैव यातुधानानां गदामुद्गरधारिणाम्॥५१॥

Of the creatures having the shapes of fishes and horses, of beings armed with various weapons and swords and of the Rakshasas, armed with maces and clubs.

एतैश्चान्यैश्च बहुभिर्नानारूपधरैस्तथा।

सर्वमासीज्जगद् व्याप्तं तस्मिन्नस्त्रे विसर्जिते॥५२॥

These and numerous other (beings), wearing various shapes, filled the universe when the weapon was discharged.

त्रिशिरोभिस्तुर्दंष्ट्रैश्चतुरास्यैश्चतुर्भुजैः।

अनेकरूपसंयुक्तैर्मांसमेदोवसास्थिभिः॥५३॥

अभीक्ष्णं वध्यमानास्ते दानवा नाशमागताः।

अर्कज्वलनतेजोभिर्वज्राशिनिसमप्रभैः॥५४॥

अद्रिसारमयैश्चान्यैर्बाणैरपि निर्वहणैः।

न्यहनं दानवान् सर्वान् मुहूर्तेनैव भारता॥५५॥

(And) repeatedly smitten by creatures of many shapes covered with flesh, fat, bones and

marrow, having three heads, four tusks, four mouths and four arms, the Danavas met with destruction. O Bharata, then, with numerous other shafts, blazing like the sun or fire, glaring like the fire of thunderbolt and made of the essence of rocks, I killed all the Danavas in a moment.

गाण्डीवास्रप्रणुनांस्तान् गतासून् नभसश्च्युतान्।

दृष्ट्वाहं प्राणमं भूयस्त्रिपुरघ्नाय वेद्यसे॥५६॥

(And) seeing them cut to pieces by the Gandiva weapon, deprived of life and thrown down from the sky. I again bowed down to that god, the slayer of the (Asura), Tripura,

तथा रौद्रास्त्रनिष्पिष्टान् दिव्याभरणभूषितान्।

निशम्य परमं हर्षमगमद् देवसारथिः॥५७॥

The charioteer of the gods (Matali), beholding them, that were decked with celestials ornaments, crushed by the Rudra weapon was highly pleased.

तदसह्यं कृतं कर्म देवैरपि दुरासदम्।

दृष्ट्वा मां पूजयामास मातलिः शक्रसारथिः॥५८॥

Seeing that I performed this unbearable feat (of arms), unachievable even by the celestials, Matali, the charioteer of Shakra, eulogised me;

उवाच वचनं चेदं प्रीयमाणः कृताञ्जलिः।

सुरासुरैरसह्यं हि कर्म यत् साधितं त्वया॥५९॥

And with great delight, said these words with joined-hands-the feat, that you have achieved, is incapable of being borne (even) by the gods and the Asuras.

न ह्येतत् संयुगे कर्तुमपि शक्तः सुरेश्वरः।

सुरासुरैरवध्यं हि पुरमेतत् खगं महत्॥६०॥

Even the lord of the gods cannot perform such a feat in battle. This great aerial city, indestructible by the gods and the Asuras,

त्वया विमथितं वीर स्ववीर्यतपसो बलात्।

विध्वस्ते स्वपुरे तस्मिन् दानवेषु हतेषु च॥६१॥

Has been destroyed by you, O hero, by your prowess and strength of asceticism. That city being destroyed and the Danavas being killed,

विनदन्त्यः स्त्रियः सर्वा निपेतुर्नगराद् बहिः।

प्रकीर्णकिंशयो व्यथिताः कुर्य इव दुःखिताः॥६२॥

All their sorrowing wives smitten with grief and with hair dishevelled, issued out of their city lamenting like Kuraris.

पेतुः पुत्रान् पितॄन् भ्रातॄन् शोचमाना महीतले।

रुदन्त्यो दीनकण्ठ्यस्तु निनदन्त्यो हतेश्वराः॥६३॥

उरांसि परिनिघ्नन्त्यो विस्रस्तस्त्रग्विभूषणाः।

तच्छोकयुक्तमश्रीकं दुःखदैव्यसमाहतम्॥६४॥

न बभौ दानवपुरं हतत्विट्कं हतेश्वरम्।

गन्धर्वनगराकारं हतनागमिव हृदम्॥६५॥

शुष्कवृक्षमिवारण्यमदृश्यमभवत् पुरम्।

मां तु संहृष्टमनसं क्षिप्रं मातलिरानयत्॥६६॥

Mourning for their sons, fathers and brothers, uttering piteous cries of distress for the loss of their lords and beating their breasts, (they) fell down upon the ground, their ornaments falling off from their bodies. That city of the Danavas, resembling the city of the Gandharvas, filled with lamentation, afflicted with sorrow and distress, devoid of beauty and deprived of its lords, looked like a lake devoid of elephants or like a forest with all its trees dead, (and then) vanished (from sight). (And) Matali speedily brought me, well-pleased,

देवराजस्य भवनं कृतकर्माणामाहवात्।

हिरण्यपुरमुत्सृज्य निहत्य च महासुरान्॥६७॥

And successful in my mission, to the abode of the king of the gods. Having destroyed Hiranyapur and killed those mighty Asuras,

निवातकवचांश्चैव ततोऽहं शक्रमागमम्।

मम कर्म च देवेन्द्रं मातलिर्विस्तरेण तत्॥६८॥

सर्वं विश्रावयामास यथाभूतं महाद्युते।

हिरण्यपुरघातं च मायानां च निवारणम्॥६९॥

निवातकवचानां च वधं संख्ये महौजसाम्।

तच्छ्रुत्वा भगवान् प्रीतः सहस्राक्षः पुरंदरः॥७०॥

मरुद्भिः सहितः श्रीमान् साधु साध्वित्याब्रवीत्।

ततो मां देवराजो वै समाश्रास्य पुनः पुनः॥७१॥

अब्रवीद् विबुधैः सार्धमिदं स मधुरं वचः।

अतिदेवासुरं कर्म कृतमेव त्वया रणे॥७२॥

The Nivatakavachas, I returned to Shakra. And, O highly effulgent (king), Matali narrated in detail to the lord of the gods, my entire feat

(of arms) as it had happened. The prosperous hundred-eyed lord Purandara, together with the Vasus, hearing the fall of Hiranyapur, the dispersion of the illusion and the destruction of the exceedingly powerful Nivatakavachas in battle, became pleased and exclaimed "bravo! bravo!" Then the lord of the gods together with the celestials, repeatedly cheering me, spoke these highly delightful words: "The feat that you have displayed in battle, surpasses that of the gods and of the Asuras.

गुर्वर्थश्च कृतः पार्थ महाशत्रून् धृता मम।

एवमेव सदा भाव्यं स्थिरेणाजौधनंजय॥७३॥

O Partha, you have (now) paid your preceptor's fees by slaying my powerful enemies. O Dhananjaya, you will, thus, ever remain cool-headed in battle,

असम्पूढेन चास्त्राणां कर्तव्यं प्रतिपादनम्।

अविप्लवो रणे हि त्वं देवदानवराक्षसैः॥७४॥

सयक्षासुरगन्धर्वैः सपक्षिगणपन्नगैः।

वसुधां चापि कौन्तेय त्वद्बाहुवल्निर्जिताम्।

पालयिष्यतिधर्मात्मा कुन्तीपुत्रो युधिष्ठिरः॥७५॥

And be able to discharge your weapons unerringly. Neither the celestials, nor the Danavas, nor the Rakshasas, nor the Yakshas, nor the Asuras, nor the Gandharvas, nor the birds, nor the serpents shall be to stand you in fight. (And) O Kuru's son, O virtuous son of Kunti, Yudhishtira, having conquered the earth by the strength of your arms, will govern it.

CHAPTER 174

(NIVATAKAVACHA YUDDHA PARVA)-
Continued

The exhibition of weapons

अर्जुन उवाच

ततो मामतिविश्रुतं संरूढशरविक्षतम्।

देवराजो विगृह्येदं काले वचनमब्रवीत्॥१॥

Arjuna said :

Then the lord of the gods, seeing me, highly faithful and wounded with arrows and acknowledging me as his own, duly spoke these words.

दिव्यान्यस्त्राणि सर्वाणि त्वयि तिष्ठन्ति भारत।

न त्वाभिभवितुं शक्नो मानुषो भुवि कश्चन॥२॥

"O Bharata, all the celestials weapons are with you; (therefore) no mortal on earth shall by any means be capable of conquering you.

भीष्मो द्रोणः कृपः कर्णः शकुनिः सह राजभिः।

संग्रामस्थस्य ते पुत्र कलां नार्हन्ति षोडशीम्॥३॥

O son, when you will be engaged in battle, Bhishma, Drona, Kripa, Karna, Shakuni, together with (other) kings, shall not approach (in strength) a sixteenth part of yours."

इदं च मे तनुत्राणं प्रायच्छन्मघवान् प्रभुः।

अभेद्यं कवचं दिव्यं स्रजं चैव हिरण्मयीम्॥४॥

The lord Maghavan gave me this impenetrable celestials armour capable of protecting the body, this golden garland,

देवदत्तं च मे शङ्खं पुनः प्रादान्महारवम्।

दिव्यं चेदं किरीटं मे स्वयमिन्द्रो युयोज हा॥५॥

And also this conch, Devadatta, emitting forth loud roars. (And) Indra himself fixed this coronet (on my head).

ततो दिव्यानि वस्त्राणि दिव्यान्याभरणानि च।

प्रादाच्छक्रो ममैतानि रुचिराणि वृहन्ति च॥६॥

Shakra then granted me these precious and beautiful celestials garments and these heavenly ornaments.

एवं सम्पूजितस्तत्र सुखमस्म्युषितो नृप।

इन्द्रस्य भवने पुण्ये गन्धर्वशिशुभिः सह॥७॥

Thus, O king, duly honoured, I dwelt cheerfully in the abode of Indra with the children of the Gandharvas.

ततो मामब्रवीच्छक्रः प्रीतिमानमरैः सह।

समयोऽर्जुन गन्तुं ते भ्रातरो हि स्मरन्ति ते॥८॥

Then Shakra, well pleased, unanimously with the immortals spoke to me: "O Arjuna, the time for your departure has (now) arrived, your brothers are thinking of you."

एवमिन्द्रस्य भवने पञ्च वर्षाणि भारत।

उषितानि मया राजन् स्मरता द्यूतजं कलिम्॥९॥

Thus, O monarch, remembering the troubles brought on (us) by gambling I passed (these) five years in the abode of Indra.

ततो भवन्तमद्राक्षं भ्रातृभिः परिवारितम्।

गन्धमादनपादस्य पर्वतस्यास्य मूर्धनि॥१०॥

Then did I behold you surrounded by (my other) brothers on the summit of the lower range of the mountain Gandhamadana.

युधिष्ठिर उवाच

दिष्ट्याध्वनंजयास्त्राणि त्वया प्राप्तानि भारत।

दिष्ट्या चाराधितो राजा देवानामीश्वरः प्रभुः॥११॥

Yudhishtira said :

O Dhananjaya, fortunately you have obtained these celestials weapons and it is by good luck too, that you have worshipped the lord king of the celestials.

दिष्ट्या च भगवान् स्थाणुर्देव्या सह परंतप।

साक्षाद् दृष्टः स्वयुद्धेन तोषितश्च त्वयानघ॥१२॥

And luckily, O tormentor of foes, O sinless being, you have beheld that very god, Sthanu himself, together with the goddess and pleased them by fighting.

दिष्ट्या च लोकपालैस्त्वं समेतो भरतर्षभा

दिष्ट्या वर्धामहे पार्थ दिष्ट्यासि पुनरागतः॥१३॥

And O the best of the Bharatas, luckily it is that you have obtained an interview with the Lokapalas. It is because you are fortunate that we have prospered and fortunately you have come back.

अद्य कृत्स्नां महीं देवीं विजितां पुरमालिनीम्।

मन्ये च धृतराष्ट्रस्य पुत्रानपि वशीकृतान्॥१४॥

Today do I consider the entire earth, adorned with cities, as conquered and the sons of Dhritarashtra as subdued.

इच्छामि तानि चास्त्राणि द्रष्टुं दिव्यानि भारत।

यैस्तथा वीर्यवन्तस्ते निवातकवचा हताः॥१५॥

O Bharata, (now) I wish to see those celestials weapons by means of which you destroyed the powerful Nivatakavachas.

अर्जुन उवाच

श्वः प्रभाते भवान् द्रष्टा दिव्यान्यस्त्राणि सर्वशः।

निवातकवचा घोरा यैर्मया विनिपातिताः॥१६॥

Arjuna said :

You will behold tomorrow morning all those celestials weapons whereby the Nivatakavachas were slain.

वैशम्पायन उवाच

एवमागमनं तत्र कथयित्वाध्वनंजयः।

भ्रातृभिः सहितः सर्वे रजनीं तामुवास ह॥१७॥

Vaishampayana said :

Having thus related the events in connection with his arrival there, Dhananjaya passed that night there together with all his brothers.

CHAPTER 175

(NIVATAKAVACHA YUDDHA PARVA)-

Continued

The exhibition of weapons

वैशम्पायन उवाच

तस्यां रात्र्यां व्यतीतायां धर्मराजो युधिष्ठिरः।

उत्थायावश्यकार्याणि कृतवान् भ्रातृभिः सह॥१॥

Vaishampayana said :

The night being spent, Yudhishtira, the foremost of the virtuous awoke and performed the necessary duties together with his brothers.

ततः संचोदयामास सोऽर्जुनं भ्रातृनन्दनम्।

दर्शयास्त्राणि कौन्तेय यैर्जिता दानवास्त्वया॥२॥

Then he (Yudhishtira) said to Arjuna, the joy of his mother, "O son of Kunti, show me the weapons whereby you destroyed the Danavas."

ततो धनंजयो राजन् देवैर्दत्तानि पाण्डवः।

अस्त्राणि तानि दिव्यानि दर्शयामास भारत॥३॥

Thereupon, O king, O Bharata, the Pandava, Arjuna showed those celestials weapons granted (to him) by the god,

यथान्यायं महातेजाः शौचं परममास्थितः।

गिरिकूबरपादाक्षं शुभवेणु त्रिवेणुमत्॥४॥

पार्थिवं रथमास्थाय शोभमानो धनंजयः।

दिव्येन संवृतस्तेन कवचेन सुवर्चसा॥५॥

(And) duly observing the purificatory rites, the highly-energetic Dhananjaya, seated on the earth as (his) car, having the mountain for its pole, the base of the mountain for its axle and the cluster of beautiful bamboo trees for its socket pole and clad in that celestials mail of great splendour, looked (highly) beautiful.

धनुरादाय गाण्डीवं देवदत्तं स वारिजम्।
शोशुभ्यमानः कौन्तेय आनुपूर्व्यान्महाभुजः॥६॥
अस्त्राणि तानि दिव्यानि दर्शनायोपचक्रमे।
अथ प्रयोक्ष्यमाणेषु दिव्येष्वस्त्रेषु तेषु वै॥७॥

(And) O son of Kunti, the handsome (Dhananjaya) of mighty arms, holding (in his hand) the bow Gandiva, together with the conch presented to him by the celestials, was about to exhibit in due order those celestials weapons. (But) As he commenced to display those heavenly weapons,

समाक्रान्ता मही पद्भ्यां समकम्पत सद्गमा।
क्षुभिताः सरितश्चैव तथैव च महोदधिः॥८॥

The earth, being oppressed by the weight of his feet, began to tremble together with all its trees and the rivers and the mighty ocean became troubled.

शैलाश्चापि व्यदीर्यन्त न ववौ च समीरणः।

न बभासे सहस्रांशुर्न ज्ज्वाल च पावकः॥९॥

The mountain were rent, the wind ceased to blow, the sun ceased to shine, the fire did not burn,

न वेदाः प्रतिभान्ति स्म द्विजातीनां कथंचन।

अन्तर्भूमिगता ये च प्राणिनो जनमेजय॥१०॥

And the twice-born (Brahmanas) could by no means recite the Vedas. And O Janamejaya, the creatures inhabiting the entrails of the earth,

पीड्यमानाः समुत्थाय पाण्डवं पर्यवारयन्।

वेपमानाः प्राञ्जलयस्ते सर्वे विकृताननाः॥११॥

Being (sore) oppressed, rose up and with distorted countenances and joined hands and trembling (with fear), surrounded the Pandava (Arjuna).

दह्यमानास्तदास्त्रैस्ते याचन्ति स्म धनंजयम्।

ततो ब्रह्मर्षयश्चैव सिद्धा ये च महर्षयः॥१२॥

And scorched by those (celestials) weapons they prayed to Dhananjaya (to spare their lives). Then the Brahmarshis, the Siddhas, the Maharshis,

जङ्गमानि च भूतानि सर्वाण्येवावतस्थिरे।

देवर्षयश्च प्रवरास्तथैव च दिवौकसः॥१३॥

And the mobile beings-all these creatures arrived there. The most exalted Devarshis, the celestials,

यक्षराक्षसगन्धर्वास्तथैव च पतत्रिणः।

खेचराणि च भूतानि सर्वाण्येवावतस्थिरे॥१४॥

The Yakshas, the Rakshasas, the Gandharvas, the feathery creatures, the sky-ranging creatures-all these beings appeared (on the scene).

ततः पितामहश्चैव लोकपालश्च सर्वशः।

भगवांश्च महादेवः सगणोऽभ्याययौ तदा॥१५॥

Then Pitamaha (Brahma), all the Lokapalas (the guardians of the ten cardinal points), the divine Mahadeva, together with all their followers, made their appearance (at that spot).

ततो वायुर्महाराज दिव्यैर्माल्यैः सुगन्धिभिः।

अभितः पाण्डवं चित्रैरवचक्रे समन्ततः॥१६॥

(And) then, O mighty monarch, Vayu (the wind-god) bearing variegated celestials flowers, began to strew them all around the Pandava (Arjuna).

जगुश्च गाथा विविधा गन्धर्वाः सुरचोदिताः।

ननुतुः सङ्घशश्चैव राजन्नप्सरसां गणाः॥१७॥

O king, commissioned by the gods, the Gandharvas sang various melodies and multitudes of Apsaras danced there.

तस्मिंश्च तादृशे काले नारदश्चोदितः सुरैः।

आगम्याह वचः पार्थ श्रवणीयमिदं नृपा॥१८॥

(And) O king, at that very time, Narada, sent by the celestials, arrived (there) and spoke to Partha these words grateful to the ear:

अर्जुनार्जुन मा युङ्क्ष्व दिव्यान्यस्त्राणि भारत।

नैतानि निरधिष्ठाने प्रयुज्यन्ते कथंचन॥१९॥

"O Arjuna, O Bharata, forbear discharging these celestials weapons. These (weapons) ought, by no means, to be hurled where there is no object to hit at.

अधिष्ठाने न वानार्तः प्रयुङ्गीत कदाचन।

प्रयोगेषु महान् दोषो ह्यस्त्राणां कुरुनन्दन॥२०॥

And unless sore afflicted, one should not discharge these even if there is an object (present). O descendant of the Kurus, it will

result in a terrible disaster, if these weapons are (causlessly) discharged.

एतानि रक्ष्यमाणानि धनंजय यथागमम्।

बलवन्ति सुखार्हाणि भविष्यन्ति न संशयः॥२१॥

O Dhananjaya, if these powerful weapons are duly kept, they will no doubt, lead to your happiness.

अरक्ष्यमाणान्येतानि त्रैलोक्यस्यापि पाण्डवा।

भवन्ति स्म विनाशाय मैवं भूयः कृथाः क्वचित्॥२२॥

(But), O Pandava, if they are not (carefully) preserved, they will lead to the destruction of the three worlds. Therefore, do not attempt such a (rash) act again.

अजातशत्रो त्वं चैव द्रक्ष्यसे तानि संयुगे।

योज्यमानानि पार्थेन द्विषतामवमर्दने॥२३॥

O Ajatashatru (Yudhishtira), you will behold them when Partha will make use of them for the destruction of your enemies in battle."

वैशम्पायन उवाच

निवार्याथ ततः पार्थ सर्वे देवा यथागतम्।

जग्मुर्न्ये च ये तत्र समाजग्मुर्नरर्षभा॥२४॥

O the most exalted of mortals, having prevented Arjuna (from hurling these weapons), all the celestials and all other beings who had come there went to their respective abodes.

तेषु सर्वेषु कौरव्य प्रतियातेषु पाण्डवाः।

तस्मिन्नेव वने हृष्टास्त ऊषुः सह कृष्णया॥२५॥

O descendant of the Kurus, when all those had taken their departure, the Pandavas, together with Krishna, began to dwell cheerfully in that forest.

CHAPTER 176

(AJAGARA PARVA)

The departure of Lomasha

जनमेजय उवाच

तस्मिन् कृतास्त्रे रथिनां प्रवीरे

प्रत्यागते भवनाद् वृत्रहनुः।

अतः परं किमकुर्वन्त पार्थाः

समेत्य शूरेण धनंजयेन॥१॥

Janamejaya said :

On the return of that best of the car-warriors from the abode of the slayer of Vitra (Indra) being skilled in arms, what did the Parthas do in company with the heroic Dhananjaya.

वैशम्पायन उवाच

वनेषु तेष्वेव तु ते नरेन्द्राः

सहार्जुनेन्द्रसमेन वीराः।

तस्मिंश्च शैलप्रवरे सुरम्ये

धनेश्वराक्रीडगता विजहः॥२॥

Vaishampayana said :

Those foremost of men, brave as Indra, together with Arjuna, sported in the pleasure-gardens of the lord of wealth (situated) in those forests on that excellent and beautiful mountain.

वैश्वमानि तान्यप्रतिमानि पश्यन्

क्रीडाश्च नानाद्रुमसंनिबद्धाः।

चचारधन्वी बहुधा नरेन्द्रः

सोऽस्त्रेषु यत्तः सततं किरीटी॥३॥

Beholding those peerless abodes and pleasure-gardens interspersed with trees, Kiriti, the foremost of men, with a relish for arms and bow in hand, ranged at large (among) those (woods).

अवाप्य वासं नरदेवपुत्राः

प्रसादजं वैश्रवणस्य राज्ञः।

न प्राणिनां ते स्पृहयन्ति राजन्

शिवश्च कालः स बभूव तेषाम्॥४॥

O monarch, those sons of a king, having obtained a residence through the favour of king Vaisravana, did not long for the prosperity of earthly creatures, (in as much as) that period (of their lives) was (quite) a blessing (to them).

समेत्य पार्थेन यथैकरात्र

मूषुः समास्तत्र तदा चतस्रः।

पूर्वाश्च षट् ता दश पाण्डवानां

शिवा बभूवुर्वसतां वनेषु॥५॥

In company with Partha they lived there for four years which appeared to them (short) as a single night. The former six years and these four together numbering ten of their forest life glided smoothly away.

ततोऽब्रवीद् वायुसुतस्तरस्वी

जिष्णुश्च राजानमुपोषविश्य।

यमौ च वीरौ सुरराजकल्पा—

वेकान्तमास्थाय हितं प्रियं च॥६॥

Then (once upon a time) seated before the king (Yudhishtira), the intrepid son of Vayu (the wind-god), together with Vishnu and the heroic twins, resembling the king of the celestials, spoke in private these sweet and beneficial words.

तव प्रतिज्ञां कुरुराज सत्यां

चिकीर्षमाणास्तदनु प्रियं च।

ततो न गच्छाम वनान्यपास्य

सुयोधनं सानुचरं निहन्तुम्॥७॥

“O king of the Kurus, in order to make your promise bear fruit and to further your interests, we are not going to slay Suyodhana together with (all) his followers.

एकादशं वर्षमिदं वसामः

सुयोधनेनात्तसुखाः सुखार्हाः।

तं वञ्चयित्वाधमबुद्धिशील—

मज्ञातवासं सुखमाप्नुयाम॥८॥

तवाज्ञया पार्थिव निर्विशङ्का

विहाय मानं विचरन् वनानि।

समीपवासेन विलोभितास्ते

ज्ञास्यन्ति नास्मानपकृष्टदेशान्॥९॥

In spite of our being deprived by Suyodhana of the happiness we deserve, we have been (hitherto happily) dwelling (in the woods) these eleven years. And hereafter too, O monarch, at your command, wandering in the forests regardless of our position, we shall easily spend the period of our incognito life, deluding that being of wicked mind and character. And (Suyodhana) being tempted by our residence in the neighbourhood will not be inclined to believe that we have removed to a distant country.

संवत्सरं तत्र विहृत्य गूढं

नराधमं तं सुखमुद्धरेम।

निर्यात्य वैरं सफलं सपुष्पं

तस्मै नरेन्द्राधमपूरुषाय॥१०॥

सुयोधनायानुचरैर्वृताय

ततो महीमावसधर्मराजा।

स्वर्गोपमं देशमिमं चरद्भिः

शक्यो विहन्तुं नरदेव शोकः॥११॥

There O king, remaining in concealment for one year and (then) wrecking our vengeance on that worst of mortals, Suyodhana as well as his followers, we shall root out that vilest being (like a thorn) and regain our kingdom after the overthrow of our enemies. Therefore, O foremost of the virtuous, come down on earth. O king of mortals, if we continue to dwell in this country resembling heaven itself, we shall be able to forget our griefs.

कीर्तिस्तु ते भारत पुण्यगन्धा

नश्येद्भि लोकेषु चराचरेषु।

तत् प्राप्य राज्यं कुरुपुङ्गवानां

शक्यं महत् प्राप्तुमथ क्रियञ्छ्व॥१२॥

But then, O Bharata, the sacred fragrance of your fame will disappear from (both) the mobile and the immobile worlds; (for) regaining the kingdom of the most exalted of the Kurus, you will be able to perform glorious deeds.

इदं तु शक्यं सततं नरेन्द्र

प्राप्तुं त्वया यत्नभसे कुबेरात्।

कुरुष्व बुद्धिं द्विषतां वधाय

कृतागसां भारत निग्रहे च॥१३॥

In that case, O monarch, you will always have what we already obtained from Kubera. (Therefore), O Bharata, direct your thoughts towards the punishment and destruction of your guilty enemies.

तेजस्तवोग्रं न सहेत राजन्

समेत्य साक्षादपि वज्रपाणिः।

न हि व्यथं जातु करिष्यतस्तौ

समेत्य देवैरपिधर्मराजा॥१४॥

तवार्थसिद्धयर्थमपि प्रवृत्तौ

सुपर्णकेतुश्च शिनेश्च नप्ता।

तथैव कृष्णौऽप्रतिमो बलेन

तथैव चाहं नरदेववर्य॥१५॥

(For), O king, even the wielder of the thunderbolt himself cannot bear the burnt of your fiery prowess. And O foremost of the virtuous, he, having Suparna for his mark, Krishna and the grandson of Shini Satyaki, both bent on your welfare, will not feel any pain even when fighting the gods themselves. As Arjuna is unrivalled in prowess, so am I, O monarch.

तवार्थसिद्धयर्थमभिप्रपन्नो

यथैव कृष्णः सह यादवैस्तैः।

तथैव चाहं नरदेववर्य

ययौ च वीरौ कृतिनौ प्रयोगे॥१६॥

And, O king, as Krishna together with the Yadavas is eager for your welfare so am I. The twins also are brave and skilled in arms,

(And) we, whose chief object consists in the advancement of your wealth and prosperity, encountering your enemies in battle, will kill them."

त्वदर्थयोगप्रभवप्रधानाः

शमं करिष्याम परान् समेत्या॥

वैशम्पायन उवाच

ततस्तदाज्ञाय मतं महात्मा

तेषां चधर्मस्य सुतो वरिष्ठः॥१७॥

प्रदक्षिणं वैश्रवणाधिवासं

चकारधर्मार्थविदुत्तमौजाः।

आमन्त्र्य वैश्वमनिः नदीः सरांसि

सर्वाणि रक्षांसि चधर्मराजः॥१८॥

Vaishampayana said :

Then, knowing the intention of their (his brothers) the high-souled and excellent son of Dharma, versed in (the science of) religion and profit and possessed of great energy, went round the abode of Vaisravana. And Dharmaraja, greeting the places, rivers lakes and all the Rakshasas,

यथागतं मार्गमवेक्षमाणः।

पुनर्गिरि चैव निरीक्षमाणः।

ततो महात्मा स विशुद्धबुद्धिः

सम्प्रार्थयामास नगेन्द्रवर्यम्॥१९॥

Looked at the route which he had taken before. Then that high-souled and pure-minded being, looking at the mountain prayed to that prince of mountains, saying,

समाप्तकर्मा सहितः सुहृद्भिः—

जित्वा सपत्नान् प्रतिलभ्य राज्यम्।

शैलेन्द्र भूयस्तपसे जितात्मा

द्रष्टा तवास्मीति मतिं चकार॥२०॥

"Having performed my task, conquered my enemies and recovered my kingdom, may I, O lord of mountains, together with my friends, behold you again, for performing asceticism with subdued mind."

वृत्तश्च सर्वैरनुजैर्द्विजैश्च

तेनैव मार्गेण पतिः कुरुणाम्।

उवाह चैतान् गणशस्तथैव

घटोत्कचः पर्वतनिर्झरिषु॥२१॥

(And) when surrounded by all his brothers and the Brahmanas, the lord of the Kurus proceeded along the former path, he was carried across the mountain waterfalls by Ghatotkacha with his followers.

तान् प्रस्थितान् प्रीतमना महर्षिः

पितेव पुत्राननुशिष्य सर्वान्।

स लोमशः प्रीतमना जगाम

दिवौकसां पुण्यतमं निवासम्॥२२॥

(And) when they were about to start (on their journey) the great sage, Lomasha, gave them instructions as a father gives to his own sons and then went to the most sacred region of the celestials.

तेनाष्टिषिणेन तथानुशिष्टा—

स्तीर्थानि रम्याणि तपोवनानि।

महान्ति चान्यानि सरांसि पार्थाः

सम्पश्यमानाः प्रययुर्नराङ्गयाः॥२३॥

Similarly advised by Arishtishena those foremost of men, the Parthas, proceeded along, beholding (on the way) various great and beautiful Tirthas (sacred places resorted to by pilgrims).

CHAPTER 177

(AJAGARA PARVA)-Continued

The return of the region of Dvaitavana

वैशम्पायन उवाच

नगोत्तमं प्रसन्नवणैरुपेतं

दिशां गजैः किन्नरपक्षिभिश्च।

सुखं निवासं जहतां हि तेषां

न प्रीतिरासीद् भरतर्षभाणाम्॥१॥

Vaishampayana said :

Those foremost of the Bharatas, on leaving their delightful abode on that excellent mountain with waterfalls, the elephants of eight quarters, the Kinnaras and birds, were not happy at heart.

ततस्तु तेषां पुनरेव हर्षः

कैलासमालोक्य महान् बभूव।

कुबेरकान्तं भरतर्षभाणां

महीधरं वारिधरप्रकाशम्॥२॥

But those best of the Bharatas again experienced a great delight on beholding the favourite mountain of Kubera, the Kailasa looking (white as the clouds).

समुच्छ्रयान् पर्वतसंनिरोधरान्

गोष्ठान् हरीणां गिरिसेतुमालाः।

बहून् प्रपातांश्च समीक्ष्य वीराः

स्थलानि निम्नानि च तत्र तत्र॥३॥

तथैव चान्यानि महावनानि

मृगद्विजानेकपसेवितानि।

आलोकयन्तोऽभिययुः प्रतीता—

स्तेधन्विनः खड्गधरा नराङ्ग्याः॥४॥

And those heroes, the excellent of mortals, armed with bows and swords, felt a great delight, beholding (on their way) elevations and defiles, dens of lions, rows of craggy causeways, numerous waterfalls, low lands here and there and various other great forests inhabited by numerous deer, birds and elephants.

वनानि रम्याणि नद्यो सरांसि

गुहा गिरीणां गिरिगह्वराणि।

एते निवासाः सततं बभूवुः—

दिवानिशं प्राप्य नरर्षभाणाम्॥५॥

(And as they journeyed on), romantic forests, rivers, lakes, caves of mountain, mighty mountain, caverns—all these always, by day and night became the dwelling places of those most excellent men.

ते दुर्गवासं बहुधा निरुध्य

व्यतीत्य कैलासमचिन्त्यरूपम्।

आसेदुरत्यर्थमनोरमं ते

तमाश्रमाङ्ग्यं वृषपर्वणस्तु॥६॥

(Thus) resting in many inaccessible places and crossing the mountain Kailasa of incomprehensible grandeur, they at length reached the exceedingly beautiful hermitage of Vrishaparva.

समेत्य राज्ञा वृषपर्वणा ते

प्रत्यर्चितास्तेन च वीतयोहाः।

शशंसिरे विस्तरशः प्रवासं

गिरौ यथावद् वृषपर्वणस्ते॥७॥

Meeting with the king, Vrishaparva and being welcomed by him they recovered from fatigue and then they related (to him) faithfully and fully the story of their stay in the mountains.

सुखोषितास्तस्य त एकरात्रं

पुण्याश्रमे देवमहर्षिजुष्टे।

अभ्याययुस्ते बदरीं विशालां

सुखेन वीराः पुनरेव वासम्॥८॥

And having happily spent a night in that sacred hermitage frequented by the celestials and the Maharshis, those warriors gladly repaired to the great Jujube tree for a sojourn again.

ऊषुस्ततस्तत्र महानुभावा

नारायणस्थानगताः समग्राः।

कुबेरकान्तां नलिनीं विशोकाः

सम्पश्यमानाः सुरसिद्धजुष्टाम्॥९॥

Then arriving at the place of Narayana, all those high-souled men, devoid of sorrow, began to dwell there, beholding the beloved

lake of Kubera, frequented by the celestials and he Siddhas.

तां चाथ दृष्ट्वा नलिनीं विशोकाः

पाण्डोः सुताः सर्वनरप्रधानाः।

ते रेमिरे नन्दनवासमेत्य

द्विजर्षयो वीतमला यथैव॥१०॥

(And) seeing that lake, those sons of Pandu, the best of all men, devoid of sorrow, began to sport there, (just) as the sinless Brahmana sages do on getting a habitation in the garden of Nandana.

ततः क्रमेणोपययुर्वीरा

यथागतेनैव पथा समग्राः।

विहृत्य मासं सुखिनो बदर्या

किरातराज्ञो विषयं सुबाहोः॥११॥

Then having spent a month happily at Badari, all those heroes gradually proceeded towards the country of Subahu, the king of the Kiratas, along the same route by which they had come (before).

पीनांस्तुषारान् दरदांश्च सर्वान्

देशान् कुलिन्दस्य च भूमिरत्नान्।

अतीत्य दुर्गं हिमवत्प्रदेशं

पुरं सुबाहोर्ददृशुर्वीराः॥१२॥

Journeying through China, Turaska, Darada and all the provinces of Kulinda, rich in heaps of jewels and crossing the inaccessible Himalayan regions, those warriors (at length) beheld the capital of Subahu.

श्रुत्वा च तान् पार्थिवपुत्रपौत्रान्।

प्राप्तान् सुबाहुर्विषये समग्रान्।

प्रत्युद्ययौ प्रीतियुतः स राजा

तं चाभ्यनन्दन् वृषभाः कुरूणाम्॥१३॥

Hearing of the arrival of those sons and grandsons of kings in his capital, King Subahu, full of joy, advanced to welcome them. And those best of the Kurus also greeted him.

समेत्य राजा तु सुबाहुना ते

सूतैर्विशोकप्रमुखैश्च सर्वैः

सहेन्द्रसेनैः परिचारिकैश्च

पौरोगवैर्यै च महानसस्थाः॥१४॥

Meeting with King Subahu and joined by their charioteers with Vishoka at their head, by all their attendants together with Indrasena, by the porters and by the servants of the kitchen,

सुखोषितास्तत्र त एकरात्रं

सूतान् समादाय रथांश्च सर्वान्।

घटोत्कचं सानुचरं विसृज्य

ततोऽभ्ययुर्यामुनमद्रिराजम्॥१५॥

They spent a night there happily. Dismissing Ghatotkacha together with all his attendants and retaining all the charioteers and he cars, they then proceeded towards the prince of mountains in the neighbourhood of Yamuna.

तस्मिन् गिरौ प्रस्त्रवणोपपन्न—

हिमोत्तरीयारुणपाण्डुसानौ।

विशाखयूपं समुपेत्य चक्रुः—

स्तदा निवासं पुरुषप्रवीराः॥१६॥

वराहनानामृगपक्षिजुष्टं

महावनं चैत्ररथप्रकाशम्।

शिवेन पार्था मृगयाप्रधानाः

संवत्सरं तत्र वने विजह्रुः॥१७॥

And having found in that mountain-abounding in water falls-whose orange and grey coloured plateau is covered with a sheet of snow, the great forest (named) Vishakhayupa, inhabited by boars and birds and resembling the forest of Chitraratha, those heroic men began to dwell there. And those foremost of hunters, the Parthas lived peacefully in that forest for a year.

तत्राससादातिबलं भुजङ्गं

क्षुधादितं मृत्युमिवोग्ररूपम्।

वृकोदरः पर्वतकन्दरायां

विषादमोहव्यथितान्तरात्मा॥१८॥

There, in a mountain cave, Vrikodara coming across a very powerful serpent distressed with hunger and terrible like death itself, became afflicted at heart with sorrow and distraction.

द्वीपोऽभवद् यत्र वृकोदरस्य

युधिष्ठिरोधर्मभृतां वरिष्ठः।

अमोक्षयद् यस्तमनन्ततेजा

ग्राहेण संवेष्टितसर्वगात्रम्॥१९॥

(But) Yudhishtira, of immeasurable prowess, became the liberator of Vrikodara and extricated him from the gripe of the snake which coiled round his whole body.

ते द्वादशं वर्षमुपोषयातं

वने विहर्तुं कुरवः प्रतीताः।

तस्माद् वनाच्चैत्रयप्रकाशात्

श्रिया ज्वलन्तस्तपसा च युक्ताः॥२०॥

ततश्च यात्वा मस्थन्वपार्श्वं

सदाधनुर्वेदरतिप्रधानाः।

सरस्वतीमेत्य निवासकामाः

सरस्ततो द्वैतवनं प्रतीयुः॥२१॥

And when the twelfth of their forest life had arrived, those descendants of the Kurus, blazing in splendour, engaged in asceticism and given principally to the practice of archery, leaving that forest looking like that of Chitraratha, repaired gladly towards the confines of the desert. Thence they arrived at the banks of the river Sarasvati and therefrom desirous of dwelling there repaired to the Lake Dvaitavana.

समीक्ष्य तान् द्वैतवने निविष्टान्

निवासिनस्तत्र ततोऽभिजग्मुः।

तपोदमाचारसमाधियुक्ता—

स्तृणोदपात्रावरणाश्मकुट्टाः॥२२॥

And seeing them enter Dvaitavana, the inhabitants of that place engaged in asceticism, restraining their passions, practising purity and fervid devotion and living on (foods) crushed with stone, approached them with grass mats and water vessels (in their hands for their reception).

प्लक्ष्माक्षरैर्हीतकवेतसाश्च

तथा बदर्यः खदिराः शिरीषाः।

बिल्वेङ्गुदाः पीलुशमीकरीराः

सरस्वतीतीररुहा बभूवुः॥२३॥

The banks of the river Sarasvati were adorned with the holy fig, the Rudraksha, the

cane, the Jujube, the Catechu, the Sirisa, the Bel, the Inguda, the Pilu, the Shami and the Karira tree.

तां यक्षगन्धर्वमहर्षिकान्ता—

मागारभूतामिव देवतानाम्।

सरस्वतीं प्रीतियुताश्चरन्तः

सुखं विजहूर्नरदेवपुत्राः॥२४॥

Wandering joyfully by the Sarasvati, beloved by the Yakshas, the Gandharvas and the Maharshis and looking like the abode of the celestials, those sons of king lived there happily.

CHAPTER 178

(AJAGARA PARVA)-Continued

The seizure of Bhimasena by the serpent

जनमेजय उवाच

कथं नागायुतप्राणो भीमो भीमपराक्रमः।

भयमाहारयत् तीव्रं तस्मादजगरान्मुने॥१॥

Janamejaya said :

O sage, why did the terribly powerful Bhima endued with the strength of ten thousand elephants entertain such a dreadful fear of that snake!

पौलस्त्यं धनं युद्धे च आह्वयति दर्पितः।

नलिन्यां कदनं कृत्वा निहन्ता यक्षरक्षसाम्॥२॥

तं शंससि भयाविष्टमापन्नमरिसूदनम्।

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे॥३॥

वैशम्पायन उवाच

बह्वृक्ष्ये वने तेषां वसतामुग्रधन्विनाम्।

प्राप्तानामाश्रमाद् राजन् राजर्षेर्वृषपर्वणः॥४॥

That tormentor of foes, who in a defiant spirit challenged even the son of Pulastya, the dispenser of wealth, to a single combat and who encountering the Yakshas and the Rakshasas at the lotus lake (of Kubera) destroyed them (wholesale) has been described by you as seized with fear and dismay. All this I am desirous of hearing; great indeed is my curiosity.

यदृच्छयाधनुष्पाणिर्बद्धखड्गे वृकोदरः।

ददर्श तद् वनं रम्यं देवगन्धर्वसेवितम्॥५॥

Vaishampayana said :

Vrikodara wandering at pleasure armed with (his) bow and sword, beheld that delightful forest frequented by the celestials and the Gandharvas.

स ददर्श शुभान् देशान् गिरेर्हिमवतस्तदा।

देवर्षिसिद्धचरितानप्सरोगणसेवितान्॥६॥

He then viewed those auspicious regions on the Himalaya mountains-frequented by the Devarshis and the Siddhas, inhabited by the Apsaras,

चकोरैरुपचक्रैश्च पक्षिभिर्जिवजीवकैः।

कोकिलैर्भृङ्गराजैश्च तत्र तत्र निनादितान्॥७॥

Ringling here and there with the rejoicing of the Chakora, Upachakra, Jivajivaka, Kokila (cuckoo) and Bhringaraja birds,

नित्यपुष्पफलैर्वृक्षैर्हिमसंस्पर्शकोमलैः।

उपेतान् बहुलच्छायैर्मनोनयननन्दनैः॥८॥

And abounding in numerous shady trees, always bearing fruits and flowers, soft owing to contact with snow and grateful to the mind and eye.

स सम्पश्यन् गिरिनीर्वैदूर्यमणिसंनिभैः।

सलिलैर्हिमसंकाशैर्हसकारण्डवायुतैः॥९॥

He viewed also mountain streamlets containing waters (white and cold) like snow, (sparkling and transparent) like the gem Vaidurya (lapis lazuli) and swarmed with ducks and Karandavas.

वनानि देवदारूणां मेघानामिव वागुराः।

हरिचन्दनमिश्राणि तुङ्गकालीयकान्यपि॥१०॥

He also saw forests of Devadaru (pine) trees looking like a net for the clouds and also Tunga and Kaliyaka forests interspersed with yellow sandal trees.

मृगयां परिधावन् स समेषु मस्यन्वसु।

विध्यन् मृगान् शरैः शुद्धैश्चार स महाबलः॥११॥

And that exceedingly powerful (Pandava), wandering in the level and dry tracts of the mountain in pursuit of the game, pierced them with unvenomed darts.

भीमसेनस्तु विख्यातो महान्तं दंष्ट्रिणं बलात्।

निघ्नन् नागशतप्राणो वने तस्मिन् महाबलः॥१२॥

In that forest, the renowned Bhimasena of great prowess and endued with the strength of a hundred elephants, killed (man) dreadful wild boars simply by brute force.

मृगाणां स वराहाणां महिषाणां महाभुजः।

विनिघ्नंस्तत्र तत्रैव भीमो भीमपराक्रमः॥१३॥

स मातङ्गशतप्राणो मनुष्यशतवारणः।

सिंहशार्दूलविक्रान्तो वने तस्मिन् महाबलः॥१४॥

And the terribly-powerful Bhima of mighty arms, possessed of the strength of one hundred elephants and capable of encountering an equal number of men and of mighty prowess and strong as the lion or the tiger, killed in that forest many deer, boars and buffaloes.

वृक्षानुत्पाटयामास तरसा वै बभञ्ज च।

पृथिव्याश्च प्रदेशान् ववै नादयंस्तु वनानि च॥१५॥

(And he) uprooted and broke the trees with great violence, making the earth, the forests and the neighbouring places resound.

पर्वताग्राणि वै मृद्गन् नादयानश्च विज्वरः।

प्रक्षिपन् पादपांश्चापि नादेनापूरयन् महीम्॥१६॥

वेगेन न्यपतद् भीमो निर्भयश्च पुनः पुनः।

आस्फोटयन् क्ष्वेडयंश्च तलतालांश्च वादयन्॥१७॥

चिरसम्बद्धदर्पस्तु भीमसेनो वने तदा।

गजेन्द्रश्च महासत्त्वा मृगेन्द्रश्च महाबलः॥१८॥

(And) the ever-proud and fearless Bhimasena not subject to decrepitude, crushing the summits of mountains, shouting, felling down the trees, filling the earth with his vociferation's, striking his arms, uttering loud shouts and clapping his hands roamed about in the woods with great violence again and again. Mighty elephants and powerful lions.

भीमसेनस्य नादेन व्यमुञ्चन्त गुहा भयात्।

क्वचित् प्रधावंस्तिष्ठंश्च क्वचिच्चोपविशंस्तथा॥१९॥

Terrified by the yells of Bhimasena, left their lairs through fear. At some places running, some sitting and at others resting.

मृगप्रेप्सुर्महारौद्रे वने चरति निर्भयः।

स तत्र मनुजव्याघ्रो वने वनचरोपमः॥२०॥

यद्भ्यामभिसमापेदे भीमसेनो महाबलः।

स प्रविष्टो महारण्ये नादान् नदति चान्द्रतान्॥२१॥

त्रासयन् सर्वभूतानि महासत्त्वपराक्रमः।

ततो भीमस्य शब्देन भीताः सर्पा गुहाशयाः॥२२॥

(He), desirous of bagging games, wandered about fearlessly in that awfully terrible forest. And in that forest, the exceedingly powerful Bhimasena, valiant and strong as the tiger, roamed on foot like the dweller of woods. And the highly energetic and exceedingly powerful (Bhimasena), entering into that great forest, sent forth strange yells terrifying all the creatures. Then serpents, frightened at the shouts of Bhimasena, hid themselves in the caves.

अतिक्रान्तास्तु वेगेन जगामानुसृतः शनैः।

ततोऽमरवरप्रख्यो भीमसेनो महाबलः॥२३॥

(But he) overtaken them with speed, leisurely pursued them. Then the highly powerful Bhimasena, resembling the lord of the gods,

स ददर्श महाकायं भुजङ्गं लोमहर्षणम्।

गिरिदुर्गे समापन्नं कायेनावृत्य कन्दरम्॥२४॥

Saw a terrible-looking serpent of huge shape lie in a mountain fastness, covering the entire cave with its body.

पर्वताभोगवर्ष्माणमतिकायं महाबलम्।

चित्राङ्गमङ्गजैश्चित्रैर्हरिद्रासदृशच्छविम्॥२५॥

Its gigantic frame was stretched out like a mountain; and it was possessed of enormous strength. Its skin was speckled with many spots and its colour was yellow.

गुहाकारेण वक्त्रेण चतुर्दंष्ट्रेण राजता।

दीप्ताक्षेणातिताप्रेण लिहानं सुविकणी मुहुः॥२६॥

It had a mouth wide as a cave and furnished with four teeth; its eyes were copper-coloured and glaring and it constantly licked the corners of its mouth.

त्रासनं सर्वभूतानां कालान्तकयमोपमम्।

निःश्वासक्ष्वेडनादेन भत्सर्प्यन्तमिव स्थितम्॥२७॥

It was a terror to all creatures and it looked like the (grim) destroyer; and by the hissing noise of its breath it seemed to reprimand (the intruder).

स भीमं सहसाभ्येत्य पृदाकुः कुपितो भृशम्।

जग्राहजगरो ग्राहो भुजयोरुभयोर्बलात्॥२८॥

Seeing that, Bhima got so near to him, that goat-devouring serpent suddenly seized him forcibly into the gripe of its two arms.

तेन संस्पृष्टगात्रस्य भीमसेनस्य वै तदा।

संज्ञा मुमोह सहसा वरदानेन तस्य हि॥२९॥

And in consequence of the boon which the serpent had received, as soon as Bhimasena's body came in contact with that of the serpent, he lost his senses.

दशनागसहस्राणिधारयन्ति हि यद् बलम्।

तद् बलं भीमसेनस्य भुजयोरसमं परैः॥३०॥

The strength of Bhimasena's arms, which by far the most exceeded that of others, was equal to the might of ten thousand elephants.

स तेजस्वी तथा तेन भुजगेन वशीकृतः।

विस्फुरन् शनकैर्भीमो न शशाक विचेष्टितुम्॥३१॥

Thus subdued by the snake, even that energetic man trembled slowly and was unable to make any effort (to extricate himself).

नागायुतसमप्राणः सिंहस्कन्धो महाभुजः।

गृहीतो व्यजहात् सत्त्वं वरदानविमोहितः॥३२॥

And seized in the gripe (of the serpent) and charmed by the boon it had received, the leonine-shouldered and mighty armed (Bhima) lost his strength.

स हि प्रयत्नमकरोत् तीव्रमात्मविमोक्षणे।

न चैनमशकद् वीरः कथंचित् प्रतिबाधितुम्॥३३॥

That hero tried his very best to extricate himself, but in no way succeeded in overpowering it.

CHAPTER 179

(AJAGARA PARVA)-Continued

Discovery of Bhima by Yudhishtira,

वैशम्पायन उवाच

स भीमसेनस्तेजस्वी तथा सर्पवशं गतः।

चिन्तयामास सर्पस्य वीर्यमत्यद्भुतं महत्॥१॥

Vaishampayana said :

The energetic Bhimasena being thus overpowered by the serpent began to ponder on

the mighty and wonderful strength of the snake.

उवाच च महासर्प कामया ब्रूहि पन्नग।

कस्त्वं भो भुजगश्रेष्ठ किं मया च करिष्यसि॥२॥

And he said to that mighty snake "O best of serpents, O snake, kindly tell me who you are and what you will do with me.

पाण्डवो भीमसेनोऽहं धर्मराजादनन्तरः।

नागायुतसमप्राणस्त्वया नीतः कथं वशम्॥३॥

I am the Pandava, Bhimasena and the younger brother to Dharmaraja. How is it that I, who am possessed of the strength of ten thousand elephants, have been brought under your power?

सिंहाः केसरिणो व्याघ्रा महिषा वारणास्तथा।

समागताश्च शतशो निहताश्च मया युधि॥४॥

I have in battle slain countless lions, lions having manes, tigers, buffaloes and elephants all assembled together.

राक्षसाश्च पिशाचाश्च पन्नगाश्च महाबलाः।

भुजवेगमशक्ता मे सोढुं पन्नगसत्तम॥५॥

O excellent of serpents, even the exceedingly powerful Rakshasas, Pishachas and Pannagas cannot endure the force of my arms.

किं नु विद्याबलं किं नु वरदानमथो तव।

उद्योगमपि कुर्वाणो वशगोऽस्मि कृतस्त्वया॥६॥

Is it my virtue of any science or by that of any boon conferred on you that you have been able to overpower me in spite of my exertions?

असत्यो विक्रमो नृणामिति मेधीयते मतिः।

यथेदं मे त्वया नाग बलं प्रतिहतं महत्॥७॥

Now it appears to my mind that the strength of men is fruitless, since, O serpent, you have overmastered my great strength."

वैशम्पायन उवाच

इत्येवंवादिनं वीरं भीममक्लिष्टकारिणम्।

भोगेन महता गृह्य समन्तात् पर्यवेष्टयत्॥८॥

When the heroic Bhima of great achievements was saying all this, the serpent seized him and coiled him all round with its gigantic body.

निगृह्यैनं महाबाहुं ततः स भुजगस्तदा।

विमुच्यास्य भुजौ पीनाविदं वचनमब्रवीत्॥९॥

Having thus overpowered that one of mighty arms and then liberated his plump hands the serpent said these words.

दिष्टस्त्वं क्षुधितस्याद्य देवैर्मक्षो महाभुज।

दिष्ट्या कालस्य महतः प्रियाः प्राणा हि देहिनाम्॥

O mighty armed being, I have been hungry for a long time. It is to my good fortune, therefore, that you have been today, destined by the god for my food; for life is dear to all corporeal beings.

यथा त्विदं मया प्राप्तं सर्वरूपमरिदमा।

तथावश्यं मया ख्याप्यं तवाद्य शृणु सत्तम॥११॥

O tormentor of foes, it should be surely narrated by me today how have I worn this snake-shape. Listen, O virtuous being.

इमामवस्थां सम्प्राप्तो ह्यहं कोपान्मनीषिणाम्।

शापस्यान्तं परिप्रेप्सुः सर्वं तत् कथयामि ते॥१२॥

I have been brought down to this state on account of the anger of the Maharshis, now desirous of expiating the curse I shall relate to you all about it.

नहुषो नाम राजर्षिर्व्यक्तं ते श्रोत्रमागतः।

तवैव पूर्वः पूर्वेषामायोर्वशधरः सुतः॥१३॥

It is known (to everybody) that there was a royal sage, named Nahusha and you too, no doubt have heard of him. He was the ancestor of your forefathers, the son of Ayu and the perpetrator of his race.

सोऽहं शापादगस्त्यस्य ब्राह्मणानवमन्य च।

इमामवस्थामापन्नः पश्य दैवमिदं मम॥१४॥

I am he. Owing to my disregard for the Brahmanas I have fallen into this plight by the curse of Agastya. Now behold my fated wretchedness.

त्वां चेदवध्यं दायादमतीव प्रियदर्शनम्।

अहमद्योपयोक्ष्यामि विधानं पश्य यादृशम्॥१५॥

Though you are my descendant, exceedingly handsome and therefore should not be killed by me, yet I will eat you up today.

न हि मे मुच्यते कश्चित् कथञ्चित् प्रग्रहं गतः।

गजो वा महिषो वापि षष्ठे काले नरोत्तम॥१६॥

O the best of mortals, whether it be a cow or a buffalo, whatever comes within my reach during the sixth part of the day, cannot escape (from me).

नासि केवलसर्पेण तिर्यग्योनिषु वर्तता।

गृहीतः कौरवश्रेष्ठ वरदानमिदं मम॥१७॥

O the best of the Kurus, you have been overpowered not by the strength of an animal of a lower order, but by virtue of the boon that it received.

पतता हि विमानाङ्ग्यान्मया शक्रासनाद् द्रुतम्।

कुरु शापान्तमित्युक्तो भगवान् मुनिसत्तमः॥१८॥

When I was rapidly falling (down on earth) from the throne of Shakra, placed in front of the palace, I besought the divine and excellent sage (Agastya) to free me from the curse.

स मामुवाच तेजस्वी कृपयाभिपरिप्लुतः।

मोक्षस्ते भविता राजन् कस्माच्चित् कालपर्ययात्॥१९॥

(At which) that energetic sage, filled with pity, replied to me "you will get rid of it after the expiration some time."

ततोऽस्मि पतितो भूमौ न च मामजहात् स्मृतिः।

स्मार्तमस्ति पुराणं मे यथैवाधिगतं तथा॥२०॥

I then fell down to the earth, but my memory did not fail me. Therefore do I still remember the past, however ancient it might be.

यस्तु ते व्याहतान् प्रश्नान् प्रतिब्रूयाद् विभागवित्।

स त्वां मोक्षयिता शापादिति मामब्रवीदृषिः॥२१॥

That sage (Agastya) told me also however conversant with the relation subsisting between the soul and the Supreme being shall be able to answer your questions shall free you, from the curse.

गृहीतस्य त्वया राजन् प्राणिनोऽपि बलीयसः।

सत्त्वघ्नंशोऽधिकस्यापि सर्वस्याशु भविष्यति॥२२॥

And, O king, beings stronger than yourself if seized by you, shall instantly lose their strength."

इति चाप्यहमश्रौषं वचस्तेषां दयावताम्।

मयि संजातहार्दनामथ तेऽन्तर्हिता द्विजाः॥२३॥

I heard all these words of those kind-hearted sages who conceived an attachment towards

me. (And) those twice-born ones then vanished.

सोऽहं परमदुष्कर्मा वसामि निरयेऽशुचौ।

सर्पयोनिमिमं प्राप्य कालकाङ्क्षी महाद्युते॥२४॥

(Thenceforth) I, who had committed numerous reprehensible acts, having become a serpent, O highly resplendent being, have been dwelling in filthy hell (anxiously) awaiting (the time of the expiration of my curse).

तमुवाच महाबाहुर्भीमसेनो भुजङ्गमम्।

न च कुप्ये महासर्प न चात्मानं विगर्हये॥२५॥

Then the mighty-armed Bhimasena said to the snake "O highly-energetic creature, I am neither angry nor do I blame myself,

यस्मादभावी भावी वा मनुष्यः सुखदुःखयोः।

आगमे यदि वापाये न तत्र ग्लपयेन्मनः॥२६॥

Because man has sometimes the power of and sometimes becomes powerless in bringing or destroying happiness or sorrow. None should on that account, distress his mind.

दैवं पुरुषकारेण को वञ्चयितुमर्हति।

दैवमेव परं मन्ये पुरुषार्थो निरर्थकः॥२७॥

Who can rise superior to Destiny by self-exertion? I think Destiny is supreme and self-exertion fruitless.

पश्य दैवोपाताद्धि भुजवीर्यव्यपाश्रयम्।

इमामवस्थां सम्प्राप्तमनिमित्तमिहाद्य माम्॥२८॥

For, behold, struck by (the perversity of) Destiny I have today lost the strength of my arms and been reduced to this condition for no evident cause.

किंतु नाद्यानुशोचामि तथाऽऽत्मानं विनाशितम्।

यथा तु विपिने न्यस्तान् भ्रातृन् राज्यपरिच्युतान्॥२९॥

But this day I do not so much grieve for my death as for my brothers, who have been driven from their kingdom into exile in the forest.

हिमवांश्च सुदुर्गोऽयं यक्षराक्षससंकुलः।

मां समुद्वीक्षमाणास्ते प्रपतिष्यन्ति विह्वलाः॥३०॥

This Himalayan (mountain) is inaccessible and full of the Yakshas and the Rakshasas. Here looking about for me they will be dejected and crest fallen.

विनष्टमथ मां श्रुत्वा भविष्यन्ति निरुद्यमाः।

धर्मशीला मया ते हि बाध्यन्ते राज्यगृद्धिना॥३१॥

Hearing of my death they will give up all exertions (for the recovery of their kingdom). (For), it was I, who, eager for the recovery of our kingdom, incited those pious ones, by harsh words (to make exertions to regain it),

अथवा नार्जुनोद्योमान् विषादमुपयास्यति।

सर्वास्त्रविदनाश्व्यो देवगन्धर्वराक्षसैः॥३२॥

Or, (it may be) that Arjuna (alone) will not grieve (for me); because he is intelligent, versed in (the science of) all weapons and unconquerable by the gods, the Gandharvas and the Rakshasas,

समर्थः स महाबाहुरेकोऽपि सुमहाबलः।

देवराजमपि स्थानात् प्रच्यावयितुमञ्जसा॥३३॥

किं पुनर्धृतराष्ट्रस्य पुत्रं दुर्धृतदेविनम्।

विद्विष्टं सर्वलोकस्य दम्भमोहपरायणम्॥३४॥

Not to speak of the son of Dhritarashtra, that deceitful gambler, despised by all men and full of arrogance and ignorance, he (Arjuna) of mighty arms and endued with exceeding prowess is alone no doubt, capable of tearing the lord of the celestials from his throne.

मातरं चैव शोचामि कृपणां पुत्रगृद्धिनीम्।

यास्माकं नित्यमाशास्ते महत्त्वमधिकं परैः॥३५॥

And I mourn for my poor mother fond of her children, who is always desirous of our greatness superior to that ever attained by our enemies.

तस्याः कथं त्वनाथाया मद्दिनाशाद् भुजङ्गमा।

सफलास्ते भविष्यन्ति मयि सर्वे मनोरथाः॥३६॥

And, O serpent, will all the hopes and desires that helpless woman has in me prove fruitless on account of my death?

नकुलः सहदेवश्च यमौ च गुरुवर्तिनौ।

मद्बाहुबलसंगुप्तौ नित्यं पुरुषमानिनौ॥३७॥

And the twins, Nakula and Sahadeva, ever proud of (my) manliness and always protected by the prowess of my arms and who ever follow (me) their lord,

भविष्यतो निरुत्साहौ भ्रष्टवीर्यपराक्रमौ।

मद्दिनाशात् परिद्यूनाविति मे वर्तते मतिः॥३८॥

Will, at my death, be dispirited, deprived of strength and energy and smitten with sorrow. This is what I think of now."

एवंविधं बहु तदा विललाप वृकोदरः।

भुजङ्गभोगसंरुद्धो नाशकच्य विचेष्टितुम्॥३९॥

In this strain Vrikodara gave vent to his grief profusely. But being coiled by the body of the snake could not make any exertions (to extricate himself from its folds).

युधिष्ठिरस्तु कौन्तेयो बभूवास्वस्थचेतनः।

अनिष्टदर्शनान् घोरानुत्पातान् परिचिन्तयन्॥४०॥

On the other hand, Yudhishtira, the son of Kunti, beholding and thinking of terrible ill omens became uneasy.

दारुणं ह्यशिवं नादं शिवा दक्षिणतः स्थिता।

दीप्तायां दिशि विव्रस्ता रौति तस्याश्रमस्य ह॥४१॥

Alarmed at beholding the points all ablaze, Jackals, stationing themselves in the right of that hermitage, began to send forth dreadful and inauspicious howls.

एकपक्षाक्षिचरणा वर्तिका घोरदर्शना।

रक्तं वमन्ती ददृशे प्रत्यादित्यमभासुरा॥४२॥

And facing the sun, the ugly and dreadful-looking Vartika, having only one leg, one eye and one wing, was seen to vomit blood.

प्रववौ चानिलो रूक्षश्चण्डः शर्करकर्षणः।

अपसव्यानि सर्वाणि मृगपक्षिस्तानि च॥४३॥

And drawing in (volumes of) grifts the wind began to blow dryly and furiously. In the right all the birds and beasts began to bewail.

पृष्ठतो वायसः कृष्णो याहि याहीति शंसति।

मुहुर्मुहुः स्फुरति च दक्षिणोऽस्य भुजस्तथा॥४४॥

And at the back the black-crows cried "go, go." And his (Yudhishtira's) right hand began to tremble constantly;

हृदयं चरणश्चापि वामोऽस्य परितप्यति।

सव्यस्याक्ष्णो विक्राश्चाप्यनिष्टः समपद्यत॥४५॥

And his heart and left leg began to twitch and his left eye auguring evils, began to contract.

धर्मराजोऽपि मेधावी मन्यमानो महद् भयम्।
द्रौपदीं परिपप्रच्छ क्व भीम इति भारत॥४६॥

And, O Bharata, the intelligent Dharmaraja apprehending some imminent danger asked Draupadi "where is Bhima"?

शशंस तस्मै पाञ्चाली चिरयातं वृकोदरम्।
स प्रतस्थे महाबाहुर्धौम्येन सहितो नृपः॥४७॥

The daughter of Panchala answered "Vrikodara has been long out." Then he of mighty arms, accompanied by Dhaumya left (the place),

द्रौपद्या रक्षणं कार्यमित्युवाचधनंजयम्।
नकुलं सहदेवं च व्यादिदेश द्विजान् प्रति॥४८॥

After having given instructions to Dhananjaya for the protection of Draupadi and having directed Nakula and Sahadeva to take care of the Brahmanas.

स तस्य पदमुन्नीय तस्मादेवाश्रमात् प्रभुः।
मृगयामास कौन्तेयो भीमसेनं महावने॥४९॥

Then the royal son of Kunti left that hermitage and tracing his (Bhima's) foot prints began to search about for Bhimasena in that mighty forest.

स प्राचीं दिशमास्थाय महतो गजयूथपान्।
ददर्श पृथिवीं चिह्नैर्भीमस्य परिचिह्निताम्॥५०॥

In the west he found many powerful leaders of elephant (killed) and saw the ground impressed with Bhima's (foot) prints.

ततो मृगसहस्राणि मृगेन्द्राणां शतानि च।
पतितानि वने दृष्ट्वा मार्गं तस्याविशन्नुपः॥५१॥

Then beholding many thousands of deer and hundreds of lions lying (dead) in that forest, the king became aware of his (Bhima's) route.

धावतस्तस्य वीरस्य मृगार्थं वातरंहसः।
ऊरुवातविनिर्भग्ना द्रुमा व्यावर्जिताः पथि॥५२॥

And he behold numerous trees broken by the wind, caused by Bhima's thighs, lying scattered on the way as that hero of fleet as the wind pursued the game.

स गत्वा तैस्तदा चिह्नैर्ददर्श गिरिगह्वरे।
रूक्षमास्तभूयिष्ठे निष्पन्नद्रुमसंकुले॥५३॥

ईरिणे निर्जले देशे कण्टकिद्रुमसंकुले।
अशमस्थाणुक्षुपाकीर्णे सुदुर्गे विषमोत्कटे।
गृहीतं भुजगेन्द्रेण निष्ठेष्टमनुजं तदा॥५४॥

And following those marks he arrived at a brackish inaccessible, rough and dangerous place full of dry winds and leafless trees, covered with thorny plants and abounding in gravels, stumps and bushes: and there in a mountain cave he discovered his younger brother (lying) stupefied in the folds of that best of snakes.

CHAPTER 180

(AJAGARA PARVA)-Continued

The colloquy between Yudhishtira and the Snake

वैशम्पायन उवाच

युधिष्ठिरस्तमासाद्य सर्पभोगेन वेष्टितम्।
दयितं भ्रातरंधीमानिदं वचनमब्रवीत्॥१॥

Vaishampayana said :

The intellectual Yudhishtira, beholding his dear brother coiled by the body of the snake addressed him thus.

कुन्तीमातः कथमिमामापदं त्वमवाप्तवान्।
कक्षायं पर्वताभोगप्रतिमः पन्नगोत्तमः॥२॥

"O son of Kunti, how have you met with this disaster? And who is this best of serpents endowed with a body (huge) as a mountain.

सधर्मराजमालक्ष्य भ्राता भ्रातरमग्रजम्।
कथयामास तत् सर्वं ग्रहणादि विचेष्टितम्॥३॥

beholding his elder brother Dharmaraja, he narrated to him fully as to how he came into the clutches of the serpent.

भीम उवाच

अयमार्थं महासत्त्वो भक्षार्थं मां गृहीतवान्।
नहुषो नाम राजर्षिः प्राणवानिव संस्थितः॥४॥

Bhimasena said :

O worshipful brother, this powerful (serpent) has caught me for his food. He is the royal sage Nahusha living in the serpent-shape.

युधिष्ठिर उवाच

मुच्यतामयमायुष्मन् भ्राता मेऽमितविक्रमः।

वयमाहारमन्यं ते दास्यामः क्षुन्निवारणम्॥५॥

Yudhishtira said :

O long-lived serpent, (kindly) liberate my exceedingly powerful brother. We will give you some other food to satisfy your hunger.

सर्प उवाच .

आहारो राजपुत्रोऽयं मया प्राप्तो मुखागतः।

गम्यतां नेह स्थातव्यं श्वो भवानपि मे भवेत्॥६॥

The snake replied

Having come to my mouth, I have got this son of a king for my food. Do leave this place. You ought not to remain here. For, (if do) I will eat you tomorrow.

व्रतमेतन्महाबाहो विषयं मम यो व्रजेत्।

स मे भक्षो भवेत् तात त्वं चापि विषये मम॥७॥

O mighty-armed child, it is (so) ordained that he who will step into my jurisdiction, shall become my food. You are also in my jurisdiction.

चिरेणाद्य मयाऽऽहारः प्राप्तोऽयमनुजस्तव।

नाहमेनं विमोक्ष्यामि न चान्यमभिकाङ्क्षये॥८॥

After a long period (of abstinence) I have got this your younger brother for my food. I will not (therefore) release him. Nor do I want any other meal.

युधिष्ठिर उवाच

देवो वा यदि वा दैत्य उरगो वा भवान् यदि।

सत्यं सर्प वचो ब्रूहि पृच्छति त्वां युधिष्ठिरः।

किमर्थं च त्वया चस्तो भीमसेनो भुजङ्गम्॥९॥

Yudhishtira said :

O serpent, Yudhishtira asks you to tell (him) truly whether you are a god or a demon or a *uraga*. What have you seized Bhimasena for?

किमाहत्य विदित्वा वा प्रीतिस्ते स्याद् भुजङ्गम्।

किमाहारं प्रयच्छामि कथं मुञ्चेद् भवानिमम्॥१०॥

O snake, by obtaining or knowing what will you be satisfied? What food shall I provide for you? Under what conditions will you let him off?

सर्प उवाच

नहुषो नाम राजाहमासं पूर्वस्तवानघ।

प्रथितः पञ्चमः सोमादायोः पुत्रो नराधिप॥११॥

The snake replied

O sinless being, O monarch, I was your ancestor, the son of Ayu and fifth in descent from Soma and was known by the name of king Nahusha.

क्रतुभिस्तपसा चैव स्वाध्यायेन दमेन च।

त्रैलोक्यैश्वर्यमव्ययं प्राप्तोऽहं विक्रमेण च॥१२॥

By sacrifices, asceticism, study of the Vedas, self-control and prowess I easily gained mastery over the three worlds.

तदैश्वर्यं समासाद्य दर्पो मामगमत् तदा।

सहस्रां हि द्विजातीनामुवाह शिबिकां मम॥१३॥

Having attained to such an eminence I was elated with pride. Thousands of Brahmanas carried my palanquin.

ऐश्वर्यमदमत्तोऽहमवमन्य ततो द्विजान्।

इमामगस्त्येन दशामानीतः पृथिवीपते॥१४॥

Intoxicated with the drink of prosperity I then insulted the twice-born ones; and was, (therefore), O monarch, brought to this (miserable) plight by Agastya,

न तु मामजहात् प्रज्ञा यावदद्येति पाण्डव।

तस्यैवानुग्रहाद् राजन्नगस्त्यस्य महात्मनः॥१५॥

But, O Pandava, even till now I have not lost my memory. And it is by the grace of the high-souled Agastya,

षष्ठे काले मयाऽऽहारः प्राप्तोऽयमनुजस्तव।

नाहमेनं विमोक्ष्यामि न चान्यदपि कामये॥१६॥

That I have got your younger brother in the sixth portion of the day, for my meal. I will neither release him nor do I want any other (food).

प्रश्नानुच्चारितानद्य व्याहरिष्यसि चेन्मम।

अथ पश्चाद् विमोक्ष्यामि भ्रातरं ते वृकोदरम्॥१७॥

But if today you answer the questions put by me, I will then liberate your brother Vrikodara.

युधिष्ठिर उवाच

ब्रूहि सर्प यथाकामं प्रतिवक्ष्यामि ते वचः।

अपि चेच्छक्नुयां प्रीतिमाहर्तुं ते भुजङ्गम्॥१८॥

Yudhishtira said :

Ask (me), O serpent whatever you like. In order to cause your satisfaction I shall, if I can, answer your questions.

वेद्यं च ब्राह्मणेनेह तद् भवान् वेत्ति केवलम्।

सर्पराज ततः श्रुत्वा प्रतिवक्ष्यामि ते वचः॥१९॥

You are no doubt aware what ought to be known by the Brahmanas. Therefore, O king of snakes, on hearing your words I shall answer them.

सर्प उवाच

ब्राह्मणः को भवेद् राजन् वेद्यं किं च युधिष्ठिर।

ब्रवीह्यतिमर्तिं त्वां हि वाक्यैरनुमिमीमहे॥२०॥

The snake said :

O king, whom can we call a Brahmana and O Yudhishtira, what is it that ought to be known? From what you have said I deem you to be endowed with very high intelligence.

युधिष्ठिर उवाच

सत्यं दानं क्षमा शीलमानुशंस्यं तपो घृणा।

दृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः॥२१॥

Yudhishtira said :

O monarch of snakes, it is said that he is a Brahmana in whom are found (the qualities of) truthfulness, charity, forgiveness, good conduct, benevolence, asceticism and mercy.

वेद्यं सर्प परं ब्रह्म निर्दुःखमसुखं च यत्।

यत्र गत्वा न शोचन्ति भवतः किं विवक्षितम्॥२२॥

And, O serpent, that which ought to be known is the Supreme Brahma (universal soul) devoid of (the feelings of) pleasure and pain and attaining access to which creatures are past all misery.

सर्प उवाच

चातुर्वर्ण्यं प्रमाणं च सत्यं च ब्रह्म चैव हि।

शूद्रेष्वपि च सत्यं च दानमक्रोध एव च।

आनुशंस्यमर्हि सा च घृणा चैव युधिष्ठिर॥२३॥

The serpent said :

O Yudhishtira, even in the Shudras are found truthfulness, charity, forgiveness, benevolence, mercy, kindness and knowledge

of the Veda which promotes the welfare of the four orders, which is true and which is the guide in religious matters.

वेद्यं यच्चात्र निर्दुःखमसुखं च नराधिप।

ताभ्यां हीनं पदं चान्यत्र तदस्तीति लक्षये॥२४॥

And, O king of men, that which is to be known is asserted by you as devoid of pleasure and pain; but I do not find any such thing in which these feelings are absent.

युधिष्ठिर उवाच

शूद्रे तु यद् भवेत्लक्ष्म द्विजे तच्च न विद्यते।

न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः॥२५॥

Yudhishtira said :

The Shudra in whom these characteristics are present is no Shudra (i.e.) something higher, a Brahma and the Brahmana in whom these are wanting is no Brahmana at all (i.e.) a Shudra.

यत्रैतल्लक्ष्यते सर्प वृत्तं स ब्राह्मणः स्मृतः।

यत्रैतन्न भवेत् सर्प तं शूद्रमिति निर्दिशेत्॥२६॥

And, O serpent, it is asserted that he who is distinguished by these qualities is a Brahmana and he who does not possess them is a Shudra.

यत् पुनर्भवता प्रोक्तं न वेद्यं विद्यतीति च।

ताभ्यां हीनमतोऽन्यत्र पदमस्तीति चेदपि॥२७॥

Again, as regards your remark that the object to be known does not exist, for, nothing that is devoid of these (feelings) of pleasure and pain can have any existence.

एवमेतन्मतं सर्प ताभ्यां हीनं न विद्यते।

यथा शीतोष्णयोर्मध्ये भवेन्नोष्णं न शीतता॥२८॥

It seems (at indeed first sight) that existence is impossible without these (feelings). But as cold is characterised by an absence of heat and heat cold,

एवं वै सुखदुःखाभ्यां हीनमस्ति पदं क्वचित्।

एषा मम मतिः सर्प यथा वा मन्यते भवान्॥२९॥

So cannot there exist an object characterised by the absence of both these feelings (of pleasure and pain). O Serpent, this is my opinion, what do you say?

सर्प उवाच

यदि ते वृत्ततो राजन् ब्राह्मणः प्रसमीक्षितः।
वृथा जातिस्तदाऽऽयुष्मन् कृतिर्यावन्न विद्यते॥३०॥

The serpent said :

If, O monarch, as you assert, a Brahmana is recognised by certain virtues, then, O long-lived one, the distinction of castes is to no purpose so long as he does not possess these qualities.

युधिष्ठिर उवाच

जातिरत्र महासर्प मनुष्यत्वे महामते।
संकरात् सर्ववर्णानां दुष्परीक्ष्येति मे मतिः॥३१॥

Yudhishtira said :

O highly intelligent and mighty snake, I think, here in this world it is very difficult to ascertain one's caste on account of promiscuous intercourse of all the orders.

सर्वे सर्वास्वपत्यानि जनयन्ति सदा नराः।

वाङ्मैथुनमथो जन्म मरणं च समं नृणाम्॥३२॥

Men of all the four orders are without restriction constantly begetting children on women of all the castes. And speech, cohabitation, birth and death of men of all the orders are similar in all respects.

इदमार्थं प्रमाणं च ये यजामह इत्यपि।

तस्माच्छीलं प्रधानेष्टं विदुर्यं तत्त्वदर्शिनः॥३३॥

The proof of this, i.e. the difficulty of ascertaining one's caste is found in such expressions, made use of by the Rishis, as "whatever caste may belong to, we celebrate the sacrifice."

It is, on this account, that the wise have asserted that the character is the chief and needful thing.

प्राङ् नाभिवर्धनात् पुंसो जातकर्म विधीयते।

तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते॥३४॥

The natal ceremony of a male person is performed even before the severance of the navel chord. On that occasion his mother is designated Savitri and his father Acharya (priest).

तावच्छूद्रसमो ह्येष यावद् वेदे न जायते।

तस्मिन्नेवं मतिद्वये मनुः स्वायम्भुवोऽब्रवीत्॥३५॥

Before initiation into the Vedas every man is regarded as a Shudra. There being a difference of opinion on the point Svyambhuva Manu has laid down;

कृतकृत्याः पुनर्वर्णा यदि वृत्तं न विद्यते।

संकरस्त्वत्र नागेन्द्र बलवान् प्रसमीक्षितः॥३६॥

That if having gone through the purificatory rites (as laid down in the Vedas) the first three orders do not regulate their conduct, according to them, in that case, O mightiest of serpents, the mixed castes should be considered as superior to them

यत्रेदानीं महासर्प संस्कृतं वृत्तमिष्यते।

तं ब्राह्मणमहं पूर्वमुक्तवान् भुजगोत्तम॥३७॥

O great Snake, O excellent Serpent, I have ere now designated him as a Brahmana who observes the principles of good behaviour.

सर्प उवाच

श्रुतं विदितवेद्यस्य तव वाक्यं युधिष्ठिर।

भक्षयेयमहं कस्माद् भ्रातरं ते वृकोदरम्॥३८॥

The snake said :

O Yudhishtira, I have listened to your words. You are acquainted with what ought to be known. (Therefore) how can I (now) devour your brother Vrikodara?

CHAPTER 181

(AJAGARA PARVA)-Continued

The rescue of Bhima

युधिष्ठिर उवाच

भवानेतादृशो लोके वेदवेदाङ्गपारगः।

बूहि किं कुर्वतः कर्म भवेद् गतिरनुत्तमा॥१॥

Yudhishtira said :

(O Serpent), in this world, you are so superiority versed in the Vedas and the Vedangas, that I should like you will tell me, by what (sorts of) acts men can obtain heaven.

सर्प उवाच

पात्रे दत्त्वा प्रियाण्युक्त्वा सत्यमुक्त्वा च भारता।

अहिंसानिरतः स्वर्गं गच्छेदिति मतिर्ममा॥२॥

The Serpent said :

In my opinion, O Bharata, by bestowal of alms on deserving objects, endearing words, truthfulness and unenviousness one can have access to heaven.

युधिष्ठिर उवाच

दानाद् वा सर्प सत्याद् वा किमतो गुरु दृश्यते।

अहिंसाप्रिययोश्चैव गुरुलाघवमुच्यताम्॥३॥

Yudhishtira said :

O Snake, between benevolence and truthfulness, which is more praiseworthy? And tell me as regards unenviousness and good behaviour which is the more and which is the less important.

सर्प उवाच

दानं च सत्यं तत्त्वं वा अहिंसा प्रियमेव च।

एषां कार्यगरीयस्त्वाद् दृश्यते गुरुलाघवम्॥४॥

The Snake replied

The superiority or inferiority among charity, truthfulness, forbearance from malice and sweet speech is estimated at by the benefit which each of these tends to produce.

कस्माच्चिद् दानयोगाद्धि सत्यमेव विशिष्यते।

सत्यवाक्याच्च राजेन्द्र किंचिद् दानं विशिष्यते॥५॥

Sometimes truthfulness is considered superior to some charitable acts. And, O king of kings, sometimes charity is deemed more praiseworthy than true speech.

एवमेव महेष्वास प्रियवाक्यान्महीपते।

अहिंसा दृश्यते गुर्वी ततश्च प्रियमिष्यते॥६॥

And similarly, O lord of the earth, O mighty monarch, abstinence from malice is (sometimes) deemed superior to sweet speech and vice versa.

एवमेतद् भवेद् राजन् कार्यपेक्षमनन्तरम्।

यदभिप्रेतमन्यत् ते ब्रूहि यावद् ब्रवीम्यहम्॥७॥

Thus, O monarch, (their superiority or inferiority) depends on their utility. Now if you have anything more to ask, speak out and I shall solve your doubts.

युधिष्ठिर उवाच

कथं स्वर्गे गतिः सर्प कर्मणां च फलंश्रुवम्।

अशरीरस्य दृश्येत प्रब्रूहि विषयांश्च मे॥८॥

(Kindly) tell me O Serpent, how the access of a disembodied being to heaven, how his enjoyment of the rewards and endurance of the punishment consequent on its acts and how its perception through the senses, can be conceived.

सर्प उवाच

क्तिरो वै गतयो राजन् परिदृष्टाः स्वकर्मभिः।

मानुषं स्वर्गवासश्च तिर्यग्योनिश्च तत् त्रिधा॥९॥

The Snake replied

O king, on account of their own (meritorious or evil) acts men are seen to attain one of the three conditions of rebirth as men, heavenly existence or birth among the lower animals.

तत्र वै मानुषाल्लोकाद् दानादिभिरतन्द्रितः।

अहिंसार्थसमायुक्तैः कारणैः स्वर्गमश्नुते॥१०॥

By charity, unenviousness, absence of slothfulness and by self-exertion one goes to heaven from this state of men.

विपरीतैश्च राजेन्द्र कारणैर्मानुषो भवेत्।

तिर्यग्योनिस्तथा तात विशेषश्चात्र वक्ष्यते॥११॥

(But) by contrary acts, O king of kings, one is either reborn among men or among lower animals. (Therefore) O child, it is particularly laid in this subject,

कामक्रोधसमायुक्तो हिंसालोभसमन्वितः।

मनुष्यत्वात् परिप्लष्टस्तिर्यग्योनौ प्रसूयते॥१२॥

That he who is subject to lust, anger malice and temptations, being degraded from the human state again takes his birth among the lower animals,

तिर्यग्योन्याः पृथग्भावो मनुष्यार्थे विधीयते।

गवादिभ्यस्तथाश्वेभ्यो देवत्वमपि दृश्यते॥१३॥

And as is laid down in the Vedas, gets rid of the existence among the lower animals in order to attain the human state again. And cows, cattle and horses and other animals are (even sometimes) seen to attain to divine life.

सोऽयमेता गतीस्तात जन्तुश्चरति कार्यवान्।

नित्ये महति चात्मानमवस्थापयते द्विजः॥१४॥

O child, such is the transmigration of a creature according to his (good or evil) actions.

But he that is wise reposes his soul in the everlasting Spirit.

जातो जातश्च बलवद् भुङ्क्ते चात्मा स देहवान्।

फलार्थस्तात निष्कृतः प्रजापालनभावनः॥१५॥

The embodied spirit enchained by Fate and enjoying the pleasure or suffering the pain consequent on its acts, takes birth repeatedly. But he that has lost touch of his action is conscious of the destiny of all born creatures.

युधिष्ठिर उवाच

शब्दे स्पर्शे च रूपे च तथैव रसगन्धयोः।

तस्याधिष्ठानमव्यचो बूहि सर्प यथातथम्॥१६॥

Yudhishtira said :

Tell me, O Serpent, truly and without hurry how the spirit (parted from the corporeal frame) becomes cognisant of sound, touch, form, smell and taste.

किं न गृह्णाति विषयान् युगपच्च महामते।

एतावदुच्यतां चोक्तं सर्वं पन्नगसत्तमा॥१७॥

And, O high-minded being, do you not simultaneously feel the sensations of touch, taste, etc., by means of the senses? O best of Snakes, (kindly) answer all these questions of mine.

सर्प उवाच

यदात्मद्रव्यमायुष्मन् देहसंश्रयणान्वितम्।

करणाधिष्ठितं भोगानुपभुङ्क्ते यथाविधि॥१८॥

The Snake replied

O long-lived being, the thing termed Atman taking refuge in a physical frame and manifesting itself through the organs of sense, enjoys properly the perceptible objects.

ज्ञानं चैवात्र बुद्धिश्च मनश्च भरतर्षभा।

तस्य भोगाधिकरणे करणानि निबोध मे॥१९॥

O the best of the Bharatas, know that the senses, the mind and the intellect assisting the soul in its enjoyment of the perceptible objects are called *Karanas*.

मनसा तात पर्येति क्रमशो विषयानिमान्।

विषयायतनस्थो हि भूतात्मा क्षेत्रमास्थितः॥२०॥

O my child, the soul moving out of its proper place and assisted by the mind acting

through the organs of sense-the recipients of all sensations-gradually perceives all the sensible objects.

तत्र चापि नरव्याघ्र मनो जन्तोर्विधीयते।

तस्माद् युगपदत्रास्य ग्रहणं नोपपद्यते॥२१॥

O the most exalted of men the mind of creatures is the cause of all perceptions; and therefore it cannot at one and the same time perceive a plurality of objects,

स आत्मा पुरुषव्याघ्र भुवोरन्तरमाश्रितः।

बुद्धिं द्रव्येषु सृजति विविधेषु परावराम्॥२२॥

The Soul, O the most valiant of mortals stationing itself between the eye brows, sends the high and the low intellect to different objects (of sense).

बुद्धेरुत्तरकाला च वेदना दृश्यते बुधैः।

एष वै राजशार्दूल विधिः क्षेत्रज्ञभावनः॥२३॥

O best of kings, knowledge which the yogis drive from the operation of intelligence, manifests the action of the Soul.

युधिष्ठिर उवाच

मनसश्चापि बुद्धेश्च बूहि मे लक्षणं परम्।

एतदध्यात्मविदुषां परं कार्यं विधीयते॥२४॥

Yudhishtira said :

Tell me the (kindly) the prominent characteristics of the mind and the intellect (respectively); (because) the knowledge (of their functions) is said to be the principal requirements of those conversant with the Supreme being.

सर्प उवाच

बुद्धिरात्मानुगा तात उत्पातेन विधीयते।

तदाश्रिता हि संज्ञैषा बुद्धिस्तस्यैषिणी भवेत्॥२५॥

The Snake answered

Through cloudiness of understanding the soul becomes subject to intellect. For this reason, though it (intellect) is known to be subordinate to the soul, it guides the latter.

बुद्धिरूपपद्यते कार्यान्मनस्तुत्पन्नमेव हि।

बुद्धेर्गुणविधानेन मनस्तद्गुणवद् भवेत्॥२६॥

The intellect is called into existence by acts of perception; (but) the mind exists of itself;

and the mind and not the intellect, has the power of causing the sensations of pleasure and pain.

एतद् विशेषणं तात मनोबुद्धयोर्यदन्तरम्।

त्वमप्यत्राभिसम्बुद्धः कथं वा मन्यते भवान्॥२७॥

O my child, these are the points of distinction between the mind and the intellect you are also conversant with this subject. What do you say?

युधिष्ठिर उवाच

अहो बुद्धिमतां श्रेष्ठ शुभा बुद्धिरियं तवा

विदितं वेदितव्यं ते कस्मात् समनुपृच्छसि॥२८॥

Yudhishtira said :

O the best of those endowed with intelligence, you have a superb intellect. Why (then) do you ask me this question, when you are well acquainted with all that should be known.

सर्वज्ञं त्वां कथं मोह आविशत् स्वर्गवासिनम्।

एवमद्भुतकर्माणमिति मे संशयो महान्॥२९॥

I am at a great loss to understand how you became subject to illusion who performed excellent deeds and obtained an abode in heaven.

सर्प उवाच

सुप्रज्ञमपि चेच्छूरमृद्धिर्मोहयते नरम्।

वर्तमानः सुखे सर्वो मुह्यतीति मतिर्मम॥३०॥

The Serpent said :

Even a highly intellectual and wise man is inflated with prosperity. And in my opinion those that are given to luxury lose their sense.

सोऽहमैश्वर्यमोहेन मदाविष्टो युधिष्ठिर।

पतितः प्रतिस्मबुद्धस्त्वां तु सम्बोधयाम्यहम्॥३१॥

So, O Yudhishtira, I too, intoxicated with the drink of prosperity, have fallen into this degraded state and then having recovered my reason am addressed you thus.

कृतं कार्यं महाराज त्वया मम परंतप।

क्षीणः शापः सुकृच्छ्रो मे त्वया सम्भाष्य साधुना॥

O tormentor of foes, O mighty monarch, you have rendered me a good service. And by

conversing with your pious self I have been freed from this dreadful curse.

अहं हि दिवि दिव्येन विमानेन चरन् पुरा।

अभिमानेन मत्तः सन् कंचिन्नान्यमचिन्तयम्॥३३॥

In days of yore when mounted on a celestial chariot I used to range through the heavens, elated with pride, I thought of nothing else.

ब्रह्मर्षिदेवगन्धर्वयक्षराक्षसपन्नगाः।

करान् मम प्रयच्छन्ति सर्वे त्रैलोक्यवासिनः॥३४॥

The Brahmarshis, the celestials, the Gandharvas, the Yakshas, the Rakshasas, the Pannagas and all the inhabitants of the three worlds had to pay me taxes.

चक्षुषा यं प्रपश्यामि प्राणिनं पृथिवीपते।

तस्य तेजो हराम्याशु तद्धि दृष्टेर्बलं मम॥३५॥

Such, O king, was the mysmeric power of my eyes, that all whatever creature I cast my looks, I instantly withdrew all his energy.

ब्रह्मर्षीणां सङ्हरं हि उवाह शिबिकां मम।

स मामपनयो राजन् भ्रंशयामास वै श्रियः॥३६॥

Thousands of Brahmarshis were engaged in drawing my palanquin. And O king, this sin on my part brought about my fall from my exalted position.

तत्र ह्यगस्त्यः पादेन वहन् स्पृष्टो मया मुनिः।

अगस्तयेन ततोऽस्युक्तः सर्पस्त्वं च भवेति ह॥३७॥

One day when the sage Agastya was drawing my palanquin my feet touched his body. Thereupon Agastya cursed me in anger saying "ruin overtake you; do you turn into a snake."

ततस्तस्माद् विमानाङ्ग्यात् प्रच्युतश्च्युतलक्षणः।

प्रपतन् बुबुधेऽऽत्मानं व्यालीभूतमधोमुखम्।

अन्याद्यं तमहं विप्रं शापस्यान्तो भवेदिति॥३८॥

Thus deprived of my prosperity I fell down from that conveyance. And in the course of my fall I found myself turned into a snake with my head downwards. (Then) I besought that Brahmana "Kindly free me from this curse.

सर्प उवाच

प्रमादात् सम्प्रमूढस्य भगवन् क्षन्तुमर्हसि।

ततः स मामुवाचेदं प्रपतन्तं कृपाञ्चितः॥३९॥

O divine sage, graciously pardon me (because) I have been mad through pride. Thereupon, he, moved with pity addressed me while I was falling down, thus

युधिष्ठिरोधर्मराजः शापात् त्वां मोक्षयिष्यति।
अभिमानस्य घोरस्य पापस्य च नराधिप॥४०॥

Yudhishtira, the best of the virtuous will liberate you from this curse. And O Monarch, when this horrible sin of pride (in you).

फले क्षीणे महाराज फलं पुण्यमवाप्स्यसि।

ततो मे विस्मयो जातस्तद् दृष्ट्वा तपसो बलम्॥४१॥

Will come to an end, you will enjoy the fruits of your virtue." I was then lost in wonder on beholding the strength of his asceticism.

ब्रह्म च ब्राह्मणत्वं च येन त्वाहमचूचुदम्।

सत्यं दमस्तपो दानमहिंसाधर्मनित्यता॥४२॥

And it is for that reason that I have put to you these questions relating to Brahma and the Brahmanas. Truthfulness, self-control, asceticism, benevolence, unenviousness and adherence to virtue,

साधकानि सदा पुंसां न जातिर्न कुलं नृप।

अरिष्ट एष ते भ्राता भीमसेनो महाबलः।

स्वस्ति तेऽस्तु महाराज गमिष्यामि दिवं पुनः॥४३॥

O king and not race nor (illustrious) family, are the means by which persons must attain salvation. May your younger brother Bhimasena be all hail; and O mighty monarch, may you be happy. I shall now go to heaven again.

वैशम्पायन उवाच

इत्युक्त्वाऽऽजगरं देहं मुक्त्वा स नहुषो नृपः।

दिव्यं वपुः समास्थाय गतस्त्रिदिवमेव ह॥४४॥

Vaishampayana said :

Having said this, the king Nahusha giving up his snake shape and assuming his celestial body returned to heaven.

युधिष्ठिरोऽपि धर्मात्मा भ्रात्रा भीमेन संगतः।

धौम्येन सहितः श्रीमानाश्रमं पुनरागमत्॥४५॥

And the virtuous and prosperous Yudhishtira too, accompanied by Bhima and Dhaumya came back to his hermitage.

ततो द्विजेभ्यः सर्वेभ्यः समेतेभ्यो यथातथम्।

कथयामास तत् सर्वधर्मराजो युधिष्ठिरः॥४६॥

Then Yudhishtira, the best of the virtuous, related, in detail, all that had happened, to the assembled Brahmanas.

तच्छ्रुत्वा ते द्विजाः सर्वे भ्रातरश्चास्य ते त्रयः।

आसन् सुव्रीडिता राजन् द्रौपदी च यशस्विनी॥४७॥

Hearing all that, O king, all the Brahmanas, his three brothers and the renowned Draupadi were greatly amazed.

ते तु सर्वे द्विजश्रेष्ठाः पाण्डवानां हितेप्सया।

मैवमित्यबुवन् भीमं गर्हयन्तोऽस्य साहसम्॥४८॥

And those best of the Brahmanas desirous of the welfare of the Pandavas, condemning the rashness of Bhima, told him not to do such an act again.

पाण्डवास्तु भयान्मुक्तं प्रेक्ष्य भीमं महाबलम्।

हर्षमाहारयांचक्रुर्विजहृश्च मुदा युताः॥४९॥

The Pandavas too were greatly delighted at seeing the highly powerful Bhima out of danger and continued to dwell there happily.

CHAPTER 182

(MARKANDEYA-SAMASYA PARVA)-

Continued

The return to Kamyaka

वैशम्पायन उवाच

निदाघान्तकरः कालः सर्वभूतसुखावहः।

तत्रैव वसतां तेषां प्रावृट् समभिपद्यत॥१॥

Vaishampayana said :

While they (the Pandavas) were living there, the rainy season, which puts an end to summer and is agreeable to all creatures, made its appearance.

छादयन्तो महाघोषाः खं दिशश्च बलाहकाः।

प्रववर्षुर्दिवारात्रमसिताः सततं तदा॥२॥

तापत्ययनिकेतश्च शतशोऽथ सहस्रशः।

अपेतार्कप्रभाजालाः सविद्युद्विमलप्रभाः॥३॥

Then, hundreds and thousands of sable clouds covering the (entire) firmament and the cardinal points, emitting thundering roars and

looking like (so many) awnings in the rainy season, incessantly poured down showers night and day. The effulgence of the sun disappeared from the earth; and its place was filled by the stainless splendour of lightning.

विरूढशष्पाधरणी मत्तदंशसरीसृपा।

बभूव पयसा सिक्ता शान्ता सर्वमनोरमा॥४॥

And the earth, over grown with grass teeming with gnats and reptiles, maddened with joy and saturated with water, looked serene and became delightful to all.

न स्म प्रज्ञायते किंचिदम्भसा समवस्तृते।

समं वा विषमं वापि नद्यो वा स्थावराणि च॥५॥

When the (surface of the) earth was flooded with water it could not be discerned whether the ground was even or uneven or whether there were rivers, ground.

क्षुब्धतोया महावेगाः श्वसमाना इवाशुगाः।

सिन्धवः शोभयांचक्रुः काननानि तपात्यये॥६॥

At the close of summer, the streams full of agitated waters and careering violently with a hissing noise like (flight of) arrows, lent a grace to the woods.

नदतां काननान्तेषु श्रूयन्ते विविधाः स्वनाः।

वृष्टिभिश्छाद्यमानानां वराहमृगपक्षिणाम्॥७॥

The boars, the stage and the birds, drenched in water began to utter various sounds that could be heard in the forests.

स्तोककाः शिखिन्श्चैव पुंस्कोकिलगणैः सह।

मत्ताः परिपतन्ति स्म दर्दुराश्चैव दर्पिताः॥८॥

The Chatakas, the peacocks, the male kokilas and the excited frogs all intoxicated (with joy) began to frolic about.

तथा बहुविधाकारा प्रावृण्मेघानुनादिता।

अभ्यतीता शिवा तेषां चरतां मल्लयन्वसु॥९॥

Thus, while the Pandavas were wandering about in dry sandy tracts at the neighbourhood of mountains the delightful rainy season so various in aspect and resounding with (the roar of) the clouds passed away.

क्रौञ्चहंससमाकीर्णा शरत् प्रमुदिताभवत्।

रूढकक्ष्वनप्रस्था प्रसन्नजलनिम्नगा॥१०॥

Then came autumn, crowded with ganders and cranes, when the forest tracts were over grown with verdure and the streams became clear.

विमलाकाशनक्षत्रा शरत् तेषां शिवाभवत्।

मृगद्विजसमाकीर्णा पाण्डवानां महात्मनाम्॥११॥

The sky and the stars shone with a stainless lustre and the country was swarmed with beasts and birds. This season of autumn became auspicious to the high-souled sons of Pandu.

दृश्यन्ते शान्तरजसः क्षपा जलदशीतलाः।

ग्रहनक्षत्रसङ्घैश्च सोमेन च विराजिताः॥१२॥

(Then) the nights free from dust and cool with clouds were adorned with numerous stars, planets and the moon.

कुमुदैः पुण्डरीकैश्च शीतवारिधराः शिवाः।

नदीः पुष्करिणीश्चैव ददृशुः समलंकृताः॥१३॥

And (the Pandavas) beheld the rivers and the tanks, full of cool water and beautified with lilies and lotuses and pleasant (to the eye)

आकाशनीकाशतटां तीरवानीरसंकुलाम्।

बभूव चरतां हर्षः पुण्यतीर्था सरस्वतीम्॥१४॥

And they experienced a great delight in wandering along the sacred Sarasvati whose banks resemble the firmament and are covered with canes.

ते वै पुमुदिरे वीराः प्रसन्नसलिलां शिवाम्।

पश्यन्तो दृढयन्वानः परिपूर्णा सरस्वतीम्॥१५॥

And those wielders of strong bows were highly glad at seeing the auspicious Sarasvati full of limpid water.

तेषां पुण्यतमा रात्रिः पर्वसंधौ स्म शारदी।

तत्रैव वसतामासीत् कार्तिकी जन्मजयम्॥१६॥

O Janamejaya, while dwelling there they passed the most sacred night of the full moon in the month of Kartika.

पुण्यकृद्भिर्महासत्त्वैस्तापसैः सह पाण्डवाः।

तत् सर्वे भरतश्रेष्ठाः समूहुर्योगमुत्तमम्॥१७॥

And in company with the righteous and high-souled ascetics, the Pandavas, the best of the Bharatas, spent that juncture in excellent devotion.

तस्मिन्धौम्येन सह पाण्डवाः।
सुतैः पौरोगवैश्चैव काम्यकं प्रययुर्वनम्॥१८॥

And when the dark fort-night set in immediately after, the sons of Pandu together with Dharma and their charioteers and cooks proceeded to the forest of Kamyaka.

CHAPTER 183

(MARKANDEYA SAMASYA PARVA)- Continued

The narration by Markandeya (of the events
of by gone times)

वैशम्पायन उवाच

काम्यकं प्राप्य कौरव्य युधिष्ठिरपुरोगमाः।
कृतातिथ्या मुनिगणैर्निषेदुः सह कृष्णया॥१९॥

Vaishampayana said :

Arriving at (the forest of) Kamyaka and being hospitably received by the saints, Yudhishthira and the other Pandavas began to dwell there with Krishna.

ततस्तान् परिविष्टस्तान् वसतः पाण्डुनन्दनान्।
ब्राह्मणा बहवस्तत्र समन्तात् पर्यवारयन्॥२०॥

While those sons of Pandu were securely dwelling at that place they were surrounded by multitudes of Brahmanas.

अथाब्रवीद् द्विजः कश्चिदर्जुनस्य प्रियः सखा।
स एष्यति महाबाहुर्वशी शौरिरुदारधीः॥२१॥

And a certain Brahmana said "Shauri, the dear friend of Arjuna, of mighty arms, possessed of self-restraint and endued with high intellect, will come (here).

विदिता हि हरैर्युयमिहायाताः कुरुद्वहाः।
सदा हि दर्शनाकाङ्क्षी श्रेयोऽन्वेषी च वो हरिः॥२२॥

Because it is known to Hari that you the perpetuators of the Kuru race have arrived here; and he is always desirous of seeing you and seeks your welfare.

बहुवत्सरजीवि च मार्कण्डेयो महातपाः।
स्वाध्यायतपसा युक्तःक्षिप्रं युष्मान् समेष्यति॥२३॥

and Markandeya, who has lived for ages, has performed severe austerities, has studied the

Vedas and who is given to devotion, will very soon come and join you."

तथैव ब्रुवतस्तस्य प्रत्यदृश्यत केशवः।
शैब्यसुग्रीवयुक्तेन रथेन रथिनां वरः॥२४॥
मघवानिव पौलोम्या सहितः सत्यभामया।

उपायाद् देवकीपुत्रो दिदृक्षुः कुरुसत्तमान्॥२५॥

And at the very moment when the Brahmana was saying these he saw Keshava coming thither. And that foremost of car-warriors, the son of Devaki, desirous of seeing those most exalted of the Kurus, arrived on a chariot yoked with the horses named Saivya and Sugriva and accompanied by Satyabhama as Indra by the daughter of Puloma (Sachi).

अवतीर्य रथात् कृष्णोधर्मराजं यथाविधि।
ववन्दे मुदितोऽधीमान् भीमं च बलिनां वरम्॥२६॥

Getting down from the car, Krishna following the usual custom, greeted with great delight, the intellectual Dharmaraja and the highly powerful Bhima.

पूजयामासधौम्यं च यमाभ्यामभिवादितः।
परिष्वज्य गुडाकेशं द्रौपदीं पर्यसान्त्वयत्॥२७॥

He then paid his adoration to Dhaumya and (in his turn) was greeted by the twins. Then embracing Gudakesha (Arjuna of the curly hair) he spoke soothing words to Draupadi.

स दृष्ट्वा फाल्गुनं वीरं चिरस्य प्रियमागतम्।
पर्यष्वजत दाशार्हः पुनः पुनरर्दिदमः॥२८॥

And that tormentor of foes, the descendant of the Dasharhas, having met with his beloved and heroic Arjuna after a long time, embraced him again and again.

तथैव सत्यभामापि द्रौपदीं परिष्वजे।
पाण्डवानां प्रियां भार्यां कृष्णस्य महिषीं प्रिया॥२९॥

And similarly Satyabhama, the beloved queen of Krishna, embraced Draupadi, the dear wife of the Pandavas.

ततस्ते पाण्डवाः सर्वे सभार्याः सपुरोहिताः।
आनर्चुः पुण्डरीकाक्षं परिववृश्च सर्वशः॥३०॥

Then the Pandavas together with their wife and priest paid then respects to the lotus-eyed (Krishna) and surrounded him on all sides.

कृष्णस्तु पार्थेन समेत्य विद्वान्
धनंजयेनासुरतर्जनिना
बभौ यथा भूतपतिर्महात्मा

समेत्य साक्षाद् भगवान् गुहेन॥१३॥

And the learned Krishna being joined with the Partha, Dhananjaya (winner of riches), the slayer of demons looked as, beautiful as that high-souled divine lord of all created beings (Shiva) when united with Kartikeya (his son).

ततः समस्तानि किरीटमाली

वनेषु वृत्तानि गदाचजाय।

उक्त्वा यथावत् पुनरन्वपृच्छत्

कथं सुभद्रां च स चाभिमन्युः॥१४॥

Then he who wore a coronet on his head (Arjuna) having related in detail to the elder brother of Gada (Krishna) all the incidents in connection with their forest life asked how are Subhadra and Abhimanyu?

स पूजयित्वा मधुहा यथावत्

पार्थं च कृष्णां च पुरोहितं च।

उवाच राजानमभिप्रशंसन्

युधिष्ठिरं तत्र सहोपविश्य॥१५॥

And the destroyer of (the demon) Madhu, having, in the usual manner greeted Arjuna, Draupadi and the priest (Dhaumya) and having eulogised the king Yudhishtira took his seat with them and spoke these words.

धर्मः परः पाण्डव राज्यलाभात्

तस्यार्थमाहुस्तप एव राजन्।

सत्यार्जवाभ्यां चरतां स्वधर्मं

जितस्त्वयायं च पश्य लोकः॥१६॥

"It is asserted (by the wise), O Pandava, that righteousness is superior to winning kingdoms and, O king, in order to foster it (virtue), asceticism is necessary. And you, who have performed your duties in strict obedience to truth and candour have conquered both this world and the next.

अधीतमग्रे चरता व्रतानि

सम्यग्धनुर्वेदमवाप्य कृत्स्नम्।

क्षेत्रेण्यर्मेण वसूनि लब्ध्वा

सर्वे ह्यवाप्ताः क्रतवः पुराणाः॥१७॥

You first studied (the Vedas) by observing the proper rites; you have next acquired mastery over the whole science of weapons; and then having obtained wealth by pursuing the methods followed by the Kshatriyas you have performed all the ancient sacrificial rites.

न चाम्यधर्मेषु रतिस्तवास्ति

कामान्न किञ्चित् कुरुषे नरेन्द्र।

न चार्थलोभात् प्रजहासिधर्मं

तस्मात् प्रभावादसिधर्मराजः॥१८॥

You are neither addicted to sensual pleasures, nor, O king of kings, do you perform anything from motives of self-interest nor do you subserve your duties to greed of wealth. It is (for these reasons) that you have been styled the virtuous King.

दानं च सत्यं च तपश्च राजन्

श्रद्धा च बुद्धिश्च क्षमायुतिश्च।

अवाप्य राष्ट्राणि वसूनि भोगा-

नेषा परा पार्थ सदा रतिस्ते॥१९॥

O King, although you have won kingdoms, wealth and are surrounded by all sorts of luxury, you are ever bent on charity, truthfulness, asceticism, faith, meditation, forgiveness and patience.

यदा जनौघः कुरूजाङ्गलानां

कृष्णां सभायामवशामपश्यत्।

अपेतधर्मव्यवहारवृत्तं

सहेत तत् पाण्डव कस्त्वदन्यः॥२०॥

When the inhabitants of Kuru Jangala beheld (the modesty of) Krishna outraged in the assembly hall, O Pandu who but yourself could brook that (beastly) conduct (on the part of the Kurus) so very odious to virtue and custom?

असंशयं सर्वसमृद्धकामः

क्षिप्रं प्रजाः पालयितासि सम्यक्।

इमे वयं निग्रहणे कुरूणां

यदि प्रतिज्ञा भवतः समाप्ता॥२१॥

It admits of no doubt that with all your desires gratified you will soon creditably govern your subjects. And when your promise (to spend twelve years in exile) will be fulfilled, we will try our utmost to chastise the Kurus."

धौम्यं च भीमं च युधिष्ठिरं च
यमौ च कृष्णां च दशार्हसिंहः।
उवाच दिष्ट्या भवतां शिवेन

प्राप्तः किरीटी मुदितः कृतास्त्रः॥२२॥
Then, the chief of the Dasharhas said to Dhaumya, Bhima, Yudhishtira, the twins (Nakula and Sahadeva) and Draupadi "it is by your good fortune that Kiriti (Arjuna who wears a coronet on his head) has returned with a merry mind after having been well-versed in the science of weapons."

प्रोवाच कृष्णामपि याज्ञसेनीं
दशार्हभर्ता सहितः सुहृद्भिः।
दिष्ट्या समग्रासिधनंजयेन

समागतेत्येवमुवाच कृष्णः॥२३॥
And the lord of the Dasharhas (Krishna) together with friends said to Yajnaseni the daughter of Yagnasena (Krishna) "fortunate it is that you have been again united with Dhananjaya (the winner of wealth) all hale and hearty.

कृष्णेधनुर्वेदरतिप्रधाना-
स्तवात्मजास्ते शिशवः सुशीलाः।
सद्भिः सदैवाचरितं सुहृद्भि-
श्चरन्ति पुत्रास्तव याज्ञसेनि॥२४॥

O Krishna, O Yajnaseni, these young sons of yours chiefly given to the acquisition of the science of arms are all of good behaviour and always follow in the footsteps of their worthy friends.

राज्येन राष्ट्रैश्च निमन्त्र्यमाणाः
पित्रा च कृष्णे तव सोदरैश्च।
य यज्ञसेनस्य न मातुलानां

गृहेषु बाला रतिमानुवन्ति॥२५॥

And, O Krishna, although your father and your brothers try to tempt them with a kingdom

and territories, the boys find no pleasure in the abodes of Yajnasena or of their maternal uncles.

आनर्तमेवाभिमुखाः शिवेन
गत्वाधनुर्वेदरतिप्रधानाः।
तवात्मजा वृष्णिपुरं प्रविश्य
न दैवतेभ्यः स्पृहयन्ति कृष्णे॥२६॥

And, O Krishna, safely proceeding towards the country of the Anartas when your sons, chiefly bent on the acquisition of arms, enter the city of the Vrishnis, they do not even long for celestials happiness.

यथा त्वमेवार्हसि तेषु वृत्तं
प्रयोक्तुमार्या च तथैव कुन्ती।
तेष्वप्रमादेन तथा करोति

तथैव भूयश्च तथा सुभद्रा॥२७॥
And Subhadra always instructs them carefully to observe good manners as you yourself or the venerable Kunti would do.

यथानिरुद्धस्य यथाभिमन्यो-
र्यथा सुनीथस्य यथैव भानोः।
तथा विनेता च गतिश्च कृष्णे

तरात्मजानामपि रौक्मिणेयः॥२८॥
O Krishna, as the son of Rukmani (Pradyumna) is the tutor and guide to Aniruddha, Abhimanyu Sunitha and Bhanu, so he is to your sons also.

गदासिचर्मग्रहणेषु शूरा-
नस्त्रेषु शिक्षासु रथान्त्रयाने।
सम्यग् विनेता निवयत्यतन्द्र-

स्ताश्चाभिमन्युः सततं कुमारः॥२९॥
And Prince Abhimanyu, an able teacher always gives instructions to them brave and active as they are, in the arts of wielding maces, swords, buckles and other weapons and of driving cars and riding horses.

स चापि सम्यक् प्रणिधाय शिक्षां
शस्त्राणि चैषां विधिवत् प्रदाय।
तवात्मजानां च तथाभिमन्योः

पराक्रमैस्तुष्यति रौक्मिणेयः॥३०॥

And the son of Rukmani, having thoroughly instructed and having duly conferred weapons upon them, takes much delight in witnessing the valour of your sons and of Abhimanyu.

यदा विहारं प्रसमीक्षमाणाः

प्रयान्ति पुत्रास्तव याज्ञसेनि।

एकैकमेवामनुयान्ति तत्र

रथाश्च यानानि च दन्तिनश्च॥३१॥

And O daughter of Yajnasena, when your sons go out for field sports, each of them is followed by cars, horses, vehicles and elephants."

अथाब्रवीद्धर्मराजं तु कृष्णो

दशार्हयोधाः कुकुराश्चकाश्च।

एते निदेशं तव पालयन्त-

स्तिष्ठन्तु यत्रेच्छसि तत्र राजन्॥३२॥

Krishna, then addressing the Dharmaraja, said "O king, let the Dasharha warrior, the Kukuras and the Andhakas, obeying your orders remain wherever you wish.

आवर्ततां कार्मुकवेगवाता

हलायुधप्रग्रहणा मधूनाम्।

सेना तवार्थेषु नरेन्द्र यत्ता

ससादिपत्त्यश्चरथा सनागा॥३३॥

O monarch, let the army of the Madhus, the strength of whose bows is as impetuous as the wind and led by Halayudha (the wielder of the plough) and consisting of cavalry, infantry, horses, chariots and elephants, prepare to carry out your commands.

प्रस्थाप्यतां पाण्डवधार्तराष्ट्रः

सुयोधनः पापकृतां वरिष्ठः।

स सानुबन्धः ससुहृद्गणश्च

भौमस्य सौभाग्यपतेश्च मार्गम्॥३४॥

O Pandava, send Suyodhana, the son of Dhritarashtra, the vilest of sinners together with his friends and followers to the path of the lord of Subha (Soila) the son of the earth.

कामं तथा तिष्ठ नरेन्द्र तस्मिन्

यथा कृतस्ते समयः सभायाम्।

दाशार्हयोधैस्तु हतारियोधं

प्रतीक्षतां नागपुरं भवन्तम्॥३५॥

Dwell where you please, O monarch, during the period appointed by you in the assembly hall; but at the end of which let the city Nagpur (Hastina) await your arrival therein when the Dasharha warriors have cut down the forces of your enemies.

व्यपेतमन्युर्व्यपनीतपाप्मा

विहत्य यत्रेच्छसि तत्र कामम्।

ततः प्रसिद्धं प्रथमं विशोकः

प्रपत्स्यसे नागपुरं सुराष्ट्रम्॥३६॥

(During the appointed period) abandoning your sorrow and getting rid of your sin, wander at pleasure wherever you like; and then with a merry heart you will enter the renowned city of Hastina and also your principality."

ततस्तदाज्ञाय मतं महात्मा

यथावदुक्तं पुरुषोत्तमेन।

प्रशस्य विप्रेक्ष्य चधर्मराजः

कृताञ्जलिः केशवमित्युवाच॥३७॥

Then the high-souled Dharmaraja, being informed of the views thus clearly expressed by that best of men and praising the same and looking at Krishna spoke these words with joined hands to him.

असंशयं केशव पाण्डवानां

भवान् गतिस्त्वच्छरणा हि पार्थाः।

कालोदये तच्च तत्तश्च भूयः

कर्ता भवान् कर्म न संशयोऽस्ति॥३८॥

"O Keshava, it admits of no doubt that you are the refuge of the Pandavas; and the Parthas are under your protection. When the time for action will arrive, you will undoubtedly do all that you have just said.

यथाप्रतिज्ञं विहतश्च कालः

सर्वाः समा द्वादश निर्जनेषु।

अज्ञातचर्यां विधिवत् समाप्य

भवद्गताः केशव पाण्डवेयाः॥३९॥

We will spend the period of twelve years, as we have promised, in lonely forests. And then having duly completed the period of our

incognito life, O Keshava, the sons of Pandu will place themselves under your protection.

एषैव बुद्धिर्जुषतां सदा त्वां

सत्ये स्थिताः केशव पाण्डवेयाः।

सदानधर्माः सजनाः सदारारः

सबान्धवास्त्वच्छरणा हि पार्थाः॥४०॥

May this intention of yours, always remain in you. For O Keshava, the Parthas, the sons of Pandu, firm in truth and devoted to charity and duty, together with their friends, relations and their wives are (always) under your protection."

वैशम्पायन उवाच

तथा वदति वार्ष्णेयधर्मराजे च भारता।

अथ पश्चात् तपोवृद्धो बहुवर्षसहस्रशृक्॥४१॥

प्रत्यदृश्यतधर्मात्मा मार्कण्डेयो महातपाः।

अजश्चामरश्चैव रूपौदार्यगुणान्वितः॥४२॥

Vaishampayana said :

O Bharata, when the descendant of the Vrishnis and the Dharmaraja were thus conversing, the high-souled Markandeya, of great devotion, grown wise by austerities, who had lived many thousands of years, was seen to approach (there). Being immortal and without signs of senility, endued with beauty and magnanimity.

व्यदृश्यत तथा युक्तो यथा स्यात् पञ्चविंशकः।

तमागतमृषिं वृद्धं बहुवर्षसहस्रिणम्॥४३॥

He looked like a youth of twenty five years old. When that wise saint who had seen many thousands of years made his appearance,

आनर्च्युर्ब्राह्मणाः सर्वे कृष्णश्च सह पाण्डवैः।

तमर्चितं सुविश्वस्तमासीनमृषिसत्तमम्।

ब्राह्मणानां मतेनाह पाण्डवानां च केशवः॥४४॥

All the Brahmanas and the Pandavas together with Krishna paid their adoration to him. And when that most exalted of saints, thus honoured, was peacefully seated, Keshava giving expression to the views of the Brahmanas and the Pandavas thus addressed him.

कृष्ण उवाच

शुश्रूषवः पाण्डवास्ते ब्राह्मणाश्च समागताः।

द्रौपदी सत्यभामा च तथाहं परमं वचः॥४५॥

Krishna said :

The Pandavas, the assembled Brahmanas, Draupadi, Satyabhama as well as myself are all desirous of hearing your most excellent words.

पुरावृत्ताः कथाः पुण्याः सदाचारान् सनातनान्।

राज्ञां स्त्रीणामृषीणां च मार्कण्डेय विचक्ष्व नः॥४६॥

(Graciously) narrate to us (therefore) the sacred events of ancient ages and the eternal rules of righteous conduct by which kings, women and saints should be guided.

वैशम्पायन उवाच

तेषु तत्रोपविष्टेषु देवर्षिरपि नारदः।

आजगाम विशुद्धात्मा पाण्डवानवलोककः॥४७॥

Vaishampayana said :

When they were all seated the divine saint Narada too, of pure soul, came there to see the Pandavas.

तमप्यथ महात्मानं सर्वे ते पुरुषर्षभाः।

पाद्धार्याभ्यां यथान्यायमुपतस्थुर्मनीषिणः॥४८॥

Then, all those highly intellectual and most exalted of mortals, honoured that magnanimous saint by offering him, according to the usual custom, water to wash his feet and the oblation called Arghya.

नारदस्त्वथ देवर्षिर्ज्ञात्वा तांस्तु कृतक्षणान्।

मार्कण्डेयस्य वदतस्तां कथामन्वमोदत॥४९॥

Learning that they were about to hear the words of Markandeya, the divine saint Narada signified his assent to the proposal.

उवाच चैनं कालज्ञः स्मयन्निव सनातनः।

ब्रह्मर्षे कथ्यतां यत् ते पाण्डवेषु विवक्षितम्॥५०॥

Then the eternal Krishna, who knows well what is the convenient moment, spoke to Markandeya, with a smile "O Brahmarshi, kindly relate to the Pandavas whatever you wish to say"

एवमुक्तः प्रत्युवाच मार्कण्डेयो महातपाः।

क्षणं कुर्वन् विपुलमाख्यातव्यं भविष्यति॥५१॥

Thus addressed, Markandeya, of great austerities replied " wait a moment. I will relate lots of events."

एवमुक्ताः क्षणं चक्रुः पाण्डवाः सह तैर्द्विजैः।

मध्यदिने यथाऽऽदित्यं प्रेक्षन्तस्ते महापुनिम्॥५२॥

Thus spoken to, the Pandavas together with the Brahmanas waited a little looking at that great saint glorious as the noon-day sun.

वैशम्पायन उवाच

तं विवक्षन्तमालक्ष्य कुरुराजो महापुनिम्।

कथासंजननार्थाय चोदयामास पाण्डवः॥५३॥

Vaishampayana said :

(Then) the son of Pandu, the king of the Kurus, seeing that the great sage was desirous of speaking, asked him, with the intention of suggesting topics for narration.

भवान् दैवतदैत्यानामृषीणां च महात्मनाम्।

राजर्षीणां च सर्वेषां चरितज्ञः पुरातनः॥५४॥

"You are ancient in age and are therefore conversant with the events relating to all the gods, the demons, the high-souled sages and the royal saints.

सेव्यश्चोपासितव्यश्च मतो नः काङ्क्षितश्चिरम्।

अयं च देवकीपुत्रः प्राप्तोऽस्मानवलोककः॥५५॥

We consider you deserve all honour and adoration; and we have, for a long time, been desirous of seeing you. This son of Devaki too has come here to pay us a visit.

भवत्येव हि मे बुद्धिर्दृष्ट्वाऽऽत्मानं सुखाच्च्युतम्।

धार्तराष्ट्रांश्च दुर्वृत्तानुध्यतः प्रेक्ष्य सर्वशः॥५६॥

कर्मणः पुरुषः कर्ता शुभस्याप्यशुभस्य वा।

स फलं तदुपाप्नोति कथं कर्ता स्वदीश्वरः॥५७॥

When I consider that I have been deprived of happiness for no-fault of mine and when I see the wicked sons of Dhritarashtra prospering in every respect it strikes me that man is the agent of his meritorious or wicked acts and that he reaps the fruits of his own deeds. How can then God be the agent?

कुतो वा सुखदुःखेषु नृणां ब्रह्मविदां वरा।

इह वा कृतमन्वेति परदेहेऽथ वा पुनः॥५८॥

And O the best of those conversant with the Supreme Being, why does man become subject to pleasure or pain? Is it in this world or in another existence that he reaps the fruits of his acts?

देही च देहं संत्यज्य मृग्यमाणः शुभाशुभैः।

कथं संयुज्यते प्रेत्य इह वा द्विजसत्तमा॥५९॥

O best of Brahmanas, how is it that the consequences of the good or evil acts of an embodied being follow him in this world or after his death in the next?

ऐहलौकिकमेवेह उताहो पारलौकिकम्।

क्व च कर्माणि तिष्ठन्ति जन्तोः प्रेतस्य भार्गवा॥६०॥

Do we reap the fruits of our acts in this life or in another existence? And O descendant of Bhrigu, where do the results of the acts of an animated creature rest after his death?"

मार्कण्डेय उवाच

त्वद्युक्तोऽयमनुग्रहो यथावद् वदतां वरा।

विदितं वेदितव्यं ते स्थित्यर्थं त्वं तु पृच्छसि॥६१॥

Markandeya said :

"O the best of speakers, this question is worthy of you and is just what you should ask. You are well informed of whatever is fit to be known But it is for the sake of form that you are asking the question.

अत्र ते कथयिष्यामि तदिहैकमनाः शृणु।

यथेहामुत्र च नरः सुखदुःखमुपाप्नुते॥६२॥

I will now narrate to you how men experience pleasure and pain in this world and in the next. Listen to me with an undivided attention.

निर्मलानि शरीराणि विशुद्धानि शरीरिणाम्।

ससर्जधर्मतन्त्राणि पूर्वोत्पन्नः प्रजापतिः॥६३॥

Prajapati (the lord of all created beings) who first sprang into existence, created for the corporeal beings, bodies, stainless, pure and given to virtue.

अमोघफलसंकल्पाः सुवृत्ताः सत्यवादिनः।

ब्रह्मभूता नराः पुण्याः पुराणाः कुरुसत्तमा॥६४॥

O the most exalted of the Kurus, the primary men had all their desires gratified, were given

to virtuous deeds and were truthful, godly and pure.

सर्वे देवैः समायान्ति स्वच्छन्देन नभस्तलम्।

ततश्च पुनरायान्ति सर्वे स्वच्छन्दचारिणः॥६५॥

They were all as good as the gods themselves, could soar to the heavens, come down again and range at pleasure wherever they liked.

स्वच्छन्दमरणाश्रासन् नराः स्वच्छन्दचारिणः।

अल्पवाया निरातङ्गाः सिद्धार्था निरुपद्रवाः॥६६॥

They had control over their life and death, had few difficulties and no fear had all their desires gratified, were free from troubles.

द्रष्टारो देवसङ्गानामृषीणां च महात्मनाम्।

प्रत्यक्षाः सर्वधर्माणां दान्ता विगतमत्सराः॥६७॥

Could visit the high-souled gods and the saints; were well-versed in all the religious ordinances; had self-control and were devoid of envy.

आसन् वर्षसहस्रीयास्तथा पुत्रसहस्रिणः।

ततः कालान्तरेऽन्यस्मिन् पृथिवीतलचारिणः॥६८॥

They lived for a thousand years and had as many sons. But in process of time their powers, were limited to walking solely on the earth's surface.

कामक्रोधाभिभूतास्ते मायाव्याजोपजीविनः।

लोभमोहाभिभूताश्च त्यक्ता देहैस्ततो नराः॥६९॥

And they became subject to lust and anger, practised falsehood and duplicity for subsistence and were overpowered by greed and ignorance. And when these (wicked) men died,

अशुभैः कर्मभिः पापास्तिर्यङ्निरयगामिनः।

संसारेषु विचित्रेषु पच्यमानाः पुनः पुनः॥७०॥

They were born among lower animals or driven to hell and again and again had to suffer the pain of rebirth in this wonderful world on account of their vicious deeds.

मोघेष्टा मोसंकल्पा मोघज्ञाना विचेतसः।

सर्वाभिशाङ्गिन्श्चैव संवृत्ताः क्लेशदायिनः॥७१॥

Then their desires, their aims, their knowledge and their rituals bore up fruit; They

were afraid of everything their reason was clouded and they were oppressed with sorrow.

अशुभैः कर्मभिश्चापि प्रायशः परिचिछिताः।

दौकुल्या व्याधिबहुला दुरात्मानोऽप्रतापिनः॥७२॥

And they were generally marked by their wicked deeds, born in low family, afflicted with various diseases and became evil-minded and the terror of others.

भवन्त्यल्पायुषः पापा रौद्रकर्मफलोदयाः।

नाथन्तः सर्वकामानां नास्तिका भिन्नचेतसः॥७३॥

Their life became short and wicked and they paid the penalty of their terrible deeds; were covetous of everything, became atheists and indifferent in mind.

जन्तोः प्रेतस्य कौन्तेय गतिः स्वैरिह कर्मभिः।

प्राज्ञस्य हीनबुद्धेश्च कर्मकोशः क्व तिष्ठति॥७४॥

O son of Kunti, the fate of a creature after death depends upon his acts in this world. As regards your question as to where the treasure of the acts of the wise and the ignorant remains,

क्वस्थस्तत् समुपाप्नोति सुकृतं यदि वेतरत्।

इति ते दर्शनं यच्च तत्राप्यनुनयं शृणु॥७५॥

And where they reap the fruits of their own meritorious or vicious deeds, hear the decisions on the subject.

अयमादिशरीरेण देवसृष्टेन मानवः।

शुभानामशुभानां च कुस्ते संचयं महत्॥७६॥

Man by his original subtle frame, made by the creator, accumulates a great store of good and evil deeds.

आयुषोऽन्ते प्रहायेदं क्षीणप्रायं कलेवरम्।

सम्भवत्येव युगपद् योनौ नास्त्यन्तराभवः॥७७॥

When his days are numbered he leaves this frail body and is immediately born among another order of creation; and he never remains disembodied even for a single moment.

तत्रास्य स्वकृतं कर्म छायेवानुगतं सदा।

फलत्यथ सुखार्हो वा दुःखार्हो वाथ जायते॥७८॥

In that new existence his (good and evil) acts always follow him like his shadow and the consequences thereof make his existence either pleasurable or painful.

कृतान्तविधिसंयुक्तः स जन्तुर्लक्षणैः शुभैः।

अशुभैर्वा निरादानो लक्ष्यते ज्ञानदृष्टिभिः॥७९॥

The wise only by means of spiritual insight know that every creature is chained to an unchangeable fate by the destroyer (Yama) for his virtue or vice and that he is unable to get rid of the consequences of his acts in good or evil fortune.

एषा तावदबुद्धीनां गतिरुक्ता युधिष्ठिर।

अतः परं ज्ञानवतां निबोध गतिमुत्तमाम्॥८०॥

O Yudhishtira, I have related (to you) the fate of those whose intelligence has been clouded with ignorance. Now hear of the excellent state attained to by the wise.

मनुष्यास्तप्तपसः सर्वागमपरायणाः।

स्थिरव्रताः सत्यपरा गुरुशुश्रूषणे रताः॥८१॥

These men are of great ascetic merits, learned in all the religious books (i.e. the Vedas and the Tantras), firm in duty, devoted to truth, engaged in ministering to the comforts of their elders;

सुशीलाः शुक्लजातीयाः क्षान्ता दान्ताः सुतेजसः।

शुचियोन्यन्तरगताः प्रायशः शुभलक्षणाः॥८२॥

Are well behaved, given to the practice of yoga, of forgiving spirit, self-controlled, energetic, well-born and are endowed with the signs of greatness.

जितेन्द्रियत्वाद् वशिनः शुक्लत्वान्मन्दरोगिनः।

अल्पाबाधपरित्रासाद् भवन्ति निरुपद्रवाः॥८३॥

Owing to their control over their passions they are well-governed in mind; by practising Yoga they are devoid of disease and by the absence of sorrow and fear they are free from (mental troubles).

च्यवन्तं जायमानं च गर्भस्थं चैव सर्वशः।

स्वमात्मानं परं चैव बुध्यन्ते ज्ञानचक्षुषा॥८४॥

In course of birth whether timely or premature or while confined in the womb, (in short) in every state, they know the relation subsisting between their own souls and the eternal spirit, by spiritual insight.

ऋषयस्ते महात्मानः प्रत्यक्षागमबुद्धयः।

कर्मभूमिमां प्राप्य पुनर्यान्ति सुरालयम्॥८५॥

The high-souled saints gifted with positive and intuitive knowledge being born in this world of actions attain to the celestials regions again.

किंचिद् दैवाद्वाद्वात् किंचित् किंचिदेव स्वकर्मभिः।

प्राप्नुवन्ति नरा राजन् मा तेऽस्त्वन्या विचारणा॥८६॥

O monarch, by practising Yoga or by Destiny or by their own acts, men attain to (happiness or misery). Do not think otherwise.

इमामत्रोपमां चापि निबोध वदतां वरा।

मनुष्यलोके यच्छ्रेयः परं मन्ये युधिष्ठिर॥८७॥

O the best of speakers, O Yudhishtira, hear an instance of what I deem to be the highest good in this world.

इह वैकस्य नामुत्र अमुत्रैकस्य नो इह।

इह वामुत्र चैकस्य नामुत्रैकस्य नो इह॥८८॥

Some men enjoy happiness in this world but not in the next; some attain it in the next world but not in this; while others neither in this world nor in that to come.

धनानि येषां विपुलानि सन्ति

नित्यं रमन्ते सुविभूषिताङ्गनः।

तेषामयं शत्रुवरघ्न लोको

नासौ सदा देहसुखे रतानाम्॥८९॥

They, that possess vast wealth, sport themselves every day richly adorning their persons (with ornaments and dresses). Such men, O destroyer of powerful enemies being addicted to physical enjoyment, attain to happiness in this world but not in the next.

ते योगयुक्तास्तपसि प्रसक्ताः

स्वाध्यायशीला जरयन्ति देहान्।

जितेन्द्रियाः प्राणिवधे निवृत्ता-

स्तेषामसौ नायमरिघ्न लोकः॥९०॥

O slayer of foes, those who are absorbed in spiritual thoughts, devoted to asceticism, engaged in the study of the Vedas and who mortify their bodies, have a control over their passions and abstain from killing animals, enjoy happiness in the next world but not in this.

येधर्ममेव प्रथमं चरन्ति

धर्मेण लब्ध्वा चयनानि काले।

दारानवाप्य क्रतुभिर्यजन्ते

तेषामयं चैव परश्च लोकः॥११॥

Those that first lead a virtuous life and honestly acquire wealth in due time and then marry and perform sacrificial rites, attain happiness both in this world and in that to come.

ये नैव विद्यां न तपो न दानं

न चापि मूढाः प्रजने यतन्ति।

न चानुगच्छन्ति सुखानि भोगां-

स्तेषामयं नैव परश्च लोकः॥१२॥

And those stupid persons who have neither learning nor asceticism, nor charity and who do not multiply their kind and are not given to worldly joys attain to happiness neither in this world nor in the next.

सर्वे भवन्तस्त्वतिवीर्यसत्त्वा

दिव्यौजसः संहननोपपन्नाः।

लोकादमुष्मादवर्णि प्रपन्नाः

स्वधीतविद्याः सुरकार्यहितोः॥१३॥

You are highly powerful, vigorous, endued with celestial energy, well read and in order to serve the purpose of the gods have come down (from the heavens) and been born in this world for the extirpation (of the wicked people).

कृत्वैव कर्माणि महान्ति शूरा-

स्तपोदमाचारविहारशीलाः।

देवानृषीन् प्रेतगणांश्च सर्वान्

संतर्पयित्वा विधिना परेण॥१४॥

Having achieved glorious deeds and having gratified all the gods, the saints and the Pitris, you, who are so heroic, devoted to spiritual meditation, self-controlled, given to purity and engaged in self-extortion will at length in due course.

स्वर्गं परं पुण्यकृतो निवासं

क्रमेण सम्प्राप्स्यथ कर्मभिः स्वैः।

मा भूद् विशङ्का तव कौरवेन्द्र

दृष्ट्वाऽऽत्मनः क्लेशमिमं सुखार्हम्॥१५॥

Gradually attain to that excellent heavenly region, the abode of the virtuous, by means of

your own (meritorious) deeds. O the lord of the Kurus, let no doubt, trouble your mind on account of your misfortune, for this affliction will lead to your (ultimate) happiness.

CHAPTER 184

(MARKANDEYA SAMASYA PARVA)-

Continued

The story of the greatness of the Brahmanas

वैशम्पायन उवाच

मार्कण्डेयं महात्मानमूचुः पाण्डुसुतास्तदा।

माहात्म्यं द्विजमुख्यानां श्रोतुमिच्छाम कथ्यताम्॥१॥

Vaishampayana said :

Then the sons of Pandu said to the magnanimous Markandeya "(kindly) narrate to us of the greatness of the Brahmanas which we are very desirous of hearing."

एवमुक्तः स भगवान् मार्कण्डेयो महातपाः।

उवाच सुमहातेजाः सर्वशास्त्रविशारदः॥२॥

Thus addressed, the highly energetic and divine Markandeya of great austerities and well versed in all the departments of religious writs replied (to them).

मार्कण्डेय उवाच

हैहयानां कुलकरो राजा परपुरंजयः।

कुमारो रूपसम्पन्नो मृगयां व्यचरद् बली॥३॥

Markandeya said :

Once upon a time a handsome and vigorous young prince of the Haihaya race, conqueror of enemies' cities, went out to hunt.

चरमाणस्तु सोऽरण्ये तृणवीरुस्तमावृते।

कृष्णाजिनोत्तरासङ्गं ददर्श मुनिमन्तिके॥४॥

While he was wandering in the forest covered with grass and creepers he saw near (him) a Muni wrapped up in an antelope's skin which served as an upper garment.

स तेन निहतोऽरण्ये मन्यमानेन वै मृगम्।

व्यथितः कर्म तत् कृत्वा शोकोपहतचेतनः॥५॥

And mistaking him for a deer he killed (the Muni). Afflicted at heart and smitten with grief for what he had done,

जगाम हैहयानां वै सकाशं प्रथितात्मनाम्।

राजां राजीवनेत्रोऽसौ कुमारः पृथिवीपतिः।

तेषां च तद् यथावृत्तं कथयामास वै तदा॥६॥

The lotus-eyed prince went to the distinguished Haihaya Chiefs and informed them of the matter.

तं चापि हिंसितं तात मुनिं मूलफलाशिनम्।

श्रुत्वा दृष्ट्वा च ते तत्र बभूवुर्दीनमानसाः॥७॥

O child, on hearing of it and seeing the (dead body) of the Muni who lived on fruits and roots they became sick at heart.

कस्यायमिति ते सर्वे मार्गमाणास्ततस्ततः।

जग्मुश्चारिष्टेनोऽथ तार्क्ष्यस्याश्रममञ्जसाः॥८॥

Then all those (kings) making enquiries here and there as to whose son the Muni was, soon arrived at the hermitage of Arishtanemi, the son of Kashyapa.

तेऽभिवाद्य महात्मानं तं मुनिं नियतव्रतम्।

तस्थुः सर्वे स तु मुनिस्तेषां पूजामथाहरत्॥९॥

And bowing down to that high-souled sage constantly engaged in austerities they remained standing there and the Muni too busied himself to welcome them.

ते तमूचुर्महात्मानं न वयं सत्क्रियां मुने।

त्वत्तोऽर्हाः कर्मदोषेण ब्राह्मणो हिंसितो हि नः॥१०॥

They then said to that magnanimous sage, "we are no longer worthy of your reception in as much as we have unfortunately killed a Brahmana."

तानब्रवीत् स विप्रर्षिः कथं वो ब्राह्मणो हतः।

क्व चासौ ब्रूत संहिताः पश्यध्वं मे तपोबलम्॥११॥

And that Brahmanical sage said to them "how have you killed a Brahmana? Say where he is; and you all behold the power of my devotional exercise."

ते तु तत् सर्वमखिलमाख्यायास्मै यथातथम्।

नापश्यंस्तमृषिं तत्र गतासुं ते समागताः॥१२॥

The chiefs, then having truly related to him all that had taken place and having returned to the place (where the corpse of the Rishi was) did not find it there.

अन्वेषमाणाः सत्रीडाः स्वप्नवद्गतचेतनाः।

तानब्रवीत् तत्र मुनिस्तार्क्ष्यः परपुरंजया॥१३॥

And searching about for it they returned covered with shame and devoid of consciousness like one in a dream. Then, O the conqueror of your enemy's cities, that sage, the son of Kashyapa, said to them.

स्यादयं ब्राह्मणः सोऽथ युष्माभिर्यो विनाशितः।

पुत्रो ह्ययं मम नृपास्तपोबलसमन्वितः॥१४॥

"O kings, is this the Brahmana who was killed by you? He is indeed my son devoted to great austerities."

ते च दृष्ट्वैव तमृषिं विसमयं परमं गताः।

महदाश्चर्यमिति वै ते ब्रुवाणा महीपते॥१५॥

And O king, beholding that Rishi they were highly amazed and they all exclaimed "it is indeed highly wonderful.

मृतो ह्ययमुपानीतः कथं जीवितमाप्तवान्।

किमेतत् तपसो वीर्यं येनायं जीवितः पुनः॥१६॥

How has the dead been restored to life? Is it by the strength of asceticism that he has been brought to life again?

श्रोतुमिच्छामहे विप्र यदि श्रोतव्यमित्युत।

स तानुवाच नास्माकं मृत्युः प्रभवते नृपाः॥१७॥

O Brahmana, we are (very) curious to hear it, if indeed it can be heard." (Thereupon) he replied "O kings, death cannot display its power before us.

कारणं वः प्रवक्ष्यामि हेतुयोगसमासतः।

सत्यमेवाभिजानीमो नानृते कुपहे मनः।

स्वधर्ममनुतिष्ठामस्तस्मान्मृत्युभयं न नः॥१८॥

I will relate to you the reason here of briefly and argumentatively. As we strictly adhere to our own duties, we are not afraid of death.

यद् ब्राह्मणानां कुशलं तदेषां कथयामहे।

नैषां दुश्चरितं ब्रूमस्तस्मान्मृत्युभयं न नः॥१९॥

We speak well of the Brahmanas and never vilify them; therefore we do not fear death.

अतिथीनन्नपानेन भृत्यानत्यशेनन च।

सम्भोज्य शेषमग्नीमस्तस्मान्मृत्युभयं न नः॥२०॥

As we entertain our guests with food and drink and regale our dependents with plenty of food and then eat what is left; so we have no fear of death.

शान्ता दान्ताः क्षमाशीलास्तीर्थदानपरायणाः।

पुण्यदेशनिवासाच्च तस्मान्मृत्युभयं न नः।

तेजस्विदेशवासाच्च तस्मान्मृत्युभयं न नः॥२१॥

We are peaceful, charitable of forgiving disposition, fond of visiting sacred shrines, benevolent and we dwell in holy places; therefore we entertain no fear of death. And as we associate with men of devotional spirit, death has no fear for us.

एतद् वै लेशमात्रं वः समाख्यातं विमत्सराः।

गच्छतध्वं सहिताः सर्वे न पापाद् भयमस्ति वः॥२२॥

I have told you a bit only (of our devotional power). Now devoid of pride and vanity you all return together (to your homes).

एवमस्त्विति ते सर्वे प्रतिपूज्य महामुनिम्।

स्वदेशमगमन् हृष्टा राजानो भरतर्षभ॥२३॥

O best of the Bharatas, (then) those kings, saying "be it so" and bowing down to that great sage returned cheerfully to their country.

CHAPTER 185

(MARKANDEYA SAMASYA PARVA)-

Continued

The story of the greatness of the Brahmana

मार्कण्डेय उवाच

भूय एव महाभाग्यं ब्राह्मणानां निबोध मे।

वैन्यो नामेह राजर्षिस्त्वमेधाय दीक्षितः॥१॥

तमत्रिर्गन्तुमारेभे वित्तार्थमिति नः श्रुतम्।

भूयोऽर्थं नानुस्यूतु सधर्मव्यक्तिनिदर्शनात्॥२॥

Markandeya said :

Hear from me again of the great glory of the Brahmanas. We have heard that a royal sage Vainya by name was engaged in celebrating the horse-sacrifice and that Atri was prepared to go to him for alms. But at last actuated by religious motives he abandoned his desire for riches.

स विचिन्त्य महातेजा वनमेवान्वरोचयत्।

धर्मपत्नीं समाहूय पुत्रांश्चेदमुवाच ह॥३॥

After much deliberation (as to what he should do) that highly energetic (sage) became

desirous of living in the forests and calling his wedded wife and sons together spoke to them thus

प्राप्स्यामः फलमत्यन्तं बहुलं निरुपद्रवम्।

अरण्यगमनं क्षिप्रं रोचतां वो गुणाधिकम्॥४॥

May it be your inclination to go to the forests soon; because (by repairing there) we shall attain the highly blissful and tranquil fulfillment (of our desires).

तं भार्या प्रत्युवाचाथधर्ममेवानुतन्वती।

वैन्यं गत्वा महात्मानमर्थयस्वधनं बहु॥५॥

To this his wife, actuated by virtuous motives, also replied "go to the high-souled Vainya and beg of him immense wealth.

स ते दास्यति राजर्षियजमानोऽर्थितोषनम्।

तत आदाय विप्रर्षे प्रतिगृह्णधनं बहु॥६॥

That royal sage engaged in horse sacrifice will give you the wealth begged by you. Then, O Brahmanic sage, having received from him vast wealth.

भृत्यान् सुतान् संविभज्य ततो ब्रज यथेप्सितम्।

एष वै परमोद्धर्मोद्धर्मविद्धिरुदाहृतः॥७॥

And having distributed it among the sons and the attendants, you may go whither you like. This is the highest virtue as instanced by men versed in religion.

अत्रिरुवाच

कथितो मे महाभागे गौतमेन महात्मना।

वैन्योद्धर्मार्थसंयुक्तः सत्यव्रतसमन्वितः॥८॥

Atri said :

O highly fortunate (wife), I have been told by the noble-minded Gautama that Vainya is religious, conversant with (the principles of the science of) profit and devoted to truth.

द्वेष्टारः कितु नः सन्ति वसन्तस्तत्र वै द्विजाः।

यथा मे गौतमः प्राह ततो न व्यवसाम्यहम्॥९॥

But he is surrounded by Brahmanas who are very envious of me. As Gautama has informed me of this I dare not go there.

तत्र स्म वाचं कल्याणीधर्मकामार्थसंहिताम्।

मयोक्तामन्यथा ब्रूयुस्ततस्ते वै निरर्थिकाम्॥१०॥

For even if I speak these (highly) beneficial and religious words calculated to bring about the fulfillment of one's desires they will oppose me with speeches productive of no good.

गमिष्यामि महाप्राज्ञे रोचते मे वचस्तव।

गाञ्छ मे दास्यते वैन्यः प्रभूतं चार्थसंचयम्॥११॥

But, O highly wise (wife), I relish your proposal and will (therefore) go there. Vainya will bestow on me cows and immense wealth.

एवमुक्त्वा जगामाशु वैन्ययज्ञं महातपाः।

गत्वा च यज्ञायतनमत्रिस्तुष्टाव तं नृपम्॥१२॥

वाक्यैर्महलसंयुक्तैः पूजयानोऽब्रवीद् वचः।

Markandeya continued

Saying this, that sage of great devotion, soon repaired to Vainya's sacrifice. And reaching the sacrificial altar he eulogised the king. With noble speeches and then said these words.

अत्रिरुवाच

राजन् धन्यस्तवमीशञ्च भुवि त्वं प्रथमो नृपः॥१३॥

Atri said :

O king, you are indeed blessed, you are the lord of all beings and are the greatest sovereign on earth.

स्तुवन्ति त्वां मुनिगणास्त्वदन्यो नास्तिधर्मवित्।

तमब्रवीदृषिः क्रुद्धो वचनं वै महातपाः॥१४॥

The sages pay their adorations to you. And there is none conversant with religion besides you." Thereupon that sage of great austerities (Gautama) said to him in anger.

गौतम उवाच

मैवमत्रे पुनर्बुधा न ते प्रज्ञा समाहिता।

अत्र नः प्रथमं स्थाता महेन्द्रो वै प्रजापतिः॥१५॥

Gautama said :

O Atri, do you not repeat such (foolish words) again. Your understanding is not yet matured. In this world, Mahendra, the lord of all creatures, is the greatest monarch.

अथात्रिरपि राजेन्द्र गौतमं प्रत्यभाषत।

अयमेव विद्याता हि यथैवेन्द्रः प्रजापतिः।

त्वमेव मुह्यसे मोहान्न प्रज्ञानं तवास्ति ह॥१६॥

O king of kings, thereupon, Atri replied to Gautama "this king is as much the dispenser of our destiny as Indra, the lord of all creatures. Your intellect is clouded with ignorance and you have no sense at (all)."

गौतम उवाच

जानामि नाहं मुह्यामि त्वमेवात्र विमुह्यते।

स्तौषि त्वं दर्शनप्रेप्सु राजानं जनसंसदि॥१७॥

Gautama said :

I am sure, it is not I but you who are labouring under a misconception in this matter. Desirous of obtaining his favour you are flattering the king before this assembly of men.

न वेत्थ परमं धर्मं न चावैषि प्रयोजनम्।

बालस्त्वमसि मूढश्च वृद्धः केनापि हेतुना॥१८॥

You are not conversant with what is the highest duty nor do feel any need for it. You are ignorant as a child; why then have you grown so old in years?

विवदन्तौ तथा तौ तु मुनीनां दर्शने स्थितौ।

ये तस्य यज्ञे संवृतास्तेऽपृच्छन्त कथं त्विमौ॥१९॥

Markandeya continued

When they were thus quarreling before the Munis who were engaged in the sacrifice, the latter enquired "What is the matter with these two men?

प्रवेशः केन दत्तोऽयमुभयोर्वैन्यसंसदि।

उच्चैः समभिभाषन्तौ केन कार्येण धिष्ठितौ॥२०॥

Who did admit them to the court of Vainya? What is it that they are clamouring for?"

ततः परमधर्मात्मा काश्यपः सर्वधर्मवित्।

विवादिनावनुप्राप्तौ तावुभौ प्रेत्यवेदयत्॥२१॥

Then the highly righteous Kashyapa versed in all duties stepping between the disputants inquired of them the cause of their quarrel.

अथाब्रवीत् सदस्यांस्तु गौतमो मुनिसत्तमान्।

आवयोर्व्याहृतं प्रश्नं शृणुत द्विजसत्तमाः॥२२॥

Thereupon, Gautama addressing that assembly of the most exalted sages said. "O the best of Brahmanas, hear the cause of our dispute.

वैन्यं विधातेत्याहारित्रि नौ संशयो महान्।

श्रुत्वैव तु महात्मानो मुनयोऽभ्यद्रवन् द्रुतम्॥२३॥

Atri says that Vainya rules over our destiny. But we entertain a grave doubt on the point.

Markandeya said :

Hearing this, those high-souled sages soon repaired to

सनत्कुमारं धर्मज्ञं संशयच्छेदनाय वै।

स च तेषां वचः श्रुत्वा यथातत्त्वं महातपाः।

प्रत्युवाचाथ तानेवं धर्मार्थसहितं वचः॥२४॥

The righteous Sanatkumara in order to solve their doubt. And he (Sanatkumara) of great devotional spirit, hearing their words, addressed them with these words of true religious import.

सनत्कुमार उवाच

ब्रह्म क्षत्रेण सहितं क्षत्रं च ब्रह्मणा सह।

संयुक्तौ दहतः शत्रून् वनानीवाग्निमारुतौ॥२५॥

Sanatkumara said :

As (when) fire united with the wind burns down forests, so (when) a Brahmana's energy is united with that of a Kshatriya and vice versa it consumes all enemies.

राजा वै प्रथितो धर्मः प्रजानां पतिरेव च।

स एव शक्रः शुक्रश्च सधाता च बृहस्पतिः॥२६॥

The king is noted for establishing religion and he is the protector of his subjects. He is (like) Indra (a protector of all beings) like Shukra (a propounder of morals) like Brihaspati (an adviser) and (therefore) he is (justly) styled the ruler of our destiny.

प्रजापतिर्विराट् सम्राट् क्षत्रियो भूपतिर्नृपः।

य एभिः स्तूयते शब्दैः कस्तं नार्चितुमर्हति॥२७॥

Is there (therefore) anybody who considers himself above worshipping the individual to whom such appellations as 'Prajapati' (the lord of all creatures), 'Virata', 'Emperor', 'Kshatriya' (one who preserves from pain), 'lord of earth,' and 'Monarch', are applied in praise?

पुरायेनिर्युधाजिच्च अभिया मुदितो भवः।

स्वर्णेता सहजिद् बहुरिति राजाभिधीयते॥२८॥

The monarch is further styled 'the prime cause,' (of social order), 'the conqueror of battles,' (and therefore) the preserver of the (peace), 'the watchman', 'the contented', 'the lord', 'guide to heaven,' 'the easily victorious', 'Vishnu like.'

सत्ययोनिः पुराविच्च सत्यधर्मप्रवर्तकः।

अधर्मादृषयो भीता बलं क्षत्रे समादधन्॥२९॥

'Of effective wrath,' 'the victorious in wars and 'the introducer of true religion.' The Rishis afraid of committing sins made over the (temporal) powers to the Kshatriyas.

आदित्यो दिवि देवेषु तमो नुदति तेजसा।

तथैव नृपतिर्भूमावधर्मान्नुदते भृशम्॥३०॥

Like the sun among the gods in heaven who destroys darkness by his rays the king among men eradicates sin from the earth.

ततो राज्ञः प्रधानत्वं शास्त्रप्रामाण्यदर्शनात्।

उत्तरः सिद्धयते पक्षो येन राजेति भाषितम्॥३१॥

Therefore by the authority of the Shastras the greatness of the king is established. And I declare for him who has spoken in favour of the king.

मार्कण्डेय उवाच

ततः स राजा संहृष्टः सिद्धे पक्षे महामनाः।

तमत्रिमब्रवीत् प्रीतः पूर्वं येनाभिसंस्तुतः॥३२॥

Markandeya said :

Then the high minded king, greatly satisfied with the victorious party who first spoke in high terms of him, gladly addressed him with these words.

यस्मात् पूर्वं मनुष्येषु ज्यायांसं मामिहाब्रवीः।

सर्वदेवैश्च विप्रैर्षे सम्मितं श्रेष्ठमेव च॥३३॥

'O Brahmanic sage, as you have styled me the greatest and best of men, here and have compared me with the gods,

तस्मात् तेऽहं प्रदास्यामि विविधं वसु भूरि च।

दासीसहस्रं श्यामानां सुवस्त्राणामलंकृतम्॥३४॥

I will therefore confer on you immense and various sorts of riches and one thousand well-dressed and well-adorned Shyama maids.

दशकोटीर्हिरण्यस्य रुक्मभारांस्तथा दश।

एतद् ददामि विप्रर्षे सर्वज्ञस्त्वं मतो हि मे॥३५॥

I bestow on you one hundred millions of coins and ten Bharas (each *bhara* is equal to 32 *maunds*) of gold. According to my belief you are conversant with everything.

तदत्रिन्त्र्यायतः सर्वं प्रतिगृह्णाभिसत्कृतः।

प्रत्युज्जगाम तेजस्वी गृहानेव महातपाः॥३६॥

And the energetic Atri, thus honored by the king and having rightfully accepted all the wealth returned home.

प्रदाय चधनं प्रीतः पुत्रेभ्यः प्रयतात्मवान्।

तपः समभिसंधाय वनमेवान्वपद्यत॥३७॥

And having distributed that wealth among his sons, that self-contained sage gladly went to the forests with the view of performing asceticism.

CHAPTER 186

(MARKANDEYA SAMASYA PARVA)-

Continued

The history of Tarkshya

मार्कण्डेय उवाच

अत्रैव च सरस्वत्या गीतं परपुरंजया।

पृष्ट्या मुनिना वीर शृणु तार्क्ष्येणधीमता॥१॥

Markandeya said :

O conqueror of hostile cities, O hero in this connection, Sarasvati, when asked by that intelligent Rishi Tarkshya, said (the following). Hear it.

तार्क्ष्य उवाच

किं नु श्रेयः पुरुषस्येह भद्रे

कथं कुर्वन् न च्यवते स्वधर्मात्।

आचक्ष्व मे चारुसर्वाङ्गि कुर्यां

त्वया शिष्टो न च्यवेयं स्वधर्मात्॥२॥

Tarkshya said :

O blessed lady, what is the best thing for a man to do here (on earth) and how he must act so that he may not deviate from (the path of) virtue. O beautiful lady, tell me all, so that being instructed by you I may not deviate from the path of my own duty (Dharma).

कथं वाग्निं जुहुयां पूजये वा

कस्मिन् काले केनधर्मो न नश्येत्।

एतत् सर्वं सुभगे ब्रह्मवीहि

यथा लोकान् विरजाः संचरेयम्॥३॥

When and how must one offer oblations to the fire and when must he worship, so that his virtue may not be destroyed? O blessed lady, tell me all, so that I may live in this world without any passion, craving or desire.

मार्कण्डेय उवाच

एवं पृष्ट्या प्रीतियुक्तेन तेन

शुश्रूषुमीक्ष्योत्तमबुद्धियुक्तम्।

तार्क्ष्यं विप्रं धर्मयुक्तं हितं च

सरस्वती वाक्यमिदं बभाषे॥४॥

Markandeya said :

Thus questioned by that cheerful Rishi and having seen him eager to learn and at the same time possessed of great intelligence, Sarasvati spoke these virtuous and beneficial words to the Brahmana Tarkshya.

सरस्वत्युवाच

यो ब्रह्म जानाति यथाप्रदेशं

स्वाध्यायनित्यः शुचिरप्रमत्तः।

स वै पारं देवलोकस्य गन्ता

सहामरैः प्राप्नुयात् प्रीतियोगम्॥५॥

Sarasvati said :

He who knows Brahma, he who perceives the Supreme with purity and equanimity goes to the celestials region and obtains the supreme bliss with the immortals.

तत्र स्म रम्या विपुला विशोकाः

सुपुष्पिताः पुष्करिण्यः सुपुण्याः।

अकदंभा मीनवत्यः सुतीर्था

हिरण्मयैरावृताः पुण्डरीकैः॥६॥

Many large, beautiful and sacred lakes are there, abounding in fishes, flowers and golden lotuses. They are like holy shrines and their very sight drives away all grief.

तासां तीरेष्वासते पुण्यभाजो

महीयमानाः पृथगप्सरोभिः।

सुपुण्यगन्धाभिरलंकृताभि—

हिरण्यवर्णाभिरतीव हृष्टः॥७॥

Pious men, specially adored by the Apsaras, who are virtuous, well-adorned and golden-complexioned, live in contentment on the banks of these lakes.

परं लोकं गोप्रदास्त्वाप्नुवन्ति

दत्त्वा न इवाहं सूर्यलोकं व्रजन्ति।

वासो दत्त्वा चान्द्रमसं तु लोकं

दत्त्वा हिरण्यममरत्वमेति॥८॥

He who gives away cows (to the Brahmanas here) goes to the highest region. By giving bullocks he goes to the solar region, by giving clothes he goes to the lunar region and by giving gold he goes to the region of the immortals.

धेनुं दत्त्वा सुप्रभां सुप्रदोहां

कल्याणवत्सामपलायिनीं च।

यावन्ति रोमाणि भवन्ति तस्या—

स्तावद् वर्षाण्यासते देवल्लोके॥९॥

He who gives away a beautiful cow with a fine calf, a cow which is easily milked and which does not run away lives in the celestials region as many years as there are hairs on the body of that cow.

अनइवाहं सुव्रतं यो ददाति

हलस्य वोढारमनन्तवीर्यम्।

धुरन्धरं बलवन्तं युवानं

प्राप्नोति लोकान् दशधेनुदस्य॥१०॥

He who gives a fine, strong, powerful and young bullock which is capable of drawing the plough and of carrying burdens goes to the region obtained by men who give away ten kine.

ददाति यो वै कपिलां सचैलां

कांस्योपदोहां द्रविणैस्तृतीयैः।

तैस्तैर्गुणैः कामदुहाय भूत्वा

नरं प्रदातारमुपैति सा गौः॥११॥

When a man gives away a well-caparisoned Kapila cow with money and with a bronze milk pot, he finds that cow, becoming a giver of

boons, has come to his side by her own distinguished qualities.

यावन्ति रोमाणि भवन्ति धेनु-
स्तावत् फलं भवति गोप्रदाने।

पुत्रांश्च पौत्रांश्च कुलं च सर्व-
मासप्तमं तारयते परत्र॥१२॥

He who gives away cows obtains so many merits as are the number of hair on the body of those cows. He also saves (from hell) his sons, grandsons and ancestors up to the seventh generation (upwards and downwards).

सदक्षिणां काञ्चनचारुशृङ्गिणीं

कांस्योपदोहां द्रविणैस्तृतीयैः।

धेनुं तिलानां ददतो द्विजाय

लोका वसूनां सुलभा भवन्ति॥१३॥

He, who presents to a Brahmana sesame made up in the form of a cow having horns made of gold with money and a brazen milk pail, goes easily to the region of the Vasus.

स्वकर्मभिर्दानसंनिरुद्धे

तीव्रान्धकारे नरके सम्पतन्तम्।

महार्णवे नौरिव वातयुक्ता

दानं गवां तारयते परत्र॥१४॥

A man by his own acts falls into the dark depth of the lower region infested by evil spirits, as a ship (goes down) tossed by the tempest on the high sea. But gift of kine saves him in the next world.

यो ब्राह्मदेयां तु ददाति कन्यां

भूमिप्रदानं च करोति विप्रे।

ददाति दानं विधिना च यश्च

स लोकमाप्नोति पुरंदरस्य॥१५॥

He who gives his daughter in marriage in the Brahma form, who gives away land to the Brahmanas and duly makes other presents goes to the region of Purandara.

यः सप्त वर्षाणि जुहोति तार्क्ष्यं

हव्यं त्वग्नौ नियतः साधुशीलः।

सप्तावरान् सप्त पूर्वान् पुनाति

पितामहानात्मना कर्मभिः स्वैः॥१६॥

O Tarkshya, the virtuous man who continually offers oblations to the sacred fire for seven years sanctifies by his this action his seven generations upwards and downwards.

तार्क्ष्य उवाच

किमग्निहोत्रस्य व्रतं पुराण—

माचक्ष्व मे पृच्छतश्चानुरूपे।

त्वयानुशिष्टोऽहमिहाद्य विद्यां

यदग्निहोत्रस्य व्रतं पुराणम्॥१७॥

Tarkshya said :

O beautiful lady, tell me who ask you the rules of the Agnihotra as explained in the Vedas. I shall learn from you the time-honoured rules for perpetually keeping the sacred fire.

सरस्वत्युवाच

न चाशुचिर्नाप्यनिर्णिकृपाणि-

न ब्रह्मविज्जुहुयान्नाविपश्चित्।

बुभुत्सवः शुचिकामा हि देवा

नाश्रद्धानाद्धि हविर्जुषन्ति॥१८॥

Goddess Sarasvati explained that "O Sage! the person impure physically and mentally both viz who has unwashed hands, denied of conscious on Vedas and inexperienced to dealing with the essence of Vedas is unentitled to offer the oblation in the fire. The Gods are always interested to know the deposition of others, they prefer sanctity and this is the reason they do not accept the oblations offered by a man without obeisance.

नाश्रोत्रियं देवहव्ये नियुज्या-

न्मोघं पुरा सिञ्चति तादृशो हि।

अपूर्वमश्रोत्रियमाह तार्क्ष्य

न वै तादृग् जुहुयादग्निहोत्रम्॥१९॥

A man having no expertise in Vedic hymns should not be appointed in the work of offering the oblations to gods, because it proves merely a futile exercise. O tarkshya! such a man nor properly known to Veda is considered as alien to the offering projects. Hence, he is not entitled to join with Agnihotra.

कृशाश्च ये जुह्वति श्रद्धानाः

सत्यव्रता हुतशिष्टाशिनश्च।

गवां लोकं प्राप्य ते पुण्यगन्धं

पश्यन्ति देवं परमं चापि सत्यम्॥२०॥

The people sacrosanct in heart by virtues of observing the austerity, who execute offering in their day to day exercise, accept only residual to the offering ; Access to the abode of cows field with pleasing fragrance and their eyes see a supreme soul, the truth.

तार्क्ष्य उवाच

क्षेत्रज्ञभूतां परलोकभावे

कर्मोदये बुद्धिमतिप्रविष्टाम्।

प्रज्ञां च देवीं सुभगे विमृश्य

पृच्छामि त्वां का ह्यसि चारुरूपे॥२१॥

Tarkshya said: O Goddess! having attracting complexion you are in the form of soul and the supreme wisdom inserted in metaphysics and the topics related to the consequence of action. You too are a goddess of conscience . Assuming you in this both forms I ask the real identity of yours.

सरस्वत्युवाच

अग्निहोत्रादहमभ्यागतास्मि

विप्रर्षभाणां संशयच्छेदनाय।

त्वत्संयोगादहमेतबुवं

भावे स्थिता तथ्यमर्थं यथावत्॥२२॥

Sa O sage! I am Sarasvati in the form of learning, came duly summon by the offering made by Brahmanas with a purpose of alleviating your lurking doubts. You are devotee, hence I have explained the above said topics solemnly because I exist in the internal disposition of devotees.

तार्क्ष्य उवाच

न हि त्वया सदृशी काचिदस्ति

विभ्राजसे ह्यतिमात्रं यथा श्रीः।

रूपं च ते दिव्यमनन्तकान्ति

प्रज्ञां च देवीं सुभगे बिभर्षि॥२३॥

Tar enquired again O nice goddess! nobody here is worth comparison with you. You are perceived luminating like goddess Lakshmi. Your complexion with this supreme radiance is a divine one. You also hold the divine

conscience concomitant to it. (I am curious to know its reason).

सरस्वत्युवाच

श्रेष्ठानि यानि द्विपदां वरिष्ठ

यज्ञेषु विद्वन्नुपपादयन्ति।

तैरेव चाहं सम्प्रवृद्धा भवामि

चाप्यायिता रूपवती च विप्र॥२४॥

Sarasvati replied: O scholar! you really are great man. O great Bhramin! my divine complexion is due to noble deeds of performed by the persons engrossed with offering or accumulating the best thing to their account which automatically satiates and gives radiance to me.

यच्चापि द्रव्यमुपयुज्यते ह

वानस्पत्यमायसं पार्थिवं वा।

दिव्येन रूपेण च प्रज्ञया च

तैरेव सिद्धिरिति विद्धि विद्वन्॥२५॥

O scholar! put it properly in your understanding that the offerings made by Brahmins are consisting of the wooden products like Shruva, fuel, the glittering items like gold etc. and physical items like Brihi etc. These all items as a gross effect provide me with divine complexion and conscience both.

तार्क्ष्य उवाच

इदं श्रेयः परमं मन्यमाना

व्यायच्छन्ते मुनयः सम्प्रतीताः।

आचक्ष्व मे तं परमं विशोकं

मोक्षं परं यं प्रविशन्तिधीराः।

सांख्या योगा परमं यं विदन्ति

परं पुराणं तमहं न वेद्मि॥२६॥

O Goddess! kindly describe that supreme position of emancipation where is left no place for agony for which sake the great sages imposed due checks on their sensories and the people of high degree patience inter into. This is because that supreme position as perceived to the yogis having expertise in Samkhya and Karma. I am absolutely alien to that element of emancipation.

सरस्वत्युवाच

तं वै परं वेदविदः प्रपन्नाः

परं परेभ्यः प्रथितं पुराणम्।

स्वध्यायवन्तो व्रतपुण्ययोगै-

स्तपोधना वीतशोका विमुक्ताः॥२७॥

Sarasvati replied : Position of Brahman all immortal is for which the yogis observed regular perseverance and consider austerity as only wealth and ultimately get-read of the net work of agony as a result of taking over that supreme position. The experts in Vedas shelter to that very supreme position.

तस्याथ मध्ये वेतसः पुण्यगन्धः

सहस्रशाखो विपुलो विभाति।

तस्य मूलात् सरितः प्रव्रवन्ति

मधूदकप्रवरवणाः सुपुण्याः॥२८॥

A huge tree of cane in the form of cosmos within that supreme Brahman is existed. Its branches are unending and represent the luxuries and the words etc. are the fragrant giving the material pleasures added with this tree. The root to that cosmos formed tree is Avidya (ignorance). A number of reverse flowing continuously are in the form of temptation and luxuries. These rivers are emanated from the root of that ignorance. These rivers appear attractive having pure water with fragrance extraneously and float the satiating matters like water and as sweet as honey.

शाखां शाखां महानद्यः संयान्ति सिकताशयाः।

धानापूपा मांसशाकाः सदा पायसकर्दमाः॥२९॥

However, these all are incapable to give any fruitful result like fried barley, field with a number of pores like sweet bread, impure as the flesh, void like dry vegetable and generate malice to the heart and mind not lesser than marsh inspite of appearing like sweet dish. These are distinct to each other like sand particles and these flow inside the branches of that cane tree (Calamus).

यस्मिन्नग्निमुखा देवाः सेन्द्राः सहमरुहणाः।

ईजिरे क्रतुभिः श्रेष्ठैस्तत् पदं परमं मम॥३०॥

O sage! the supreme position belongs to me which is duly worshipped by Indra, Agni and Vayu and other gods including Maruts through arranging several offerings in order to attain that supreme position known as Brahman.

CHAPTER 187

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of the Vaivasvata

वैशम्पायन उवाच

ततः स पाण्डवो विप्रं मार्कण्डेयमुवाच ह।

कथयस्वेति चरितं मनोर्वैवस्वतस्य च॥१॥

Vaishampayana said :

Then that son of Pandu (Yudhishtira) spoke thus to the Brahmana Markandeya, "narrate (to me) the history of Vaivasvata Manu."

मार्कण्डेय उवाच

विवस्वतः सुतो राजन् महर्षिः सुप्रतापवान्।

बभूव नरशार्दूल प्रजापतिसमद्युतिः॥२॥

Markandeya said :

O king, O foremost of men, there was a mighty great Rishi; he was the son of Vivasvata and he was as effulgent as Prajapati.

ओजसा तेजसा लक्ष्म्या तपसा च विशेषतः।

अतिचक्राम पितरं मनुः स्वं च पितामहम्॥३॥

He far excelled his father and grand-father in prowess, in strength, in fortune and also in religious penances.

ऊर्ध्वबाहुर्विशालायां बदर्या स नराधिप।

एकपादस्थितस्तीव्रं चकार सुमहत् तपः॥४॥

Standing on one leg and with uplifted arms, that chief of men performed severe asceticism in the extensive Badari.

अवाक्शिरास्तथा चापि नेत्रैरनिमिवैर्दृढम्।

सोऽतप्यत तपो घोरं वर्षाणामयुतं तदा॥५॥

With head downwards and with steadfast eyes he performed these severe austerities for ten thousand years.

तं कदाचित् तपस्यन्तमार्द्रचौरजटाधरम्।

चिरिणीतीरमागम्य मत्स्यो वचनमब्रवीत्॥६॥

Once upon a time when he, with wet clothes on and with matted looks on his head, was performing such austerities, there came a fish on the banks of the Chirini and spoke to him thus.

भगवन् क्षुद्रमत्स्योऽस्मि बलवद्भ्यो भयं मया।

मत्स्येभ्यो हि ततो मां त्वं त्रातुमर्हसि सुव्रत॥७॥

"O exalted one, I am a helpless little fish; I am afraid of the large ones; a vow-observing Rishi, you should extend your protection to me,

दुर्बलं बलवन्तो हि मत्स्या मत्स्यं विशेषतः।

आस्वदन्ति सदा वृत्तिर्विहिता नः सनातनी॥८॥

तस्माद् भयौघान्महतो मज्जन्तं मां विशेषतः।

त्रातुमर्हसि कर्तास्मि कृते प्रतिकृतं तवा॥९॥

Especially when this is the fixed custom amongst us that the big fishes prey upon the smaller ones. Therefore be pleased to save me from being drowned in the sea of terrors. I shall requite you for your help to me."

स मत्स्यवचनं श्रुत्वा कृपयाभिरिप्लुतः।

मनुर्वैवस्वतोऽगृह्णात् तं मत्स्यं पाणिना स्वयम्॥१०॥

Having heard these words of the fish, the Vaivasvata Manu was filled with pity and took out the fish from the water with his own hands.

उदकान्तमुपानीय मत्स्यं वैवस्वतो मनुः।

अलिङ्गरे प्राक्षिपत् तं चन्द्रांशुसदृशप्रभम्॥११॥

The fish which had a body as bright as the rays of the moon, after being taken out of the water, was again put back in an earthen water vessel.

स तत्र ववृधे राजन् मत्स्यः परमसत्कृतः।

पुत्रवत् स्वीकरोत् तस्मै मनुर्भावं विशेषतः॥१२॥

O king, thus being reared, that fish grew in size and Manu carefully tended it as if were a child of his.

अथ कालेन महता स मत्स्यः सुमहानभूत्।

अलिङ्गरे यथा चैव नासौ समभवत् क्लि॥१३॥

After a long period of time that fish grew to be so large that there was no room for it in that vessel.

अथ मत्स्यो मनुं दृष्ट्वा पुनरेवाभ्यभाषत।

भगवन् साधु मेऽद्यान्यत् स्थानं सम्प्रतिपादय॥१४॥

Manu saw that the fish again spoke to him thus, "O exalted one, appoint a better habitation for me."

उद्धृत्यालिङ्गरात् तस्मात् ततः स भगवान् मनुः।

तं मत्स्यमनयद् वापीं महतीं स मनुस्तदा॥१५॥

Then the exalted Manu, that conqueror of hostile cities, took it out of that vessel and carried it to a large tank and put it (into its water).

तत्र तं प्राक्षिपच्चापि मनुः परपुरंजया

अथावर्धत मत्स्यः स पुनर्वर्षगणान् बहून्॥१६॥

द्वियोजनायता वापी विस्तृता चापि योजनम्।

तस्यां नासौ समभवन्मत्स्यो राजीवलोचन॥१७॥

विचेष्टितुं च कौन्तेय मत्स्यो वाप्यां विशाम्पते।

मनुं मत्स्यस्ततो दृष्ट्वा पुनरेवाभ्यभाषत॥१८॥

The fish began to grow even there for a long period of time, till at last though the tank was two yojanas in length and one yojana in breadth. O lotus eyed son of Kunti, O ruler of men, he had no room (even) there to play about. Manu saw that the fish again spoke to him thus,

नयं मा भगवन् साधो समुद्रमहिषीं प्रियाम्।

गङ्गां तत्र निवत्स्यामि यथा वा तात मन्यसे॥१९॥

"O exalted one, O pious one, O sire, take me to the Ganga, the favourite wife of the Ocean or do what you think proper.

निदेशे हि मया तुभ्यं स्थातव्यमनसूयता।

वृद्धिर्हि मया प्राप्ता त्वत्कृते हि मयानघ॥२०॥

O sinless one, as I have grown to this size through your favour, I shall cheerfully do what you command me."

एवमुक्तो मनुर्मत्स्यमनयद् भगवान् वशी।

नदीं गङ्गां तत्र चैनं स्वयं प्राक्षिपदच्युतः॥२१॥

Having been thus addressed, the up-right, continent and the adorable Manu took the fish to the river Ganga and put it into its water with his own hands.

स तत्र ववृधे मत्स्यः किञ्चित्कालमरिदमा।

ततः पुनर्मनुं दृष्ट्वा मत्स्यो वचनमब्रवीत्॥२२॥

O chastiser of foes, the fish there also began to grow for some time and then seeing Manu it spoke to him thus,

गङ्गायां हि न शक्नोमि बृहत्वाच्चेष्टितुं प्रभो।

समुद्रं नय मामाशु प्रसीद भगवन्निति॥२३॥

"O lord, I am unable to move about in the Ganga on account of my huge body. Therefore, O exalted one, take me soon to the sea."

उद्धृत्य गङ्गासलिलात् ततो मत्स्यं मनुः स्वयम्।

समुद्रमनयत् पार्थ तत्र चैनमवासृजत्॥२४॥

O son of Pritha, Manu took it out of the Ganga and carried it to the sea and put it there.

सुमहानपि मत्स्यस्तु स मनोर्नयतस्तदा।

आसीद् यथेष्टहार्यश्च स्पर्शगन्धसुखस्य वै॥२५॥

Notwithstanding its huge size Manu easily carried it and its touch and smell were also pleasant to him.

यदा समुद्रे प्रक्षिप्तः स मत्स्यो मनुना तदा।

तत एनमिदं वाक्यं स्मयमान इवाब्रवीत्॥२६॥

When that fish was thrown into the sea by Manu, it smilingly spoke these words to Manu,

भगवन् हि कृता रक्षा त्वया सर्वा विशेषतः।

प्राप्तकालं तु यत् कार्यं त्वया तच्छूयतां मम॥२७॥

"O exalted one, you have protected me with special care; hear what you should do in the fullness of time.

अचिराद् भगवन् भौममिदं स्थावरजङ्गमम्।

सर्वमेव महाभाग प्रलयं वै गमिष्यति॥२८॥

O exalted one, O greatly blessed one, the dissolution of all this mobile and immobile world is now near at hand.

सम्प्रक्षालनकालोऽयं लोकानां समुपस्थितः।

तस्मात् त्वां बोधयाम्यद्य यत् ते हितमनुत्तमम्॥२९॥

The proper time for purging off this earth is almost come; therefore I tell you what will be good for you.

त्रसानां स्थावराणां च यच्चेङ्गं यच्च नेङ्गति।

तस्य सर्वस्य सम्प्राप्तः कालः परमदारुणः॥३०॥

The terrible doom has now come to the mobile and the immobile things of the creation, those that have locomotion and those that have not.

नौश्च कारयितव्या ते दृढा युक्तवटारका।

तत्र सप्तविंभिः सार्धमारुहेथा महामुने॥३१॥

You should (at once) build a strong and huge ark and furnish it with a long rope. O great Rishis, get into it with the seven Rishis.

बीजानि चैव सर्वाणि यथोक्तानि द्विजैः पुरा।

तस्यामारोहयेन्वि सुसंगुप्तानि भागशः॥३२॥

Take with you all the different seeds which were enumerated in the days of yore by the twice-born Brahmanas; and you must separately and carefully preserve them.

नैस्थश्च मां प्रतीक्षेथास्ततो मुनिजनप्रिया।

आगमिष्याम्यहं शृङ्गी विज्ञेयस्तेन तापसा॥३३॥

O beloved of the Rishis, while remaining in that ark wait for me; and I shall appear to you in the shape of a horned animal. O ascetic, recognise me then.

एवमेतत् त्वया कार्यमापृष्टोऽसि व्रजाम्यहम्।

ता न शक्या महत्यो वै आपस्तर्तुं मया विना॥३४॥

I now depart, you should act according to my instructions, for without my help, you cannot save yourself from the fearful flood."

नाभिःशङ्खमिदं चापि वचनं मे त्वया विभो।

एवं करिष्ये इति तं स मत्स्यं प्रत्यभाषत॥३५॥

He (Manu) then thus replied to that fish, "O lord, I do not doubt all that you have said. I shall do all this."

जग्मतुश्च यथाकाममनुज्ञाय परस्परम्।

ततो मनुर्भारराज यथोक्तं मत्स्यकेन ह॥३६॥

Giving instructions to each other, they both went away as they pleased. O great king, then Manu as told by the fish,

बीजान्यादाय सर्वाणि सागरं पुप्लुवे तदा।

नौकया शुभया वीर महोर्मिणपरिदमा॥३७॥

O chastiser of foes, O hero, procured all the different seeds and set sail in an excellent vessel on the surging sea.

चिन्तयामास च मनुस्तं पृथिवीपते।

स च तच्चिन्तितं ज्ञात्वा मत्स्यः परपुरंजय॥३८॥

O ruler of earth, O conqueror of hostile cities, he thought of that fish and that fish also, knowing his thought,

शृङ्गी तत्राजगामाशु तदा भरतसत्तम।

तं दृष्ट्वा मनुजव्याघ्र मनुर्मत्स्यं जलार्णवे॥३९॥

शृङ्गिणं तं यथोक्तेन रूपेणाद्रिमिवोच्छ्रितम्।

वटारकमयं पाशमथ मत्स्यस्य मूर्धनि॥४०॥

O best of the Bharata race, appeared there with horns in its head. O foremost of men, seeing in the ocean that fish with the horn emerging like a rock (as he was told before, he (Manu) threw the noose (made by the rope) on the head of that fish.

मनुर्मनुजशार्दूल तस्मिन् शृङ्गे न्यवेशयत्।

संयतस्तेन पाशेन मत्स्यः परपुरंजय॥४१॥

वेगेन महता नावं प्राकर्षत्लवणाम्भसा।

स च तांस्तारयन् नावा समुद्रं मनुजेध्वर॥४२॥

नृत्यमानमिवोर्मिभिर्गर्जमानमिवाभ्रसा।

क्षोभ्यमाणा महाबातैः सा नौस्तस्मिन् महोदधौ॥४३॥

घूर्णति चपलेव स्त्री मत्ता परपुरंजय।

नैव भूमिर्न च दिशः प्रदिशो वा चकाशिरे॥४४॥

O foremost of men, O conqueror of hostile cities, fattened by the noose, the fish towed the ark with great force over the salt water. O best of men, it dragged him in that vessel in the roaring and bellowing sea. Tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. O conqueror of hostile cities, neither land nor the four cardinal points of the horizon could be then distinguished.

सर्वमाभ्रसमेवासीत् खं द्यौश्च नरपुङ्गव।

एवंभूते तदा लोके संकुले भरतर्षभा॥४५॥

O foremost of men, there was water everywhere; the water covered the heaven and the sky. O best of the Bharata race, when the world was thus flooded,

अदृश्यन्तर्षयः सप्त मनुर्मत्स्यस्तथैव च।

एवं बहून् वर्षगणांस्तां नावं सोऽथ मत्स्यकः॥४६॥

चकर्षातन्द्रितो राजंस्तस्मिन् सलिलसंचये।

ततो हिमवतः शृङ्गं यत् परं भरतर्षभा॥४७॥

तत्राकर्षत् ततो नावं स मत्स्यः कुरुनन्दन।

अथाब्रवीत् तदा मत्स्यस्तानुधीन् ग्रहसन् शनैः॥४८॥

None but Manu, the seven Rishis and the fish could be seen. O king, for many years it diligently dragged the boat on the flood. Then,

O descendant of Kuru, O best of the Bharata race, it then dragged the ark to the peak of the Himalayas. Then that fish smilingly spoke thus to those Rishis.

अस्मिन् हिमवतः शृङ्गे नावं बन्धीत मा चिरम्।

सा बद्धा तत्र तैस्तूर्णमृषिभिर्भरतर्षभा॥४९॥

"Without delay bind the ark to peak of the Himalayas." O best of the Bharata race, they soon tied the vessel there.

नौर्मत्स्यस्य वचः श्रुत्वा शृङ्गे हिमवतस्तदा।

तच्च नौबन्धनं नाम शृङ्गं हिमवतः परम्॥५०॥

On the Himalayan peakon hearing the words of the fish. Since that day that great Himalayan peak is called Naukabandhana.

ख्यातमद्यापि कौन्तेय तद् विद्धि भरतर्षभा।

अथाब्रवीदनिमिषस्तानृषीन् सहितस्तदा॥५१॥

And is celebrated as such up to date. O son of Kunti, know this. Then that fish thus spoke to those Rishis assembled together,

अहं प्रजापतिर्ब्रह्मा मत्परं नाधिगम्यते।

मत्स्यरूपेण यूयं च मयास्मान्मोक्षिता भयात्॥५२॥

"I am the Lord of creatures, Brahma; none is greater than myself. In the form of a fish I have saved you from this fear.

मनुना च प्रजाः सर्वाः सदेवासुरमानुषाः।

ऋष्टव्याः सर्वलोकाश्च यच्चेङ्गं यच्च नेङ्गति॥५३॥

Manu will create all beings, gods Asuras and men and all those who have power of locomotion and who have not.

तपसा चापि तीव्रेण प्रतिभास्य भविष्यति।

मत्प्रसादात् प्रजासर्गे न च मोहं गमिष्यति॥५४॥

By practising severe asceticism, he will acquire this power. With my blessings, illusion will have no power over him."

इत्युक्त्वा वचनं मत्स्यः क्षणेनादर्शनं गतः।

ऋष्टुकायः प्रजाश्चापि मनुर्वैवस्वतः स्वयम्॥५५॥

Having said this, the fish disappeared in a moment. Vaivasvata Manu also became desirous of creating the creatures.

प्रमूढोऽभूत् प्रजासर्गे तपस्तेपे महत् ततः।

तपसा महता युक्तः सोऽथ ऋष्टुं प्रचक्रमे॥५६॥

सर्वाः प्रजा मनुः साक्षाद् यथावद् भरतर्षभा।

इत्येतन्मात्स्यकं नाम पुराणं परिकीर्तितम्॥५७॥

In this work of creation, illusion overtook him: he therefore performed great asceticism. Having obtained ascetic success, O best of the Bharata race, Manu again took up the work of creation in proper and exact order. I have thus narrated to you the old story called the Legend of the Fish.

आख्यानमिदमाख्यातं सर्वपापहरं मया।

य इदं शृणुयान्नित्यं मनोश्चरितमादितः।

स सुखी सर्वपूर्णार्थः सर्वलोकमियान्नरः॥५८॥

He who every day hears this old history of Manu obtains all happiness and all other objects of desires and goes to heaven.

CHAPTER 188

(MARKANDEYA-SAMASYA PARVA)-
Continued

The wonderful child

वैशम्पायन उवाच

ततः स पुनरेवाथ मार्कण्डेयं यशस्विनम्।

पप्रच्छ विनयोपेतो धर्मराजो युधिष्ठिरः॥१॥

Vaishampayana said :

Then Dharmaraja Yudhishtira again asked the illustrious Markandeya in all humility.

नैके युगसहस्रान्तास्त्वथा दृष्ट्वा महामुने।

न चापीह समः कश्चिदायुषान् दृश्यते तव॥२॥

"O great Rishi, you have seen many thousands of ages pass away. In this world there is none who is seen to be so long lived as you.

वर्जयित्वा महात्मानं ब्रह्माणं परमेष्ठिनम्।

न तेऽस्ति सदृशः कश्चिदायुषा ब्रह्मवित्तमः॥३॥

O foremost of Brahmanas, there is none equal to you in years except the high-souled Brahma Parameshthi.

अनन्तरिक्षे लोकेऽस्मिन् देवदानववर्जिते।

त्वमेव प्रलये विप्र ब्रह्माणमुपतिष्ठसे॥४॥

O Brahmana, you worship Brahma at the time of the great dissolution of the universe when this world becomes devoid of sky, the celestials and the Danavas.

प्रलये चापि निर्वृते प्रबुद्धे च पितामहे।

त्वमेकः सृज्यमानानि भूतानीह प्रपश्यसि॥५॥

चतुर्विधानि विप्रर्षे यथावत् परमेष्ठिना।

वायुभूता दिशः कृत्वा विशिष्यापस्ततस्ततः॥६॥

-When that dissolution ceases and the grandsire awakes; you alone, O great Rishi, see the Parameshti (Brahma) duly recreate the four orders of beings after having filled the cardinal points with air and placed the waters in their proper places.

त्वया लोकगुरुः साक्षात् सर्वलोकपितामहः।

आराधितो द्विजश्रेष्ठ तत्परेण समाधिना॥७॥

O foremost of Brahmanas, you have worshipped in his own presence the great Lord and the grandsire of all creatures with your soul in great Samadhi.

स्वप्रमाणमथो विप्र त्वया कृतमनेकशः।

घोरेणाविश्य तपसा वेधसो निर्जितास्त्वया॥८॥

O Brahmana, you have many times seen with your eyes, the primeval acts of creation. Being deeply engaged in severe asceticism, you have also excelled the celestials themselves.

नारायणाङ्कप्रख्यस्त्वं साम्परायेऽतिपठ्यसे।

भगवाननेकशः कृत्वा त्वया विष्णोश्च विश्वकृत्॥९॥

कर्णिकोद्धरणं दिव्यं ब्रह्मणः कामरूपिणः।

रत्नालंकारयोगाभ्यां दृग्भ्यां दृष्टस्त्वया पुरा॥१०॥

You are considered to be one who is near Narayana in the next world. In the days of yore you had many times seen the supreme creator of the world with spiritual eyes and with renunciation which first opened your pure and lotus-like heart, the only place where the multiform Vishnu of universal knowledge might be seen.

तस्मात् तवान्तको मृत्युर्जरा वा देहनाशिनी।

न त्वां विशति विप्रर्षे प्रसादात् परमेष्ठिनः॥११॥

Hence through the favour of Parameshti, O Brahmana Rishi, neither death nor old age that causes the destruction of the body has any power over you.

यदा नैवं रविर्नाग्निर्न वायुर्न च चन्द्रमाः।

नैवान्तरिक्षं नैवोर्वी शेषं भवति किञ्चन॥१२॥

When neither the sun nor the moon nor fire, nor earth, nor air, nor sky, remains,

तस्मिन्नेकाण्यं लोके नष्टे स्थावरजङ्गमे।

नष्टे देवासुरगणे समुत्सन्नमहोरगे॥१३॥

When the world with its mobile and immobile creation being destroyed looks like an ocean, when the celestials, the Asuras and the great Nagas are destroyed,

शयानमपितात्मानं पद्मोत्पलनिकेतनम्।

त्वमेकः सर्वभूतेशं ब्रह्माणमुपतिष्ठसि॥१४॥

When (at such a period) the lord of creatures takes his seat on a lotus and sleeps there, then you alone remain to worship him.

एतत् प्रत्यक्षतः सर्वं पूर्वं वृत्तं द्विजोत्तम।

तस्मादिच्छाम्यहं श्रोतुं सर्वहेत्वात्मिकां कथाम्॥१५॥

अनुभूतं हि बहुशस्त्वयैकेन द्विजोत्तम।

न तेऽस्यविदितं किञ्चित् सर्वलोकेषु नित्यदा॥१६॥

O foremost of Brahmanas, you have seen with your own eyes all that happened before. You alone have seen many things by your senses. There is nothing in all the world that is not known to you. Therefore, I eagerly desire to hear all about things.

मार्कण्डेय उवाच

हन्त ते वर्णयिष्यामि नमस्कृत्वा स्वयम्भुवे।

पुरुषाय पुराणाय शाश्वतायान्वयाय च॥१७॥

अव्यक्ताय सुसूक्ष्माय निर्गुणाय गुणात्मने।

स एष पुरुषव्याघ्र पीतवासा जनार्दनः॥१८॥

Markandeya said :

Bowing down to that self-existent, primordial Being, who is eternal, undeteriorating and inconceivable who is both endued and devoid of attributes, I shall explain to you all. O foremost of men, Janardana clad in yellow garb,

एष कर्ता विकर्ता च भूतात्मा भूतकृत् प्रभुः।

अचिन्त्यं महदक्षर्यं पवित्रमिति चोच्यते॥१९॥

Is the great mover and creator of all; he is the soul and the framer of all things. He is the lord of all; he is called great, incomprehensible, wonderful and immaculate,

अनादिनिधनं भूतं विश्वमव्ययमक्षयम्।

एष कर्ता न क्रियते कारणं चापि पौरुषे॥२०॥

He is without beginning and without end, he pervades all the world, he is unchangeable and undeteriorating. He is the creator of all. But himself is increate, the cause of all power.

यद्येष पुरुषो वेद वेदा अपि न तं विदुः।

सर्वमाश्रयमेवैतन्निर्वृतं राजसत्तमा॥२१॥

His knowledge is greater than that of all the celestials. O foremost of kings, alter dissolution, all this wonderful creation,

आदितो मनुजव्याघ्रकृत्स्नस्य जगतः क्षये।

चत्वार्याहुः सहस्राणि वर्षाणां तत् कृतं युगम्॥२२॥

तस्य तावच्छती संध्या संध्यांश्च तथाविधः।

त्रीणि वर्षसहस्राणि त्रेतायुगमिहोच्यते॥२३॥

O best of men, again comes to life. It is said Krita Yuga constitutes four thousand years, including its morning and evening which comprise four hundred years. Treta Yuga is said to comprise three thousand years.

तस्य तावच्छती संध्या संध्यांश्च ततः परम्।

तथा वर्षसहस्रे द्वे द्वपरं परिमाणतः॥२४॥

Its morning and evening comprise three hundred years. The Yuga that follows is called Dvapara and it is said to comprise two thousand years.

तस्यापि द्विशती संध्या संध्यांश्च तथाविधः।

सहस्रमेकं वर्षाणां ततः कलियुगं स्मृतम्॥२५॥

Its morning and evening comprise two hundred years. It is said that Kali Yuga constitutes one thousand years.

तस्य वर्षशतं संधिः संध्यांश्च ततः परम्।

संधिसंध्यांशयोस्तुल्यं प्रमाणमुपधारय॥२६॥

Its morning and evening comprise one hundred years. Know that the duration of the morning and evening (of a Yuga) is the same.

क्षीणे कलियुगे चैव प्रवर्तते कृतं युगम्।

एषा द्वादशसहस्री युगाख्या परिकीर्तिता॥२७॥

After Kali Yuga is over, Treta Yuga comes again; and thus it is said that all the Yugas comprise a cycle of twelve thousand years.

एतत् सहस्रपर्यन्तमहो ब्राह्ममुदाहृतम्।

विश्वं हि ब्रह्मभवने सर्वतः परिवर्तते॥२८॥

लोकानां मनुजव्याघ्र प्रलयं तं विदुर्बुधाः।

अल्पावशिष्टे तु तदा युगान्ते भरतर्षभ॥२९॥

सहस्रान्ते नराः सर्वे प्रायशोऽनृतवादिनः।

यज्ञप्रतिनिधिः पार्थ दानप्रतिनिधिस्तथा॥३०॥

One full thousand of such cycles would constitute a day of Brahma. O foremost of men, when this universe is withdrawn and taken back within its (original) home, (namely) Brahma himself, that disappearance of all things is called by the learned "the universal dissolution." O best of the Bharata race, at the end of the last mentioned one thousand years, men become addicted to falsehood. O son of Pritha, they then perform sacrifices and gifts by representatives.

व्रतप्रतिनिधिश्चैव तस्मिन् काले प्रवर्तते।

ब्राह्मणाः शूद्रकर्माणस्तथा शूद्राधनार्जकाः॥३१॥

Vows observed by representatives are also introduced. The Brahmanas perform acts that should be performed by the Shudras and the Shudras take to earn wealth.

क्षत्रधर्मेण वाप्यत्र वर्तयन्ति गते युगे।

निवृत्तयज्ञस्वाध्याया दण्डाजिनविवर्जिताः॥३२॥

ब्राह्मणाः सर्वभक्षाश्च भविष्यन्ति कलौ युगे।

अजपा ब्राह्मणास्तात शूद्रा जपपरायणाः॥३३॥

The Kshatriyas also adopt the practices of the Brahmanas. In the Kali Yuga the Brahmanas will abstain from sacrifices and the study of the Vedas. They will give up their staff and deer skin and they will eat everything. O child, the Brahmanas will give up prayer and the Shudras will betake themselves to these.

विपरीते तदा लोके पूर्वरूपं क्षयस्य तत्।

बहवो म्लेच्छराजानः पृथिव्यां मनुजाधिपः॥३४॥

O ruler of men, the course of the world then looks subverted, there are the signs of the universal dissolution. Then will rule over the earth many Mlechchha kings.

मृषानुशासिनः पापा मृषावादपरायणाः।

आन्याः शकाः पुलिन्दाश्च यवनाश्च नराधिपाः॥३५॥

These sinful kings addicted to falsehood will govern their subjects on principles that are false. The Andhras, the Shakas, the Pulandas, the Yavana kings,

कांबोजा बाह्लिकाः शूरास्तथाऽऽभीरा नरोत्तमा।

न तदा ब्राह्मणः कश्चित् स्वधर्ममुपजीवति॥३६॥

The Kambojas, the Balhikas and the Abhiras will then O foremost of men, be endued with courage and they will possess the sovereignty of the earth. O descendant of Bharata, at the end of the Kali Yuga such becomes the state of the world. Not a single Brahmana then adheres to the duties of his order.

क्षत्रियाश्चापि वैश्यश्च विकर्मस्था नराधिपा।

अल्पायुषः स्वल्पबलाः स्वल्पवीर्यपराक्रमाः॥३७॥

O king, the Kshatriyas and the Vaishyas also follow practices contrary to those of their own orders. Men become short-lived, weak in strength, energy and prowess.

अल्पसाराल्पदेहाश्च तथा सत्याल्पभाषिणः।

बहुशून्या जनपदा मृगव्यालावृता दिशः॥३८॥

They possess little strength and diminutive bodies; and they hardly become truthful. The country becomes deserts and all directions are filled with beasts and wild animals.

युगान्ते समनुप्राप्ते वृथा च ब्रह्मवादिनः।

भोवादिनस्तथा शूद्रा ब्राह्मणाश्चार्थवादिनः॥३९॥

When the end of the Yuga comes, the uttering of the Vedas become futile. The Shudras address (others) saying "Bho;" while the Brahmanas address (others) saying "Noble Sir."

युगान्ते मनुजव्याघ्र भवन्ति बहुजन्तवः।

न तथा घ्राणयुक्ताश्च सर्वगन्धा विशाम्पते॥४०॥

O foremost of men, at the end of the Yuga animals enormously increase. O rulers of men, perfumes even do not become agreeable to our sense of smell.

रसाश्च मनुजव्याघ्र न तथा स्वादुयोगिनः।

बहुप्रजा ह्रस्वदेहाः शीलाचारविवर्जिताः।

मुखे भगाः स्त्रियो राजन् भविष्यन्ति युगक्षये॥४१॥

O foremost of men, the tastes of things do not become so agreeable to our sense of taste

as at other times. Women give birth to numerous children who become of diminutive body, destitute of good conduct and good manners. O king at the end of the Yuga women's mouth serves the purpose of intercourse.

अद्रुशूला जनपदाः शिवशूलाश्चतुष्यथाः।

केशशूलाः स्त्रियो राजन् भविष्यन्ति युगक्षये॥४२॥

O king, at the end of the Yuga, famine ravages the habitations of men and the highways are infested by women of ill fame. O king, all women become hostile to their husbands and destitute of all modesty.

अल्पक्षीरास्तथा गावो भविष्यन्ति जनाधिपा।

अल्पपुष्पफलश्चापि पादपा बहुवायसाः॥४३॥

O ruler of men, cows yield little milk; trees are crowded with swarms of crows; they do not produce any fruits and flowers.

ब्रह्मवध्यानुलिप्तानां तथा मिथ्याधिशंसिनाम्।

नृपाणां पृथिवीपाल प्रतिगृहणन्ति वै द्विजाः॥४४॥

O ruler of earth, the Brahmanas, polluted with the sin of killing the twice-born, accept gifts from kings who are addicted to falsehood.

लोभमोहपरीतश्च मिथ्याधर्मध्वजावृताः।

भिक्षार्थं पृथिवीपाल चञ्चूर्यते द्विजैर्दिशः॥४५॥

Filled with covetousness and ignorance; and bearing the outward symbols of religion, the Brahmanas afflicting the people of the earth rove about for alms.

करभारभयाद् भीता गृहस्थाः परिमोषकाः।

मुनिच्छद्वाकृतिच्छन्ना वाणिज्यमुपजीविनः॥४६॥

मिथ्या च नखरोमाणिधारयन्ति तदा द्विजाः।

अर्थलोभान्नरव्याघ्र तथा च ब्रह्मचारिणः॥४७॥

Men, leading domestic life, being afraid of the weight of taxation, become deceivers; while Brahmanas assuming the disguise of ascetics earn wealth by trade. O foremost of men, many Brahmanas become from their avarice of wealth religious mendicants of the Brahmacharya order.

आश्रमेषु वृथाचाराः पानपा गुस्तल्पगाः।

इह लौकिकमीहन्ते मांसशोणितवर्धनम्॥४८॥

O king, men at such a time behave contrary to the mode of life to which they belong; they become addicted to intoxicating drinks, they become capable of violating even the bed of their preceptors. They are deluded with the desires of this world and they pursue things that only give pleasure ministering to flesh and blood.

बहुषण्डसंकीर्णाः परान्नगुणवादिनः।

आश्रमा मनुजव्याघ्र भविष्यन्ति युगक्षये॥४९॥

O foremost of men, at the end of the Yuga the hermitage of ascetics becomes crowded with sinful and insolent wretches who always praise the life of dependence.

यथर्तुवर्षी भगवान् न तथा पाकशासनः।

न चापि सर्वबीजानि सम्यग् रोहन्ति भारत॥५०॥

O descendant of Bharata, the illustrious chastiser of Paka (Indra) never showers rain according to the season. The seeds that are scattered on earth never spring forth.

हिसाभिरामश्च जनस्तथा सम्पद्यतेऽशुचिः।

अधर्मफलमत्यर्थं तदा भवति चानघा॥५१॥

Unholy both in thought and deed, men take pleasure in envy and malice. O sinless one, the earth becomes full of sin and immorality.

तदा च पृथिवीपालो यो भवेद्धर्मसंयुतः।

अल्पायुः स हि मन्तव्यो न हिर्मोऽस्ति कश्चन॥५२॥

O ruler of earth, he who becomes virtuous in such periods does not at all live long. The earth becomes devoid of virtue in every shape.

भूयिष्ठं कूटमानैश्च पण्यं विक्रीणते जनाः।

वणिजश्च नरव्याघ्र बहुमाया भवन्त्युत॥५३॥

O foremost of men, traders, becoming full of deceit, sell their goods with false weights and measures.

धर्मिष्ठाः परिहीयन्ते पापीयान् वर्धते जनः।

धर्मस्य बलहानिः स्यादधर्मश्च बली तथा॥५४॥

The virtuous men do not prosper, only the sinful men then exceedingly prosper. Virtue then loses her strength and sin becomes all powerful.

अल्पायुषो दरिद्राश्चधर्मिष्ठा मानवास्तथा।

दीर्घायुषः समृद्धाश्च विधर्माणो युगक्षये॥५५॥

Those that are devoted to virtue then become poor and short-lived. At the end of the Yuga those that are sinful become wealthy and long-lived.

नागराणां विहारेषु विधर्माणो युगक्षये।

अधर्मिष्ठैरुपायैश्च प्रजा व्यवहरन्त्युत॥५६॥

At the end of the Yuga people behave sinfully even in places of public entertainment, in cities and towns. Men then always seek the accomplishment of their ends by means that are sinful.

संचयेन तथात्पेन भवन्त्याढ्यमदान्विताः।

धनं विश्वासतो न्यस्तं मिथो भूयिष्ठशो नराः॥५७॥

हर्तुं व्यवसिता राजन् पापाचारसम्पन्विताः।

नैतदस्तीति मनुजा वर्तन्ते निरपत्रपाः॥५८॥

Having earned fortunes that are really small, men become intoxicated with the pride of wealth. O king, many men at the end of Yuga try to rob the wealth that has been secretly deposited with them by others out of trust. Full of sinful practices, they shamelessly declare, "they have nothing in deposit."

पुरुषादानि सत्त्वानि पक्षिणोऽथ मृगास्तथा।

नगराणां विहारेषु चैत्येष्वपि च शेरते॥५९॥

Beast of prey and other animals and birds are seen to lie down in places of public entertainments, in cities and towns, as well as in sacred temples.

सप्तवर्षाष्टवर्षाश्च स्त्रियो गर्भधरा नृपा।

दशद्वादशवर्षाणां पुंसां पुत्रः प्रजायते॥६०॥

O king, girls of seven and eight years of age, give birth to children and boys of ten or twelve years beget offspring.

भवन्ति षोडशे वर्षे नराः पलितिनस्तथा।

आयुःक्षयो मनुष्याणां क्षिप्रमेव प्रपद्यते॥६१॥

In their sixteenth year men are over-taken by decrepitude. And a man's life is soon run out.

क्षीणायुषो महाराज तरुणो वृद्धशीलिनः।

तरुणानां च यच्छील तद् वृद्धेषु प्रजायते॥६२॥

O great king, when men become so short-lived, mere youths act like old men, while all that is seen in the youths is seen in old men.

विपरीतास्तदा नार्यो वञ्चयित्वाहृतः पतीन्।

व्युच्चरन्त्यपि दुःशीला दासैः पशुभिरेव च॥६३॥

Women, prone to impropriety of conduct and distinguished by bad manners, deceive even the best of husbands and forget themselves with servants and slaves, even with animals.

वीरपत्यस्तथा नार्यः संश्रयन्ति नरान् नृप।

भर्तारमपि जीवन्तमन्यान् व्यभिचरन्त्युत॥६४॥

O king, even women who are the wives of good men forget themselves with others even at the life time of their husbands.

तस्मिन् युगसहस्रान्ते सम्प्राप्ते चायुषः क्षये।

अनावृष्टिर्महाराज जायते बहुवर्षिकी॥६५॥

O king, at the end of those thousands of years and when men become so short-lived, a draught takes place which extends for many years.

ततस्तान्यल्पसारणि सत्त्वानि क्षुधितानि वै।

प्रलयं यान्ति भूयिष्ठं पृथिव्यां पृथिवीपते॥६६॥

O lord of earth, then men and (other) creatures, possessing but little strength and vitality, die of starvation by thousands.

ततो दिनकरैर्दीप्तैः सप्तभिर्मनुजाधिप।

पीयते सलिलं सर्वं समुद्रेषु सरित्सु च॥६७॥

O ruler of men, seven blazing suns then appear in the sky and drink up all the waters of the earth that are in the rivers and in the seas.

यच्च काष्ठं तृणं चापि शुष्कं चार्द्रं च भारता

सर्वं तद् भस्मसाद् भूतं दृश्यते भरतर्षभ॥६८॥

O descendant of Bharata, O best of the Bharata race, then everything of the nature of wood and grass, whether dry or wet, is burnt down and reduced to ashes.

ततः संवर्तको वह्निर्वायुना सह भारता।

लोकमाविशते पूर्वमादित्यैरुपशोषितम्॥६९॥

O descendant of Bharata, then the fire (called) Samvartaka helped by the wind appears on earth which has been already burnt (to ashes) by the seven suns.

ततः स पृथिवीं भित्त्वा प्रविश्य च रसातलम्।

देवदानवयक्षाणां भयं जनयते महता॥७०॥

Thereupon it (fire), penetrating the earth and reaching the nether region, creates great terror to the celestials, the Danavas and the Rakshasas.

निर्दहन् नागलोकं च यच्च किञ्चित् क्षिताविह।

अधस्तात् पृथिवीपाल सर्वं नाशयते क्षणात्॥७१॥

O ruler of earth, burning down the nether region and also everything on this earth, that fire then destroys all things in a moment.

ततो योजनविंशानां सहस्राणि शतानि च।

निर्दहत्यशिवो वायुः स च संवर्तकोऽनलः॥७२॥

That Samvartaka fire, helped by that inauspicious wind, consume this world which extends for hundreds of thousands of yojanas.

सदेवासुरगन्धर्व सयक्षोरगराक्षसम्।

ततो दहति दीप्तः स सर्वमेव जगद् विभुः॥७३॥

That lord of all things, that fire, blazing forth in great effulgence, burns down this universe with the celestials, the Asuras, the Gandharvas, the Yakshas, the Nagas and the Rakshasas.

ततो गजकुलप्रख्यास्तडिन्मालाविभूषिताः।

उत्तिष्ठन्ति महामेघा नभस्यद्भुतदर्शनाः॥७४॥

Then there rise in the sky great masses of clouds resembling herds of elephants all adorned with garlands of lightning beautiful to look at.

केचिन्नीलोत्पलश्यामाः केचित् कुमुदसंनिभाः।

केचित् किञ्जल्कसंकाशाः केचित् पीताः पयोधराः॥७५॥

Some of them are of the colour of blue lotus, some like lilies, some like the colour of the filaments of the lotus and some are red.

केचिद्धारिद्रसंकाशाः कारण्डवनिभास्तथा।

केचित् कमलपत्राभाः केचिद्धुलसप्रभाः॥७६॥

Some are yellow as turmeric, some are of the colour of a crow's egg, some are like that of the lotus leaves and some red as vermilion.

केचित् पुरवराकाराः केचिद् गजकुलोपमाः।

केचिदङ्गनसंकाशाः केचिन्मकरसंनिभाः॥७७॥

Some in shape are like palatial cities, some resemble herds of elephants, some are in the form of lizards and some of crocodiles and sharks.

विद्युन्मालापिनद्धाङ्गाः समुत्तिष्ठन्ति वै घनाः।

घोररूपा महाराज घोरस्वननिनादिताः।

ततो जलधराः सर्वे व्याप्नुवन्ति नभस्तलम्॥७८॥

O great king, the clouds adorned with garlands of lightning that gather in the sky on that occasion, are terrible to behold and they fearfully roar. Those masses of clouds charged with rain soon cover the whole of the firmament.

तैरियं पृथिवीं सर्वा सपर्वतवनाकरा।

आपूर्यति महाराज सलिलौघपरिप्लुता॥७९॥

O great king, those masses of clouds then flood with water the whole earth with her mountains, forests and mines.

ततस्ते जलदा घोरा रविणः पुरुषर्षभा।

सर्वतः प्लावयन्त्याशु चोदिताः परमेष्ठिना॥८०॥

O foremost of men, then commanded by Parameshthi (Brahma) those clouds roaring fearfully soon flood all places.

वर्षमाणा महत् तोयं पूरयन्तो वसुंधराम्।

सुघोरमशिवं रौद्रं नाशयन्ति च पावकम्॥८१॥

Pouring a great quantity of water and filling the whole earth (with it), they extinguish that fearful, terrible and in auspicious fire.

ततो द्वादशवर्षाणि पयोदास्त उपप्लवे।

धाराभिः पूरयन्तो वै चोद्यमाना महात्मना॥८२॥

Commanded by the supreme lord, they shower continually for twelve years and fill the earth with their downpour.

ततः समुद्रः स्वां वेलापतिक्रामति भारता।

पर्वताश्च विदीर्यन्ते मही चाप्सु निमज्जति॥८३॥

O descendant of Bharata, the ocean then over-floods it bounds; the mountains fall down in fragments and the earth sinks under the increasing flood.

सर्वतः सहसा भ्रान्तास्ते पयोदा नभस्तलम्।

संवेष्टयित्वा नश्यन्ति वायुवेगपराहताः॥८४॥

Then suddenly moved by the wind, those cloud go over the entire expanse of the sky and then disappear from the view.

ततस्तं मास्तं घोरं स्वयम्भूर्मनुजाधिप।

आदिः पद्मालयो देवः पीत्वा स्वपिति भारता॥८५॥

O ruler of men, O descendant of Bharata, the Self Create, lord, the first cause, the deity who so abode is the lotus (Lakshmi) drinks up these fearful winds and goes then to sleep.

तस्मिन्नेकार्णवे घोरे नष्टे स्थावरजङ्गमे।

नष्टे देवासुरगणे यक्षराक्षसवर्जिते॥८६॥

Then when earth becomes one great ocean, when all mobile and immobile creatures have been destroyed, when the celestials and the Asuras are annihilated, when the Yakshas and the Rakshasas are no more,

निर्मनुष्ये महीपाल निःश्वापदमहीरुहे।

अनन्तरिक्षे लोकेऽस्मिन् भ्रमाय्येकोऽहमाहतः॥८७॥

O ruler of earth, when there is no human being, when trees and wild animals have disappeared, when the firmament itself has ceased to exist, I alone in affliction rove about.

एकार्णवे जले घोरे विचरन् पार्थिवोत्तम।

अपश्यन् सर्वभूतानि वैक्लव्यमगमं ततः॥८८॥

O foremost of kings, once thus roving over that one great ocean, my heart was filled with great affliction on not seeing any creature.

ततः सुदीर्घं गत्वाहं प्लवमानो नराधिप।

श्रान्तः क्वचिन्न शरणं लभाम्यहमतन्त्रितः॥८९॥

O ruler of men, then thus roving about for a long time, I became fatigued; but I did not get any resting place.

ततः कदाचित् पश्यामि तस्मिन् सलिलसंचये।

न्यग्रोधं सुमहान्तं वै विशालं पृथिवीपते॥९०॥

O ruler of earth, thereupon one day I saw in that great expanse of water a great and wide extending banian tree.

शाखायां तस्य वृक्षस्य विस्तीर्णायां नराधिप।

पर्यङ्के पृथिवीपाल दिव्यास्तरणसंस्तुते॥९१॥

O great king, O descendant of Bharata, I then saw seated on a cot overlaid with a celestials bed and attached to one of the far-extending boughs of that banian tree.

उपविष्टं महाराज पद्मेन्दुसदृशाननम्।

फुल्लपद्मविशालाक्षं बालं पश्यामि भारता॥९२॥

A boy with a face as beautiful as the lotus or the moon, O ruler of men, with eyes as large as the petals of full blown lotuses.

ततो मे पृथिवीपाल विस्मयः सुमहानभूत्।

कथं त्वयं शिशुः शेते लोके नाशमुपागते॥१३॥

O ruler of earth, thereupon I was filled with great astonishment and (I asked myself) "how can this child alone lie here when all the world is destroyed."

तपसा चिन्तयंश्चापि तं शिशुं नोपलक्षये।

भूतं भव्यं भविष्यं च जानन्नपि नराधिप॥१४॥

O ruler of men, though I knew the Present, the Past and the Future and though I took the help of ascetic meditation, I could not learn anything about the boy.

अतसीपुष्पवर्णाभिः श्रीवत्सकृतभूषणः।

साक्षाल्लक्ष्म्या इवावासः स तदा प्रतिभाति मे॥१५॥

Possessing the lustre of the Atasi flower and adorned with the mark of Srivatsa, he appeared to me as if he were the abode of Lakshmi.

ततो मामब्रवीद् बालः स पद्मनिभलोचनः।

श्रीवत्सधारी द्युतिमान् वाक्यं श्रुतिसुखावहम्॥१६॥

That lotus-eyed and greatly effulgent boy with the mark of Srivatsa then thus spoke to me in words highly pleasant to the ear.

जानामि त्वां परिश्रान्तं ततो विश्रामकाङ्क्षिणम्।

मार्कण्डेय इहास्व त्वं यावदिच्छसि भार्गव॥१७॥

"O child, I know you are fatigued and you are eager for rest. O descendant of Bhrigu, O Markandeya, rest here as long as you like.

अभ्यन्तरं शरीरे मे प्रविश्य मुनिसत्तम।

आस्व भो विहितो वासः प्रसादस्ते कृतो मया॥१८॥

O foremost of Rishis, enter into my body and rest there. That is the place assigned to you by me. I am gratified with you."

ततो बालेन तेनैवमुक्तस्यासीत् तदा मम।

निर्वेदो जीविते दीर्घे मनुष्यत्वे च भारता॥१९॥

O descendant of Bharata, thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood.

ततो बालेन तेनास्यं सहसा विवृतं कृतम्।

तस्याहमवशो वक्त्रे दैवयोगात् प्रवेशितः॥१००॥

Then suddenly that boy opened his mouth and as fate would have it, I having lost all power of locomotion, entered his mouth.

ततः प्रविष्टस्तत्कुक्षिं सहसा मनुजाधिप।

सराष्ट्रनगराकीर्णां कृत्स्नां पश्यामि मेदिनीम्॥१०१॥

O ruler of men, thus suddenly entering his stomach, I beheld the whole earth (there within it) with all its cities and kingdoms.

गङ्गां शतद्रुं सीतां च यमुनामथ कौशिकाम्।

चर्मण्वतीं वेत्रवतीं चन्द्रभागां सरस्वतीम्॥१०२॥

सिन्धुं चैव विपाशां च नदीं गोदावरीमपि।

वस्वोकसारां नलिनीं नर्मदां चैव भारत॥१०३॥

नदीं ताम्रां च वेणां च पुण्यतोयां शुभावहाम्।

सुवेणां कृष्णवेणां च इरामां च महानदीम्॥१०४॥

वितस्तां च महाराज कावेरीं च महानदीम्।

शोणं च पुरुषव्याघ्र विशल्यां किम्पुनामपि॥१०५॥

एताश्चान्यश्च नद्योऽहं पृथिव्यां या नरोत्तम।

परिक्रामन् प्रपश्यामि तस्य कुक्षौ महात्मनः॥१०६॥

O foremost of men when wandering about in his stomach, I saw within it, the Ganga, the Satadru, the Sita, the Yamuna, the Kausaku, the Charmanvati, the Vetravati, the Chandrabhaga, the Sarasvati, the Sindhu, the Vipasa, the Godavari, the Vasvokasara, the Nalini, the Narmada, the Tamra, the Vena of fearful currents and sacred waters, the Suvena, the Krishnavena, the Irama, the Mahanadi, the Vitasta, that large river Kaveri, the Vishalya, the Kimpuna and many others.

ततः समुद्रं पश्यामि यादोगणनिबेवितम्।

रत्नाकरमपित्रघ्न पयसो निधिमुत्तमम्॥१०७॥

O chastiser of foes, I saw there also the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters.

तत्र पश्यामि गगनं चन्द्रसूर्यविराजितम्।

जाज्वल्यमानं तेजोभिः पावकार्कसमप्रभम्॥१०८॥

I saw there also the sky adorned with the sun and the moon, blazing in great effulgence and possessing the lustre of the sun.

पश्यामि च महीं राजन् काननैरुपशोभिताम्।

यजन्ते हि तदा राजन् ब्राह्मणा बहुभिर्मुखैः॥१०९॥

O king, I saw there also the earth beautiful with the forests and woods. O king, (I also saw) many Brahmanas engaged in many sacrifices,

क्षत्रियाश्च प्रवर्तन्ते सर्ववर्णानुरजैः।

वैश्याः कृषिं यथान्यायं कारयन्ति नराधिप॥११०॥

शुश्रूषायां च निरता द्विजानां वृषलास्तदा।

ततः परिपतन् राजंस्तस्य कुक्षौ महात्मनः॥१११॥

Many Kshatriyas engaged in doing good to all the other orders, many Vaishyas engaged in the pursuits of agriculture and many Shudras engaged in serving the Brahmanas. Then wandering in the stomach of that high-souled being,

हिमवन्तं च पश्यामि हेमकूटं च पर्वतम्।

निषधं चापि पश्यामि श्वेतं च रजतान्वितम्॥११२॥

I saw the mountains of Himavat and Hemakuta. I also saw the Nishada and Shveta abounding in silver.

पश्यामि च महीपाल पर्वतं गन्धमादनम्।

मन्दरं मनुजव्याघ्र नीलं चापि महागिरिम्॥११३॥

O ruler of earth, I saw also the mountain Gandhamadana and O foremost of men, I also saw Mandara and the great mountain Nila.

पश्यामि च महाराज मेरुं कनकपर्वतम्।

महेन्द्रं चैव पश्यामि विन्ध्यं च गिरिमुत्तमम्॥११४॥

O great king, I saw also the golden mountain Meru, also Mahendra and also that excellent mountain Vindhya.

मलयं चापि पश्यामि पारियात्रं च पर्वतम्।

एते चान्ये च बहवो यावन्तः पृथिवीधराः॥११५॥

I also saw there the mountains of Malaya and Paripatra. These and many mountains.

तस्योदरे मया दृष्टाः सर्वे रत्नविभूषिताः।

सिंहान् व्याघ्रान् वराहांश्च पश्यामि मनुजाधिप॥११६॥

Were seen by me in his stomach. They were all decked with gems and jewels. O ruler of men, I saw also there the lions, the tigers and the bears.

पृथिव्यां यानि चान्यानि सत्त्वानि जगतीपते।

तानि सर्वाण्यहं तत्र पश्यन् पर्यचरं तदा॥११७॥

O ruler of the earth, all the other creatures that are on earth were all seen by me in his stomach as I was wandering about there.

कुक्षौ तस्य नरव्याघ्र प्रविष्टः संचरन् दिशः।

शक्रादींश्चापि पश्यामि कृत्स्नान् देवगणानहम्॥११८॥

O foremost of men, having entered his stomach, as I wandered about, I saw the whole race of the celestials, Indra and others,

साध्यान् रुद्रांस्तथाऽऽदित्यान् गुह्यकान् पितरस्तदा।

सर्पान् नागान् सुपर्णांश्च वसूनप्यश्विनावपि॥११९॥

The Saddhya, the Rudra, the Adityas, the Guhyakas, the Pitris, the Nagas, the birds, the Vasus, the Asmas,

गन्धर्वाप्सरसो यक्षानृषींश्चैव महीपते।

दैत्यदानवसङ्घांश्च नागांश्च मनुजाधिप॥१२०॥

The Gandharvas, the Rishis, the Daityas, the Danavas, the Nagas,

सिंहिकातनयांश्चापि ये चान्ये सुरशत्रवः।

यच्च किञ्चिन्मया लोके दृष्टं स्थावरजङ्गमम्॥१२१॥

The son of Singhikas and all other enemies of the celestials. Whatever mobile and immobile things I saw on earth.

सर्वं पश्याम्यहं राजंस्तस्य कुक्षौ महात्मनः।

चरमाणः फलाहारः कृत्स्नं जगदिदं विभो॥१२२॥

अन्तःशरीरे तस्याहं वर्षाणामधिकं शतम्।

न च पश्यामि तस्याहं देहस्यान्तं कदाचन॥१२३॥

O king, I saw them all in the stomach of that high-souled one. O lord, living on fruits, wandering over the entire universe which was there, I lived within his body for many hundred years. But I did not see the end of his body.

सततं धावमानश्च चिन्तयानो विशाम्पते।

आसदयामि नैवान्तं तस्य राजन् महात्मनः॥१२४॥

O king, though I continuously roved about within his body in great anxiety, I could not find the limit of the body of that high-souled one.

ततस्तमेव शरणं गतोऽस्मि विधिवत् तदा।

वरेण्यं वरदं देवं मनसा कर्मणैव च॥१२५॥

Then in both thought and deed I sought the protection of that boon-giving and preeminently great deity and duly acknowledged his superiority.

ततोऽहं सहसा राजन् वायुवेगेन निःसृतः।

महात्मनो मुखात् तस्य विवृतात् पुरुषोत्तम॥१२६॥

O king, O foremost of men, then I suddenly came out of the open mouth of that high-souled one by means of a great gust of wind.

ततस्तस्यैव शाखायां न्यग्रोधस्य विशाम्पते।

आस्ते मनुजशार्दूल कृत्स्नमादाय वै जगत्॥१२७॥

O king, O foremost of men, I then saw seated on the branch of the banian tree that immeasurably effulgent being in the form of a boy, with the mark of Srivatsa, who had swallowed up the universe.

तेनैव बालवेषेण श्रीवत्सकृतलक्षणम्।

आसीनं तं नरव्याघ्र पश्याम्यमिततेजसम्॥१२८॥

O foremost of men, that greatly effulgent boy with the mark of Srivatsa and with yellow robes on, being gratified with me smilingly spoke to me,

ततो मामब्रवीद् बालः स प्रीतः प्रहसन्निव।

श्रीवत्सधारी द्युतिमान् पीतवासा महाद्युतिः॥१२९॥

अपीदानीं शरीरेऽस्मिन् मामके मुनिसत्तम।

उषितस्त्वं सुविश्रान्तो मार्कण्डेय ब्रवीहिमे॥१३०॥

"O foremost of Rishis, O Markandeya, you were living for sometime within my body, I shall however speak to you."

मुहूर्तादथ मे दृष्टिः प्रादुर्भूता पुनर्नवा।

यथा निर्मुक्तमात्मानमपश्यं लब्धचेतसम्॥१३१॥

As he said to me, within that very moment, I acquired as if new sight; in consequence of which I saw myself possessed of true knowledge and freed from the illusions of the world.

तस्य ताप्रतलो तात चरणौ सुप्रतिष्ठितौ।

सुजातौ मृदुरक्ताभिरङ्गुलीभिर्विराजितौ॥१३२॥

प्रयत्नेन मया मूर्ध्ना गृहीत्वा ह्यभिवन्दितौ।

दृष्ट्वा परिमितं तस्य प्रभावमपितौजसः॥१३३॥

विनयेनाञ्जलिं कृत्वा प्रयत्नेनोपगम्य ह।

दृष्टो मया स भूतात्मा देवः कमललोचनः॥१३४॥

तमहं प्राञ्जलिर्भूत्वा नमस्कृत्येदमब्रुवम्।

ज्ञातुमिच्छामि देव त्वां मायां चैतां तवोत्तमाम्॥१३५॥

O child, having seen the inexhaustible prowess of that immeasurably effulgent being, I worshipped his revered and well-shaped feet with soles as bright as the burnished copper and with toes of mild red colour. Having placed them reverentially on my head and joined my hands in humility and having gone to him with all reverence, I saw that Divine Being who is the soul of all things and whose eyes are like the petals of lotus. Having thus bowed to him with joined hands I spoke to him thus, "O God, I desire to know you and also your this wonderful illusion.

आस्येनानुप्रविष्टोऽहं शरीरे भगवंस्तव।

दृष्टवानखिलान् सर्वान् समस्तान् जठरे हि ते॥१३६॥

O excellent one, having entered into your body through your mouth, I have seen the entire universe in your stomach.

तव देव शरीरस्था देवदानवराक्षसाः।

यक्षगन्धर्वनागाश्च जगत् स्थावरजङ्गमम्॥१३७॥

O god, the celestials, the Danavas, the Rakshasas, the Yakshas, the Gandharvas, the Nagas, may the whole universe mobile immobile are all within your body.

त्वत्प्रसादाच्च मे देव स्मृतिर्न परिहीयते।

द्रुतमन्तःशरीरे ते सततं परिवर्तिनः॥१३८॥

Though I continuously ran over your body, yet through your grace, O god, my memory did not fail.

निर्गतोऽहमकामस्तु इच्छया ते महाप्रभो।

इच्छामि पुण्डरीकाक्ष ज्ञातुं त्वाहमनिन्दितम्॥१३९॥

O great lord, I have come out through your desire and not mine. O lotus-eyed one, I desire to know you who are faultless.

इह भूत्वा शिशुः साक्षात् किं भवानवतिष्ठते।

पीत्वा जगदिदं सर्वमेतदाख्यातुमर्हसि॥१४०॥

Why do you stay here becoming a boy and swallowing up the universe? You should explain to me all this.

किमर्थं च जगत् सर्वं शरीरस्थं तवानघ।

कियन्तं च त्वया कालमिह स्थेयमरिदम्॥१४१॥

O sinless one, O chastiser of foes, why does the universe is within your body? How long will you stay here?

एतदिच्छामि देवेश श्रोतुं ब्राह्मणकाम्यया।

त्वत्तः कमलपत्राक्ष विस्तरेण यथातथम्॥१४२॥

O lord of celestials, I desire to hear all this in detail and as they all happened. O lotus-eyed one, it is not improper for a Brahmana to desire to know it.

महदध्येतदचिन्त्यं च यदहं दृष्टवान् प्रभो।

इत्युक्तः स मया श्रीमान् देवदेवो महाद्युतिः।

सान्त्वयन् मामिदं वाक्यमुवाच वदतां वरः॥१४३॥

lord, what I have seen is wonderful and inconceivable." Having been thus addressed by me, that highly effulgent and blessed god of gods, that foremost of all speakers, duly consoling me, thus spoke to me.

CHAPTER 189

(MARKANDEYA SAMASYA PARVA)-

Continued

Markandeya's words about Narayana

देव उवाच

कामं देवा अपि न मां विप्र जानन्ति तत्त्वतः।

त्वत्प्रीत्या तु प्रवक्ष्यामि यथेदं विसृजाम्यहम्॥१॥

The Deity said :

O Brahmana, even the celestials do not know me truly. But as I am pleased with you, I shall tell you how I created the universe.

पितृभक्तोऽसि विप्रर्षे मां चैव शरणं गतः।

ततो दृष्टोऽस्मि ते साक्षाद् ब्रह्मचर्यं च ते महत्॥२॥

O Brahmana Rishi, you have filial piety and you have also sought my protection; you have also seen me with your eyes and your Brahmacharya is also great.

अपां नारा इति पुरा संज्ञाकर्म कृतं मया।

तेन नारायणोऽप्युक्तो मम तत् त्वयनं सदा॥३॥

In days of yore, I called the waters by the name of Nara and because the waters have ever been my *Ayana* (abode), I am called Narayana.

अहं नारायणो नाम प्रभवः शाश्वतोऽव्ययः।

विधाता सर्वभूतानां संहर्ता च द्विजोत्तम॥४॥

O foremost of Brahmana, I am Narayana, the source of all things, the eternal, the unchangeable; I am the creator of all things and also the destroyer of all.

अहं विष्णोरहं ब्रह्मा शक्रश्चाहं सुराधिपः।

अहं वैश्रवणो राज यमः प्रेताधिपस्तथा॥५॥

I am Vishnu, I am Brahma, I am Indra, the lord of the celestials. I am king Vaisravana (Kubera), I am Yama, the king of the deceased spirits.

अहं शिवश्च सोमश्च कश्यपोऽथ प्रजापतिः।

अहंधाता विधाता च यज्ञश्चाहं द्विजोत्तम॥६॥

O foremost of Brahmanas, I am Shiva, I am Soma, I am Kashyapa, I am the lord of all treated things; I am Dhata, Vidhata, I am the sacrifice embodied.

अग्निरास्यं क्षितिः पादौ चन्द्रादित्यौ च लोचने।

द्यौर्मूर्धा खं दिशः श्रोत्रे तथाऽपः स्वेदसम्भवाः॥७॥

Fire is my mouth, the earth my feet, the sun and the moon are my eyes, the heaven is my head, the sky and the directions are my ears. And the waters are my sweats (of the body).

सदिशं च नभः कायो वायुर्मनसि मे स्थितः।

मया क्रतुशतैरिष्टं बहुभिः स्वाप्तदक्षिणैः॥८॥

Space with the cardinal points are my body and the air is my mind. I have performed many hundreds of sacrifices in which Dakshina were in abundance.

यजन्ते वेदविदुषो मां देवयजने स्थितम्।

पृथिव्यां क्षत्रियेन्द्राश्च पार्थिवाः स्वर्गकाङ्क्षिणः॥९॥

I am ever present in the sacrifices of the celestials; those that know the Vedas offer sacrifices to me. On earth those chief Kshatriyas, those kings who desire to obtain heaven.

यजन्ते मां तथा वैश्याः स्वर्गलोकजिगीषया।

चतुःसमुद्रपर्यन्तां मेरुमन्दरभूषणाम्॥१०॥

शेषो भूत्वाहमेवैतांधारयामि वसुन्धराम।

वाराहं रूपमास्थाय मयेयं जगती पुरा॥११॥

मज्जामाना जले विप्र वीर्येणासीत् समुद्धता।

अग्निश्च वडवावक्त्रो भूत्वाहं द्विजसत्तम॥१२॥

And those Vaishyas who also desire to attain to those blessed region, all worship me. Becoming Shesha it is I who support (on my head) this earth bounded by the four seas and decked by Meru and Mandara. Assuming the

form of the boar in the days of yore I raised up this universe sunk in water. O foremost of Brahmanas, becoming the fire that issues forth from the Equine mouth.

पिबाम्यपः सदा विद्वंस्तश्चैवं विसृजाम्यहम्।

ब्रह्म वक्त्रं भुजौ क्षत्रमूरु मे संस्थिता विशः॥१३॥

It is I who drink up the water and create them again. From my mouth Brahmanas, from my arms the Kshatriyas, from my thighs the Vaishyas,

पादौ शूद्रा भवन्तीमे विक्रमेण क्रमेण च।

ऋग्वेदः सामवेदश्च यजुर्वेदोऽप्यथर्वणः॥१४॥

From my feet the Shudras, one after the other, sprang up through my great energy. The Rig, the Sama, the Yaju and the Atharva Vedas,

मत्तः प्रादुर्भवन्त्येते मामेव प्रविशन्ति च।

यतयः शान्तिपरमा यतात्मानो बुभुत्सवः॥१५॥

कामक्रोधद्वेषमुक्ता निःसंगा वीतकल्मषाः।

सत्त्वस्था निरहङ्कारा नित्यमध्यात्मकोविदाः॥१६॥

मामेव सततं विप्राश्चिन्तयन्त उपासते।

अहं संवर्तको वह्निरहं संवर्तकोऽनलः॥१७॥

Issued forth from me and disappear also in me. The Brahmanas, devoted to asceticism, those that value peace as the highest attribute, those that have their souls under complete control, those that are desirous of knowledge, those that are freed from lust and wrath and envy, those that are unwedded to earthly things, those that have their sins completely destroyed, those that possess gentleness and virtue, those that are free from pride, those that have a full knowledge of the soul-all these worship me with profound meditation. I am the fire called Samvartaka, I am the wind called Samvartaka.

अहं संवर्तकः सूर्यस्त्वहं संवर्तकोऽनिलः।

तारारूपाणि दृश्यन्ते यान्येतानि नभस्तले॥१८॥

I am the Samvartaka sun, I am the Samvartaka fire. Those that are seen in the skies in the shape of stars,

मम वै रोमकूपाणि विद्धि त्वं द्विजसत्तम।

रत्नाकराः समुद्राश्च सर्व एव चतुर्दिशम्॥१९॥

O foremost of Brahmanas, know them to be the pores of my skin. The oceans, those mines of gems and the four directions.

वसनं शयनं चैव विलयं चैव विद्धि मे।

मयैव सुविभक्तास्ते देवकार्यार्थसिद्धये॥२०॥

Know, they are my robes, my bed, my abode. They have been spread by me to accomplish the purposes of the celestials.

कामं क्रोधं च हर्षं च भयं मोहं तथैव च।

ममैव विद्धि रोमाणि सर्वाण्येतानि सत्तम॥२१॥

O excellent man, know that desire, anger, joy, fear and ignorance are all different forms of myself.

प्राप्नुवन्ति नरा विप्र यत् कृत्वा कर्म शोभनम्।

सत्यं दानं तपश्चोग्रमहिंसा चैव जन्तुषु॥२२॥

मद्विधानेन विहिता मम देहविहारिणः।

मयाऽऽविर्भूतविज्ञाना विचेष्टन्ते न कामतः॥२३॥

O Brahmana, whatever is obtained by men by the practice of truth, charity, asceticism, peace, harmlessness towards all creatures and other such good deeds is obtained through my arrangements. Led by my laws, men rove about within my body, their senses being always overwhelmed by me. They do not move according to their will, they are moved by me.

सम्यग् वेदमधीयाना यजन्ते विविधैर्मखैः।

शान्तात्मानो जितक्रोधाः प्राप्नुवन्ति द्विजातयः॥२४॥

प्राप्तुं न शक्यो यो विद्वन् नरैर्दुष्कृतकर्मभिः।

लोभाभिभूतैः कृपणैर्नारैरकृतात्मभिः॥२५॥

तं मां महाफलं विद्धि नराणां भावितात्मनाम्।

सुदुष्प्रापं विमूढानां मार्गं योगैर्निषेवितम्॥२६॥

The Brahmanas, that have thoroughly studied the Vedas, that have obtained tranquility in their souls and that have subdued their anger, obtain a high reward by performing many sacrifices. But such reward is not obtained by men who are wicked in their acts, who are overwhelmed with covetousness, who are mean and disputable, who have their souls unblessed and impure. Therefore, O Brahmana, know that this reward which is obtained by only self-controlled men and not obtained by ignorant and foolish men-this which is

attainable by asceticism alone, produces high merits.

यदा यदा चर्धर्मस्य ग्लानिर्भवति सत्तमा।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम्॥२७॥

O excellent man, at those times when virtue and morality decrease (in the world) and sin and immorality increase, I create myself.

दैत्या हिसानुरक्ताश्च अवध्याः सुरसत्तमैः।

राक्षसाश्चापि लोकेऽस्मिन् यदोत्पत्स्यन्ति दारुणाः॥२८॥

तदाहं सम्प्रसूयामि गृहेषु शुभकर्मणाम्।

प्रविष्टो मानुषं देहं सर्वं प्रशमयाम्यहम्॥२९॥

When fearful and vicious-minded Daityas and Rakshasas, that are incapable of being killed by even the foremost of the celestials, are born on earth, I then take my birth in the families of virtuous men. And assuming a human form, I restore peace by destroying all evils.

सृष्ट्वा देवमनुष्यांस्तु गन्धर्वोरगराक्षसान्।

स्थावराणि च भूतानि संहराम्यात्ममायया॥३०॥

By my own Maya I create the celestials, the men, the Gandharvas, the Rakshasas and all the mobile and immobile things. And I again destroy them all (when the time comes).

कर्मकाले पुनर्देहमविचिन्त्यं सृजाम्यहम्।

आविश्य मानुषं देहं मर्यादाबन्धकारणात्॥३१॥

For the preservation of virtue and morality I assume a human form and when the times come I assume form that are inconceivable.

श्वेतः कृतयुगे वर्णः पीतस्त्रेतायुगे मया।

रक्तो द्वापमासाद्य कृष्णः कलियुगे तथा॥३२॥

In the Satya Yuga I become white, in the Treta Yuga I become yellow, in the Dvapara I become red and in the Kali Yuga I become black.

त्रयो भागा ह्यधर्मस्य तस्मिन् काले भवन्ति च।

अन्तकाले च सम्प्राप्ते कालो भूत्वातिदारुणः॥३३॥

त्रैलोक्यं नाशयाम्येकः कृत्स्नं स्थावरजङ्गमम्।

अहं त्रिवर्त्प्रा विश्वात्मा सर्वलोकसुखावहः॥३४॥

In that Kali Yuga, the virtue remains only three fourths. When the end of Kali Yuga comes, I assume the fearful form of death and

destroy all the three worlds with all their mobile and immobile creatures. I then cover the universe with three steps. I am the soul of the world, I am the source of all happiness.

आविर्भूः सर्वगोऽनन्तो हृषीकेश उरुक्रमः।

कालचक्रं नयाम्येको ब्रह्मन्नहमरूपकम्॥३५॥

I am the humbler of all pride, I am omnipresent, I am infinite. I am the lord of the senses, I am great in power. O Brahmana, I alone set the wheel of the Time in motion. I am formless.

शमनं सर्वभूतानां सर्वलोककृतोद्यमम्।

एवं प्रणिहितः सम्यङ् ममात्मा मुनिसत्तमा।

सर्वभूतेषु विप्रेन्द्र न च मां वेत्ति कश्चन॥३६॥

O foremost of Rishis, I am the destroyer of all creatures and I am also the cause of all efforts of all creatures. My soul completely pervades all creatures. O chief of Brahmanas, none knows me.

सर्वलोके च मां भक्ताः पूजयन्ति च सर्वशः।

यच्च किञ्चित्त्वया प्राप्तं मयि व्लेशात्मकं द्विजा॥३७॥

It is I whom the pious and the devoted worship in all the worlds. O Brahmana, whatever pains you have felt within my stomach.

सुखोदयाय तत् सर्वं श्रेयसे च तवानघ।

यच्च किञ्चित् त्वया लोके दृष्टं स्थावरजङ्गमम्॥३८॥

O sinless one, know all that was for your happiness and good fortune. Whatever worlds with their mobile and immobile beings you have seen (within my stomach).

विहितः सर्वथैवासौ ममात्मा भूतभावनः।

अर्धं मम शरीरस्य सर्वलोक पितामहः॥३९॥

Everything has been ordained by my soul which is the source of all existence. The Grand sire of all the worlds is half of my body.

अहं नारायणो नाम शङ्खचक्रगदाधरः।

यावद्युगानां विप्रर्षे सहस्रपरिवर्तनात्॥४०॥

I am named Narayana, wielding the conch, the discus and the mace. O Brahmana Rishi, for a period of thousand times of the four Yugas,

तावत् स्वपिमि विश्वात्मा सर्वभूतानि मोहयन्।

एवं सर्वमहं कालमिहास्ते मुनिसत्तमा॥४१॥

I, who am the soul of the universe sleep, overwhelming all creatures in unconsciousness, O foremost of Rishis, then do I stay here for everlasting time,

अशिशुः शिशुरूपेण यावद्ब्रह्मा न बुध्यते।

मया च दत्तो विप्राङ्घ्र्य वरस्ते ब्रह्मरूपिणा॥४२॥

O foremost of Brahmanas, in the form of a boy, though I am old, stay here until Brahmana wakes up. I who am Brahma have given you boons.

असकृत् परितुष्टेन विप्रर्षिगणपूजित।

सर्वमेकार्णवं दृष्ट्वा नष्टं स्थावरजङ्गमम्॥४३॥

I am gratified with you, O the adored of the Brahmana Rishis. Seeing one vast expanse of water and seeing that all mobile and immobile creatures are destroyed.

विक्लवोऽसि मया ज्ञातस्ततस्ते दर्शितं जगत्।

अभ्यन्तरं शरीरस्य प्रविष्टोऽसि यदा मम॥४४॥

You were afflicted with arrow. I knew this and it is for this reason I showed the universe when you entered within my body.

दृष्ट्वा लोकं समस्तं च विस्मितो नावबुध्यसे।

ततोऽसि वक्त्राद् विप्रर्षे द्रुतं निःसारितो मया॥४५॥

You became astonished and bewildered by seeing the entire universe (with in my stomach). O Brahmana Rishi, therefore you were soon brought out by me.

I have spoken to you about that Soul which is inconceivable even to the celestials and the Asuras. As long as that great ascetic, the holy Brahma, does not awake,

आख्यातस्ते मया चात्मा दुर्ज्ञेयो हि सुरासुरैः॥४६॥

यावत् स भगवान् ब्रह्मा न बुध्येत महातपाः।

तावत् त्वमिह विप्रर्षे विश्रब्धश्चर वै सुखम्॥४७॥

O Brahmana Rishi, till then, live here happily and trustfully.

ततो विबुद्धे तस्मिंस्तु सर्वलोकपितामहे।

एकीभूतो हि त्रक्ष्यामि शरीराणि द्विजोत्तम॥४८॥

आकाशं पृथिवीं ज्योतिर्वायुं सलिलमेव च।

लोके यच्च भवेच्छेषमिह स्थावरजङ्गमम्॥४९॥

O foremost of Brahmanas, when that Grandsire of all creatures will awake. I shall alone create all creatures having bodies, also the firmament, the earth, the light, the atmosphere, the water and also all mobile and immobile creatures on earth.

मार्कण्डेय उवाच

इत्युक्तवान्तर्हितस्तात स देवः परमाद्भुतः।

प्रजाश्चेमाः प्रपश्यामि विचित्रा विविधाः कृताः॥५०॥

Markandeya said :

O child, having said this that greatly wonderful dcity disappeared. I then saw this varied and wonderful creation start into life.

एवं दृष्टं मया राजंस्तस्मिन् प्राप्ते युगक्षये।

आश्चर्यं भरतश्रेष्ठ सर्वधर्मभृतां वर॥५१॥

O king, O best of the Bharata race, O foremost of all virtuous men, I saw all this wonderful sight at the end of the Yuga.

यः य देवो मया दृष्टः पुरा पद्यायतेक्षणः।

स एष पुरुषव्याघ्र सम्बन्धी ते जनार्दनः॥५२॥

The lotus-eyed deity whom I saw in days of yore, that foremost of beings is Janardana (Krishna) who has now become your relative.

अस्यैव वरदानाद्विस्मृतिर्न प्रजहाति माम्।

दीर्घमायुश्च कौन्तेय स्वच्छन्दमरणं मम॥५३॥

O son of Kunti, in consequence of the boon bestowed upon me by that deity O my child, memory does not fail, that the period of my life is long and that death itself is under my control.

स एष कृष्णो वार्ष्णेयः पुराणपुरुषो विभुः।

आस्ते हरिचिन्त्यात्मा क्रीडन्निव महाभुजः॥५४॥

That deity is Krishna, the descendant of Vrishni, the ancient supreme lord, the inconceivable Hari, the mighty-armed hero, who seems to sport (in the world).

एषधाता विधाता च संहर्ता चैव शश्वतः।

श्रीवत्सवक्षा गोविन्दः प्रजापतिपतिः प्रभुः॥५५॥

He is Dhata, Vidhata, the destroyer of all, the Eternal, the bearer of Srivatsa mark on his breast, he is Govinda, the lord of all creatures, the highest of the high.

दृष्ट्वेमं वृष्णिप्रवरं स्मृतिर्मांमियापागता।

आदिदेवमयं जिष्णुं पुरुषं पीतवाससम्॥५६॥

Seeing the chief of the Vrishnis, this Primeval Deity, this victorious God, wearing the yellow robe, my recollections come back to me.

सर्वेषामेव भूतानां पिता माता च माधवः।

गच्छस्वमेनं शरणं शरण्यं कौरवर्षभाः॥५७॥

This descendant of Madhu (Krishna) is the father and mother of all creatures, O foremost of the Kurus, take refuge in this great protector.

वैशम्पायन उवाच

एवमुक्ताश्च ते पार्था यमौ च पुरुषवर्षभौ।

द्रौपद्या सहिताः सर्वे नमश्चकुर्जनादर्नम्॥५८॥

Vaishampayana said :

Having been thus addressed, the sons of Pritha and those two foremost of men, the twins, with Draupadi, all bowed down to Janardana (Krishna).

स चैतान् पुरुषव्याघ्र साम्ना परमवल्गुना।

सान्त्वयामास मानार्हो मन्यमानो यथाविधि॥५९॥

That foremost of men (Krishna), deserving of all honour, being thus revered by them, comforted them with sweet words.

CHAPTER 190

(MARKANDEYA-SAMASYA PARVA)-

Continued

Prophecy for the future

वैशम्पायन उवाच

युधिष्ठिरस्तु कौन्तेयो मार्कण्डेयं महामुनिम्।

पुनः पप्रच्छ साम्राज्ये भविष्यां जगतो गतिम्॥१॥

Vaishampayana said :

The son of Kunti, Yudhishtira again asked the great Rishi Markandeya about the future government of the earth,

युधिष्ठिर उवाच

अश्र्वर्यभूतं भवतः श्रुतं नो वदतां वर।

मुने भार्गव यद् वृत्तं युगादौ प्रभवत्ययम्॥२॥

Yudhishtira said :

O Rishi, O descendant of Bhṛigu, O foremost of speakers, the account of the destruction and recreation of things at the end

of Yuga which we have heard from you is highly wonderful.

अस्मिन् कलियुगे त्वस्ति पुनः कौतूहलं मम।

समाकुलेषुधर्मेषु किं नु शेषं भविष्यति॥३॥

I am very curious to know what will happen in the Kali Yuga and when virtue will be destroyed, what would remain.

किंदीर्या मानवास्तत्र किमाहारविहारिणः।

किमायुषः किंवसना भविष्यन्ति युगक्षये॥४॥

कां च काष्ठांसमासाद्य पुनः सम्पत्स्यते कृतम्।

विस्तरेण मुने ब्रूहि विचित्राणीह भाषसे॥५॥

What will be the power of men then and what will be their food and what their amusements; what will be the length of their life, what their dress and what also will be the limit of time, after attaining which the Krita (age) will again begin. O Rishi, tell me all this. All that you narrate is varied and delightful.

इत्युक्तः स मुनिश्रेष्ठः पुनरेवाभ्यभाषत।

रमयन् वृष्णिशार्दूलं पाण्डवांश्च महानृषिः॥६॥

Vaishampayana said :

Having been thus addressed, that great Rishi again began to narrate, delighting that foremost of the Vrishni race (Krishna) and the Pandavas.

मार्कण्डेय उवाच

शृणु राजन् मया दृष्टं यत् पुरा श्रुतमेव च।

अनुभूतं च राजेन्द्र देवदेवप्रसादजम्॥७॥

Markandeya said :

O king, hear all that has been and heard by me and all that has been known to me by intuition through the grace of the god of gods.

भविष्यं सर्वलोकस्य वृत्तान्तं भरतर्षभ।

कलुषं कालमासाद्य कथ्यमानं निबोध मे॥८॥

O best of the Bharata race, hear as I narrate the account of the world when the sinful time would come.

कृते चतुष्पात् सकलो निर्व्याजोपाधिवर्जितः।

वृषः प्रतिष्ठितो धर्मो मनुष्ये भरतर्षभ॥९॥

O best of the Bharata race, in the Krita age, everything was free from deceit and guile, avarice and covetousness. Virtue like a bull was among men with four legs complete.

अधर्मपादविद्धस्तु त्रिभिरंशैः प्रतिष्ठितः।

त्रेतायां द्वापरेऽर्धेन व्यमिश्रोधर्म उच्यते॥१०॥

In the Treta sin took away one of its legs; and virtue had then (only) three legs. In the Dvapara, sin and virtue are mixed half and half.

त्रिभिरंशैरधर्मस्तु लोकानाक्रम्य तिष्ठति।

तामसं युगमासाद्य तदा भरतसत्तम॥११॥

चतुर्थांशेनधर्मस्तु मनुष्यानुपतिष्ठति।

आयुर्वीर्यमथो बुद्धिर्बलं तेजश्च पाण्डव॥१२॥

मनुष्याणामनुयुगं ह्रसतीति निबोध मे।

राजानो ब्राह्मणा वैश्याः शूद्राश्चैव युधिष्ठिर॥१३॥

व्याजैर्धर्मं चरिष्यन्तिधर्मवैतसिका नराः।

सत्यं संक्षेप्यते लोके नरैः पण्डितमानिभिः॥१४॥

O best of the Bharata race, in the dark age (Kali) virtue being mixed with three parts of sin lives by the side of men. Accordingly virtue is said to wait upon men with only fourth part remaining. O Yudhishtira, know that the period of life, the energy, the intellect and the physical strength of men (gradually) decrease in every Yuga. O Yudhishtira, the Brahmanas, the Kshatriyas, the Vaishyas and Shudras will practise morality and virtue with deceit and men in general will deceive their fellow men by spreading the (false) net of virtue. Men with false pride of learning by their acts will make truth concealed.

सत्यहान्या ततस्तेषामायुरल्पं भविष्यति।

आयुषः प्रक्षयाद् विद्यां नांशक्ष्यन्त्युपजीवितुम्॥१५॥

In consequence of the loss of truth the lives of men will be short and in consequence of the shortness of life they will not be able to acquire much knowledge.

विद्याहीनानविज्ञानाल्लोभोऽप्यभिभव्यति।

लोभक्रोधपरा मूढाः कामासक्तश्च मानवाः॥१६॥

In consequence of the littleness of knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. Men being wedded to avarice, anger, ignorance and desire,

वैरबद्धा भविष्यन्ति परस्परवधैषिणः।

ब्राह्मणाः क्षत्रिया वैश्याः संकीर्यन्तः परस्परम्॥१७॥

शूद्रतुल्या भविष्यन्ति तपःसत्यविवर्जिताः।

अन्त्या मध्या भविष्यन्ति मध्याश्चान्त्या न संशयः॥

Will display enmity towards one another and will desire to take one another's life. Thus virtue diminished and their asceticism and truth gone Vaishyas, Brahmanas and Kshatriyas will all be equal to the Shudras. The lowest (orders of men) will rise to the middle (orders of men) and the middle will certainly descend to the lowest.

ईदृशो भविता लोको युगान्ते पर्युपस्थिते।

वस्त्राणां प्रवरा शाणीधान्यानां कोरदूषकाः॥१९॥

At the end of Yuga such will be the state of the world. The robes made of flax will be considered the best and Koradushaka grain will be considered to be the best.

भार्यामित्राश्च पुरुषा भविष्यन्ति युगक्षये।

मत्स्यामिषेण जीवन्तो दुहन्त्याप्यजैडकम्॥२०॥

गोषु नष्टासु पुरुषा येऽपि नित्यं धृतव्रताः।

तेऽपि लोभसमायुक्ता भविष्यन्ति युगक्षये॥२१॥

At the end of Yuga men will consider their wives as only friends; they will live on fish and milk of goats and sheep's, for cows will then be extinct. At this time even those that always observe vows will become covetous.

अन्योन्यं परिपुष्णान्तो हिंसयन्तश्च मानवाः।

अजपा नास्तिकाः स्तेना भविष्यन्ति युगक्षये॥२२॥

At the end of Yuga men will be opposed to one another and seek one another's life. They will be atheists and thieves.

सरित्तीरेषु कुहलैर्वापयिष्यन्ति चौषधीः।

तश्चाप्यल्पफलास्तेषां भविष्यन्ति युगक्षये॥२३॥

They will dig even the banks of streams with their spades and sow grains there. But even these places will prove barren to them at this period of time.

श्राद्धे दैवे च पुरुषा येऽपि नित्यं धृतव्रताः।

तेऽपि लोभसमायुक्ता भोक्ष्यन्तीह परस्परम्॥२४॥

Those men who are devoted to the rites in honour of the deceased and of the celestials will be covetous and will also appropriate and enjoy what belongs to others.

पिता पुत्रस्य भोक्ता च पितुः पुत्रस्तथैव च।
अतिक्रान्तानि भोज्यानि भविष्यन्ति युगक्षये॥२५॥

The father will enjoy what belongs to the son and the son what belongs to the father. At such time things forbidden by the Shastras will be enjoyed by men.

न व्रतानि चरिष्यन्ति ब्राह्मणा वेदनिन्दकाः।
न यक्ष्यन्ति न होष्यन्ति हेतुवादविमोहिताः।
निम्नेष्वीहां करिष्यन्ति हेतुवादविमोहिताः॥२६॥

The Brahmanas will speak ill of the Vedas and they will not observe any vows. Their understanding being clouded by the science of controversy, they will neither perform sacrifices nor Homas. Deluded by the sciences of controversy, their heart will be led away to things mean and low.

निम्ने कृषिं करिष्यन्ति योक्ष्यन्तिधुरिषेनुकाः।
एकहयनवत्संश्च योजयिष्यन्ति मानवाः॥२७॥

Men will till low-lands and employ cows and calves that are but one year old in drawing the plough and carrying the burdens.

पुत्रः पितृवधं कृत्वा पिता पुत्रवधं तथा।
निरुद्धेनो बृहद्वादी न निन्दामुपलप्स्यते॥२८॥

Sons having killed their fathers and fathers having killed their sons will incur no opprobrium by doing it; and they ever will take glory in them.

म्लेच्छभूतं जगत् सर्वं निष्क्रियं यज्ञवर्जितम्।
भविष्यति निरानन्दमनुत्सवमथो तथा॥२९॥

The whole world will be filled with Mlechchha conduct and Mlechchha notions. All (religious) rites and sacrifices will cease; there will be joy no where and general festivities will disappear.

प्रायशः कृपणानां हि तथाबन्धुमतामपि।
विधवानां च वित्तानि हरिष्यन्तीह मानवाः॥३०॥

Men will rob the possessions of helpless persons, of those that are friendless and of those that are widows.

स्वल्पवीर्यबलाः स्तब्धा लोभमोहपरायणाः।
तत्कथादानसंतुष्टा दुष्टानामपि मानवाः॥३१॥
परिग्रहं करिष्यन्ति मायाचारपरिग्रहाः।
समाह्वयन्तः कौन्तेय राजानः पापबुद्धयः॥३२॥

परस्परवधोद्युक्ता मूर्खाः पण्डितमानिनः।

भविष्यन्ति युगस्यान्ते क्षत्रिया लोककण्टकाः॥३३॥

Possessing little energy and strength and no knowledge and being addicted to avarice, ignorance and sinful practices, men will accept with joy the gifts made by the wicked-minded people with contemptuous words. O son of Kunti, the kings with their hearts wedded to sin, having no knowledge and always being proud of their wisdom will fight with one another with the intention of taking one another's lives. The Kshatriyas will be at the end of the Yuga the thorns of the earth.

अरक्षितारो लुब्धाश्च मानाहङ्कारदर्पिताः।

केवलं दण्डरुचयो भविष्यन्ति युगक्षये॥३४॥

Full of avarice, swelling with pride and vanity, unable and unwilling to protect (their subjects) they will take pleasure in punishing (their subjects).

आक्रम्याक्रम्य साधूनां दारांश्चापिधनानि च।

भोक्ष्यन्ते निरनुक्रोशा रुदतामपि भारता॥३५॥

Again and again attacking the good and the honest and feeling no pity for them even when they will cry in grief, the Kshatriyas will, O descendant of Bharata, rob them of their wives and wealth.

न कन्यां याचते कश्चिन्नापि कन्या प्रदीयते।

स्वयंग्रहा भविष्यन्ति युगान्ते समुपस्थिते॥३६॥

When this Yuga will come, no one will ask for a girl (for marriage) and no one also will give away a girl. The girls will themselves choose their own husbands.

राजानश्चाप्यसंतुष्टाः परार्थान् मूढचेतसः।

सर्वोपायैर्हरिष्यन्ति युगान्ते पर्युपस्थिते॥३७॥

The kings with their mind darkened by ignorance and discontented with what they have, will at such a time rob their subjects by every means in their power.

म्लेच्छीभूतं जगत् सर्वं भविष्यति न संशयः।

हस्तो हस्तं परिमुषेद युगान्ते समुपस्थिते॥३८॥

There is no doubt the world will be then Mlechchhafield. When this Yuga would come, the right hand will deceive the left and the left the right.

सत्यं संक्षिप्यते लोके नरैः पण्डितमानभिः।

स्थविरा बालमतयो बालाः स्थविरबुद्धयः॥३९॥

Men with false pride of learning will diminish truth. The old will display the folly of the young and the young will show in them the dotage of the old.

भीरुस्तथा शूरमानी शूरा भीरुविषादिनः।

न विश्वसन्ति चान्योन्यं युगान्ते पर्युपस्थिते॥४०॥

The cowards will have the reputation of bravery and the brave will be as melancholy (fools) as the cowards. At this age men will not trust one another.

एकाहार्यं युगं सर्वं लोभमोहव्यवस्थितम्।

अधर्मो वद्धति तत्र न तु धर्मः प्रवर्तते॥४१॥

Full of avarice and ignorance all the world will have but one sort of food, sin will increase and virtue will fade away.

ब्राह्मणाः क्षत्रिया वैश्या न शिष्यन्ति जनाधिप।

एकवर्णस्तदा लोको भविष्यति युगक्षये॥४२॥

O ruler of men, the Brahmanas, the Kshatriyas and the Vaishyas will disappear, leaving no trace of their orders. At this time all men will be of one order.

न क्षंस्यति पिता पुत्रं पुत्रश्च पितरं तथा।

भार्याश्च पतिशुश्रूषां न करिष्यन्ति संक्षये॥४३॥

Fathers will not forgive their sons and the sons will not forgive their fathers; at this time wives will not serve their husbands.

ये यवान्ना जनपदा गोधूमान्नास्तथैव च।

तान् देशान् संश्रयिष्यन्ति युगान्ते पर्युपस्थिते॥४४॥

When this age will come men will seek those countries where men's staple food is wheat and barley.

स्वैराचाराश्च पुरुषा योषितश्च विशाम्यते।

अन्योन्यं न सहिष्यन्ति युगान्ते पर्युपस्थिते॥४५॥

O king, men and women will become perfectly free in their conduct. When this age will come, they will not tolerate one another's acts.

प्लेच्छभूतं जगत् सर्वं भविष्यति युधिष्ठिर।

न श्राद्धैस्तर्पयिष्यन्ति दैवतानीह मानवाः॥४६॥

O Yudhishtira, the whole world will be then Mlechchhified; men will no more gratify

the celestials performing the Shraddha ceremony.

न कश्चित्स्यचिच्छ्रोता न कश्चित्स्यचिद् गुरुः।

तमोग्रस्तस्तदा लोको भविष्यति जनाधिप॥४७॥

O ruler of men, no one will listen to the words of others and none will be considered as another's preceptor. The whole world will be enveloped by fearful (intellectual) darkness.

परमायुश्च भविता तदा वर्षाणि षोडश।

ततः प्राणान् विमोक्षयन्ति युगान्ते समुपस्थिते॥४८॥

Then the length of men's life will be sixteen years. When this age would come men will die at this age.

पञ्चमे वाथ षष्ठे वा वर्षे कन्या प्रसूयते।

सप्तपवर्षाष्टवर्षाश्च प्रजास्यन्ति नरास्तदा॥४९॥

Girls of five and six years will give birth to children and boys of seven or eight years of age will be fathers.

पत्यौ स्त्री तु तदा राजन् पुरुषो वा स्त्रियं प्रति।

युगान्ते राजशार्दूल न तोषमुपयास्यति॥५०॥

O king, O foremost of monarchs, when this age would come the wife will not remain content with her husband and the husband also will not remain content with his wife.

अल्पद्रव्या वृथालिङ्गा हिंसा च प्रभविष्यति।

न कश्चित् कस्यचिद् दाता भविष्यति युगक्षये॥५१॥

When this age would come, the possession of men will be small and they will falsely bear the marks of religion. The world will be filled with avarice and jealousy. No one will be a giver to the other.

अद्भूला जनपदाः शिशूलाश्चतुष्पथाः।

केशशूलाः स्त्रियश्चापि भविष्यन्ति युगक्षये॥५२॥

The country will be afflicted with dearth and famine. The roads will be filled with lustful men and unchaste women. Women will also hate their husbands.

म्लेच्छाचाराः सर्वभक्षा दारुणाः सर्वकर्मसु।

भाविनः पश्चिमे काले मुनय्या नात्र संशयः॥५३॥

When this age will come, men will certainly adopt the Mlechchha conduct; they will eat all things; they will be free in all their all acts.

क्रयविक्रयकाले च सर्वः सर्वस्य वञ्चनम्।

युगान्ते भरतश्रेष्ठ वित्तलोभात् करिष्यति॥५४॥

O best of the Bharata race, led by avarice, men will deceive one another when they will buy and sell.

ज्ञानानि चाप्यविज्ञाय करिष्यन्ति क्रियास्तथा।

आत्मच्छन्देन वर्तन्ते युगान्ते समुपस्थिते॥५५॥

When this age would come, men will perform the ceremonies and rites without knowing the ordinances; they will behave as they would like.

स्वभावात् क्रूरकर्माणश्चान्योन्यमभिशंसिनः।

भवितारो जनाः सर्वे सम्प्राप्ते तु युगक्षये॥५६॥

When this age would come, led by their nature, men will act with cruelty and will speak ill of one another.

आरामांश्चैव वृक्षांश्च नाशयिष्यन्ति निर्व्यथाः।

भविता संशये लोके जीवितस्य हि देहिनाम्॥५७॥

People will pitilessly destroy trees and gardens. Men will be filled with anxiety for their livelihood.

तथा लोभाभिभूताश्च भविष्यन्ति नरा नृपा।

ब्राह्मणांश्च हनिष्यन्ति ब्राह्मणस्वोपभोगिनः॥५८॥

O king, led away by covetousness, men will kill the Brahmanas and appropriate and enjoy their wealth.

हाहाकृता द्विजाश्चैव भयार्ता वृषलार्दिताः।

त्रातारमलभन्तो वै भ्रमिष्यन्ति महीमिमाम्॥५९॥

The Brahmanas, being persecuted by the Shudras and afflicted with fear and exclaiming "Oh" "Alas" will rove over the world with none to protect them.

जीवितान्तकराः क्रूरा रौद्राः प्राणिविहिसकाः।

यदा भविष्यन्ति नरास्तदा संक्षेप्यते युगम्॥६०॥

When men will kill others, when they will be wicked, cruel and destroyers of all animals, then will that (Kali) Yuga would come,

आश्रयिष्यन्ति च नदीः पर्वतान् विषमाणि च।

प्रधावमाना वित्रस्ता द्विजाः कुरुकुलोद्बहाः॥६१॥

दस्युभिः पीडिता राजन् काका इव द्विजोत्तमाः।

कुराजभिश्च सततं करभारप्रपीडिताः॥६२॥

O perpetuator of the Kuru race, O king, the foremost of Brahmanas, being persecuted by the robbers, will like crows fly in fear and in great speed to rivers, to mountains and to inaccessible regions. Being afflicted with tasks imposed on them by cruel kings,

दैर्यं त्यक्त्वा महीपाल दारुणे युगसंक्षये।

विकर्माणि करिष्यन्ति शूद्राणां परिचारकाः॥६३॥

O ruler of earth, they will lose all patience in this fearful age. They will do all improper works and become the servants of the Shudras.

शूद्रधर्मं प्रवक्ष्यन्ति ब्राह्मणाः पर्युपासकाः।

श्रोतारश्च भविष्यन्ति प्रामाण्येन व्यवस्थिताः॥६४॥

The Shudras will explain religion, Brahmanas will listen to them and settle their duties by accepting such interpretations (as made by the Shudras).

विपरीतश्च लोकोऽयं भविष्यत्यधरोत्तरः।

एडूकान् पूजयिष्यन्ति वर्जयिष्यन्ति देवताः॥६५॥

The low will become the high and all sources of things will appear in contrary shape. Abandoning the celestials, men will worship the bones.

शूद्राः परिचरिष्यन्ति न द्विजान् युगसंक्षये।

आश्रमेषु महर्षीणां ब्राह्मणावसथेषु च॥६६॥

At this age, the Shudras will cease to serve the Brahmanas. In the hermitages of the Brahmanas, in their schools and colleges,

देवस्थानेषु चैत्येषु नागानामालयेषु च।

एडूकचिह्ना पृथिवीं न देवगृहभूषिताः॥६७॥

In places sacred to the gods and in sacrificial grounds and in sacred tanks, the earth will be disfigured with tombs and walls containing bones and they will have no temples dedicated to the celestials.

भविष्यति युगे क्षीणे तद् युगान्तस्य लक्षणम्।

यदा रौद्रधर्महीना मांसादाः पानपास्तथा॥६८॥

भविष्यन्ति नरा नित्यं तदा संक्षेप्यते युगम्।

पुष्पं पुष्पे यदा राजन् फले वा फलमाश्रितम्॥६९॥

प्रजास्यति महाराज तदा संक्षेप्यते युगम्।

अकालवर्षी पर्जन्यो भविष्यति गते युगे॥७०॥

All this will take place in the (Kali) Yuga. Know these are the signs of the (Kali) Yuga. When men become always fierce, sinful, carnivorous, addicted to intoxicating drinks then does the (Kali) Yuga come. O king, when flowers will be produced in flowers, the fruits in fruits, then does the (Kali) Yuga come. In this Yuga the clouds pour rain unseasonably.

अक्रमेण मनुष्याणां भविष्यति तदा क्रियाः।

विरोधमथ यास्यन्ति वृषला ब्राह्मणैः सह॥७१॥

Ceremonial rites of men do not follow one another in due order and the Shudras quarrel with the Brahmanas.

मही म्लेच्छजनाकीर्णा भविष्यति ततोऽचिरात्।

करभारभयाद् विप्रा भजिष्यन्ति दिशो दश॥७२॥

Soon is the earth filled with the Mlechchhas and Brahmanas for fear of heavy taxes fly in all directions.

निर्विशेषा जनपदास्तथा विष्टिकरादिताः।

आश्रमानुपलस्यन्ति फलमूलोपजीविनः॥७३॥

All distinctions among men disappear. With honorary tasks and offices, men go to the forests and live on fruits and roots.

एवं पर्याकुले लोके मर्यादा न भविष्यति।

न स्थास्यन्त्युपदेशे च शिष्या विप्रियकारिणः॥७४॥

When the world will be so afflicted, there will be no rectitude of conduct. Disciples will not heed their preceptors instructions, nay they will even try to injure them.

आचार्योऽपनिधिश्चैव भर्त्स्यते तदनन्तरम्।

अर्थयुक्त्या प्रवत्स्यन्ति मित्रसम्बन्धिबान्धवाः॥७५॥

Preceptors impoverished for the want of wealth will be disregarded by men. Friends and relations and kinsmen will perform friendly offices for only the sake of wealth.

अभावः सर्वभूतानां युगान्ते सम्भविष्यति।

दिशः प्रज्वलिताः सर्वा नक्षत्राण्यप्रभाणि च॥७६॥

ज्योतींषि प्रतिकूलानि वाताः पर्याकुलास्तथा।

उल्कापाताश्च बहवो महाभयनिदर्शकाः॥७७॥

When that age would come, every one will be in want. All the directions will be in a blaze; the stars and the constellations will have no brilliancy and the planets and planetary

conjunctions will be inauspicious. The curse of the wind will be confused and innumerable meteors will flash though the sky, foreboding great fear.

षडभिरन्यैश्च सहितो भास्करः प्रतपिष्यति।

तुमुलश्चापि निर्हादा दिग्दाहश्चापि सर्वशः॥७८॥

The sun will appear with six other suns. There will be great noise on every side and everywhere there will be (great) conflagrations.

कवचान्तर्हितो भानुरुदयास्तमने तदा।

अकालवर्षो भगवान् भविष्यति सहस्रदक्॥७९॥

The sun from his rising to setting will be covered by Rahu. The exalted deity of one thousand eyes (Indra) will unceasingly shower rains,

सस्यानि च न रोक्ष्यन्ति युगान्ते पर्युपस्थिते।

अभ्रीक्ष्णं क्रूरवादिन्यः परुषा रुदितप्रियाः॥८०॥

When this age will come, crops will not grow in (great) abundance. The women will always be very harsh in speech; they will become pitiless and fond of weeping.

भर्तृणां वचने चैव न स्थास्यन्ति ततः स्त्रियः।

पुत्राश्च मातापितरौ हनिष्यन्ति युगक्षये॥८१॥

They will never obey the orders of their husbands. When this age will come, sons will kill fathers and mothers.

सूदयिष्यन्ति च पतीन् स्त्रियः पुत्रानपाश्रिताः।

अपर्वणि महाराज सूर्य राहुपैष्यति॥८२॥

Women living uncontrolled will kill their husbands and sons. O great king, Rahu will then devour the sun out of season.

युगान्ते हुतभुक् चापि सर्वतः प्रज्वलिष्यति।

पानीयं भोजनं चापि याचमानास्तदाध्वगाः॥८३॥

न लप्स्यन्ते निवासं च निरस्ताः पथि शेरते।

निर्घातवायसा नागाः शकुनाः समृग्द्विजाः॥८४॥

रूक्षा वाचो विमोक्ष्यन्ति युगान्ते पर्युपस्थिते।

When this age, will come, fire will blaze up in all directions. Travellers, being unable to obtain food, drink and shelter even, when they ask for them, will lie down on the wayside. Crows, snakes, vultures and kites and other animals and birds will utter discordant cries.

मित्रसम्बन्धिन्श्चापि संत्यक्ष्यन्ति नरास्तदा॥८५॥

जनं परिजनं चापि युगान्ते पर्युपस्थिते।

अथ देशान् दिशश्चापि पत्तनानि पुराणि च॥८६॥

क्रमशः संश्रयिष्यन्ति युगान्ते पर्युपस्थिते।

हा तात हा सुतेत्येवं तदा वाचः सुदारुणाः॥८७॥

When that age would come, men will abandon their friends and relatives, servants and followers. When this age will come, leaving the countries, directions, towns and cities that they occupy, men will one after the other seek for new ones. "Oh father, O son," uttering such frightful words,

विक्रोशमानश्चान्योन्यं जनो गां पर्यटिष्यति।

ततस्तुमुलसङ्घाते वर्तमाने युगक्षये॥८८॥

Men in great affliction will rove over the (various) countries. When this terrible age would be over,

द्विजातिपूर्वको लोकः क्रमेण प्रभविष्यति।

ततः कालान्तरेऽन्यस्मिन् पुनर्लोकविवृद्धये॥८९॥

Creatures would come into existence again beginning with the Brahmanas. When that age will pass away, creation will again increase,

भविष्यति पुनर्देवमनुकूलं यदृच्छया।

यदा सूर्यश्च चन्द्रश्च तथा तिष्यबृहस्पती॥९०॥

Providence will again be propitious at will. When the sun, the moon and the Brihaspati.

एकराशौ समेष्यन्ति प्रपत्स्यति तदा कृतम्।

कालवर्षे च पर्जन्यो नक्षत्राणि शुभानि च॥९१॥

Will with the constellation of Pushya enter the same, the clouds will incessantly shower rains and stars and planets will be auspicious.

प्रदक्षिणा ग्रहाश्चापि भविष्यन्त्यनुलोमगाः।

क्षेमं सुभिक्षमारोग्यं भविष्यति निरामयम्॥९२॥

The planets, duly revolving in their orbits will be greatly propitious. Abundance, prosperity, wealth and peace will be every where.

कल्की विष्णुयशा नाम द्विजः कालप्रचोदितः।

उत्पत्स्यते महावीर्यो महाबुद्धिपराक्रमः॥९३॥

Impelled by Time a Brahmana named Kalki Vishnuyasha will be born. He will possess great energy, intelligence and prowess.

सम्भूतः सम्भलग्रामे ब्राह्मणावसथे शुभे।

मनसा तस्य सर्वाणि वाहानान्यायुधानि च॥९४॥

उपस्थास्यन्ति योधाश्च शस्त्राणि कवचाणि च।

सधर्मविजयी राजा चक्रवर्ती भविष्यति॥९५॥

He will be born at a village called Sambhala in a blessed Brahmana family. As soon as thought of, vehicles, weapons, warriors and arms and armours will all be at his command. He will be the imperial sovereign ever victorious by the strength of his virtue.

स चेमं संकुलं लोकं प्रसादमुपनेष्यति।

उत्थितो ब्राह्मणो दीप्तः क्षयान्तकृदुदारधीः॥९६॥

संक्षेपको हि सर्वस्य युगस्य परिवर्तकः।

स सर्वत्र गतान् क्षुद्रान् ब्राह्मणैः परिवारितः।

उत्सादयिष्यति तदा सर्वम्लेच्छगणान् द्विजः॥९७॥

He will restore order and peace in this world overcrowded with creatures and contradictory in its laws. That effulgent and greatly intelligent Brahmana will destroy all things. He will be the destroyer of all and he will be the makes of a new Yuga, That twice-born one surrounded by the Brahmanas, will exterminate all the low and despicable Mlechchhas wherever they will be found.

CHAPTER 191

(MARKANDEYA SAMASYA PARVA)-

Continued

Command to Yudhishtira

मार्कण्डेय उवाच

ततश्चोरक्षयं कृत्वा द्विजेभ्यः पृथिवीमिमाम्।

वाजिमेधे महायज्ञे विधिवत् कल्पयिष्यति॥१॥

Markandeya said :

Then exterminating all robbers, he (Kalki) will duly give away this earth at a great horse-sacrifice to the Brahmanas.

स्थापयित्वा च मर्यादाः स्वयम्भुविहिताः शुभाः।

वनं पुण्ययशःकर्मा रमणीयं प्रवेक्ष्यति॥२॥

Having established the blessed rectitude ordained by the Self-create (Brahma), that doer of virtuous and renowned deeds will then enter a charming forest.

तच्छीलमनुवर्त्यन्ति मनुष्या लोकवासिनः।

विप्रेष्टोरक्षये चैव कृते क्षेमं भविष्यति॥३॥

The people of the earth will imitate his conduct. When thieves and robbers will be exterminated by the Brahmanas, there will be again prosperity (on earth).

कृष्णाजिनानि शक्तीश्च त्रिशूलान्यायुधानि च।

स्थापयन् द्विजशार्दूलो देशेषु विजितेषु च॥४॥

When the countries will be (all) subjugated, that foremost of Brahmanas, having cast away the deer-skins, lances and tridents and other weapons.

संस्तूयमानो विप्रेन्द्रैर्मनयानो द्विजोत्तमान्।

कल्की चरिष्यति महीं सदा दस्युवधे रतः॥५॥

Showing his reverence for the excellent twice-born ones was engaged in killing the thieves. That Kalki, will rove over the earth being adored by the foremost of Brahmanas.

हा मातस्तात पुत्रेति तास्ता वाचः सुदारुणाः।

विक्रोशमानान् सुभृशं दस्यून् नेष्यति संक्षयम्॥६॥

The heart-rending cries of "O father," "O mother" "O son", will rise when he will exterminate the thieves and robbers.

ततोऽधर्मविनाशो वैधर्मवृद्धिश्च भारता।

भविष्यति कृते प्राप्ते क्रियावांश्च जनस्तथा॥७॥

O descendant of Bharata, when at the appearance of the Krita Yuga sin will thus be completely destroyed and virtue will flourish men will again be engaged in religious rites.

आरामाश्चैव चैत्याश्च तदाकावसथास्तथा।

पुष्करिण्यश्च विविधा देवतायतनानि च॥८॥

Well-planted gardens, sacrificial grounds, large tanks, Vedic schools and colleges, ponds and temples will (all) reappear every where; various sacrifices will also begin to be performed at the appearance of the Krita age.

यज्ञक्रियाश्च विविधा भविष्यन्ति कृते युगे।

ब्राह्मणाः साधवश्चैव मुनयश्च तपस्विनः॥९॥

Brahmanas will be honest and good. Being devoted to asceticism, they will be Rishis.

आश्रमा हतपाखण्डाः स्थिताः सत्यरताः प्रजाः।

जनिष्यन्ते च बीजानि रोष्यमाणानि चैव ह॥१०॥

The hermitages occupied by the wicked wretches will once more be the homes of men devoted to truth. Men in General will begin to honour and practise truth. All seeds sown on earth will grow.

सर्वेष्वतुषु राजेन्द्र सर्वं सस्यं भविष्यति।

नरा दानेषु निरता व्रतेषु नियमेषु च॥११॥

O king of kings, every kind of crop will grow in every season. Men will devotedly practice charity, vows and religious rites.

जपयज्ञपरा विप्रा धर्मकाया मुदा युताः।

पालयिष्यन्ति राजानोऽधर्मणेमां वसुध्वराम्॥१२॥

The Brahmanas, devoted to meditation and sacrifices will be of virtuous soul and cheerful disposition. The kings will virtuously govern the earth.

व्यवहाररता वैश्या भविष्यन्ति कृते युगे।

षट्कर्मनिरता विप्राः क्षत्रिया विक्रमे रताः॥१३॥

In the Krita Yuga, the Vaishyas will devote themselves to trade, the Brahmanas will be devoted to their six duties and the Kshatriyas will be devoted to the display of prowess.

शुश्रूषायां रताः शूद्रास्तथा वर्णत्रयस्य च।

एषधर्मः कृतयुगे त्रेतायां द्वापरे तथा॥१४॥

The Shudras will be devoted to the service of the other three orders. Such will be the Dharma in Krita, Treta and Dvapara Yugas.

पश्चिमे युगकाले च यः स ते सम्प्रकीर्तितः।

सर्वलोकस्य विदिता युगसंख्या च पाण्डवा॥१५॥

O son of Pandu, I have now narrated to you everything. I have told you the periods embraced by the several Yugas, that which is known to all.

एतत् ते सर्वमाख्यातमतीतानागतं तथा।

वायुप्रोक्तमनुस्मृत्य पुराणमृषिसंस्तुतम्॥१६॥

Thus have I now told you everything appertaining to both the past and the future as narrated by Vayu in his own Purana adored by the Rishi.

एवं संसारमार्गा मे बहुशश्चिरजीविना।

दृष्टाश्चैवानुभूताश्च तांस्ते कथितवानहम्॥१७॥

Immortal as I am, I have many times seen and ascertained the courses of the world. I have now told you all that I have seen and felt.

इदं चैवापरं भूयः सह भ्रातृभिरच्युत।

धर्मसंशयमोक्षार्थं निबोध वचनं मम॥१८॥

O undeteriorating one, hear now my words with your brothers relating some thing else to clear your doubts about religion.

धर्मे त्वयाऽऽत्मा संयोज्यो नित्यं धर्मभृतां वरा।

धर्मात्मा हि सुखं राजन् प्रेत्य चेह च नन्दति॥१९॥

O foremost of virtuous men, O king, you should always fix your soul on virtue; for, virtuous-minded men obtain bliss both here and hereafter.

निबोध च शुभां वाणीं यां प्रवक्ष्यामि तेऽनघ।

न ब्राह्मणे परिभवः कर्तव्यस्ते कदाचन॥२०॥

ब्राह्मणः कुपितो हन्यादपि लोकान् प्रतिज्ञया।

O sinless one, listen to the auspicious words that I tell you (now). You should never humiliate a Brahmana for a Brahmana, if angry, can destroy the three worlds by his vows.

वैशम्पायन उवाच

मार्कण्डेयवचः श्रुत्वा कुरूणां प्रवरो नृपः॥२१॥

उवाच वचनं धीमान् परमं परमद्युतिः।

Vaishampayana said :

Having heard these words of Markandeya, the foremost of the Kurus, the greatly intelligent and highly effulgent king (Yudhishtira) spoke these words of wisdom.

कस्मिन् धर्मे मया स्थेयं प्रजाः संरक्षता मुने॥२२॥

कथं च वर्तमानो वै न च्यवेयं स्वधर्मतः।

Yudhishtira said :

O Rishi, if I am to protect my subjects, what course of action must I follow? How should I behave, so that I may not fall away from the duties of my order?

मार्कण्डेय उवाच

दयावान् सर्वभूतेषु हितो रक्तोऽनसूयकः॥२३॥

Markandeya said :

Be king to all creatures and be devoted to their good. Love all without hating anyone.

सत्यावादी मृदुर्दान्तः प्रजानां रक्षणे रतः।

चरधर्मं त्यजाधर्मं पितृन् देवांश्च पूजय॥२४॥

Be truthful, be self-controlled, be ever engaged in protecting your subjects. Practise virtue and avoid sin and worship the Pitris and the celestials.

प्रमादाद् यत् कृतं तेऽभूत् सम्यग् दानेन तज्जया।

अलं ते मानमाश्रित्य सततं परवान् भव॥२५॥

Whatever you have done from ignorance, expatiate it by giving away in charity. Abandoning pride, always possess humility.

विजित्य पृथिवीं सर्वा मोदमानः सुखी भव।

एषे भूतो भविष्यच्च धर्मस्ते समुदीरितः॥२६॥

Conquering all the world, remain in joy and be happy. This is the course of conduct that accords with the rules of virtue. This is and this was what is considered as virtue.

न तेऽस्त्यविदितं किञ्चिदतीतानागतं भुवि।

तस्मादिमं परिक्लेशं त्वं तात हृदि मा कृथाः॥२७॥

Therefore, O child, do not be aggrieved by your this present calamity. There is nothing past of future that is not known to you.

प्राज्ञास्तात न मुह्यन्ति कालेनापि प्रपीडिताः।

एष कालो महाबाहो अपि सर्वदिवौकसाम्॥२८॥

मुह्यन्ति हि प्रजास्तात कालेनापि प्रचोदिताः।

मा च तत्र विशङ्काभूद् यन्मयोक्तं तवानघ॥२९॥

O child, the wise men are never be overwhelmed when they are persecuted by Time. O mighty-armed hero, Time rises superior even to the dwellers of heaven. O child, time afflicts all creatures. O sinless one, let not doubt come into your mind regarding what I have told you.

आशङ्क्य मद्बचो होतृधर्मलोपो भवेत् तव।

जातोऽसि प्रथिते वंशे कुरूणां भरतर्षभ॥३०॥

If doubt comes to your mind, your virtue will be destroyed. O best of the Bharata race, you are born in the celebrated Kuru dynasty.

कर्मणा मनसा वाचा सर्वमेतत् समाचार।

You should practise in thought, in word and in deed that which I have told you.

युधिष्ठिर उवाच

यत् त्वयोक्तं द्विजश्रेष्ठ वाक्यं श्रुतिमनोहरम्॥३१॥
तथा करिष्ये यत्नेन भवतः शासनं विभो।
न मे लोभोऽस्ति विप्रेन्द्र न भयं न च मत्सरः॥३२॥
करिष्यामि हि तत् सर्वमुक्तं यत् ते मयि प्रभो।

Yudhishthira said :

O foremost of Brahmanas, the words which you have spoke to me are sweet to hear. O lord, I shall carefully follow them at your command. O foremost of Brahmanas, I have neither avarice, nor lust, nor fear, nor pride. O lord, I shall act according to what you have told me.

वैशम्पायन उवाच

श्रुत्वा तु वचनं तस्य मार्कण्डेयस्यधीमतः॥३३॥
संहृष्टाः पाण्डवा राजन् सहिताः शार्ङ्गधन्वना।
विप्रर्षभाश्च ते सर्वे ये तत्रासन् समागताः॥३४॥

Vaishampayana said :

Having heard the words of the intelligent Markandeya. O king, the Pandavas became exceedingly glad along with the wielder of the (bow) Sharnga (Krishna) and with all those foremost of Brahmanas and with all those that were there.

तथा कथां शुभां श्रुत्वा मार्कण्डेयस्यधीमतः।

विस्मिताः समपद्यन्त पुराणस्य निवेदनात्॥३५॥

Having heard the blessed words of the ancient history told by the intelligent Markandeya, they were (all) filled with astonishment.

CHAPTER 192

(MARKANDEYA SAMASYA PARVA)-

Continued

The history of the frogs

वैशम्पायन उवाच

भूय एव ब्राह्मणमहाभाग्यं वक्तुमर्हसीत्यब्रवीत् पाण्डवेयो
मार्कण्डेयम्॥१॥

Vaishampayana said :

The son of Pandu spoke thus to Markandeya, "You should speak to me about the greatness of the Brahmanas."

अथाचष्ट मार्कण्डेयोऽपूर्वमिदं श्रूयतां ब्राह्मणानां
चरितम्॥२॥

Markandeya replied, "Hear the account of the Brahmanas in the days of old."

अयोध्यायामिक्ष्वाकुकुलोद्बहः पार्थिवः परिक्षिन्नाम
मृगयामगमत्॥३॥

Markandeya said :

A king of Ayodhya, born in Ikshvaku's dynasty, named Parikshit (once) went out hunting.

तमेकश्चेन मृगमनुसरन्तं मृगो दूरमपाहरत्॥४॥

Pursuing a deer alone on a single horse he went away to a great distance (from his followers and retinue).

अध्वनि जातश्रमः क्षुत्तृष्णाभिभूतश्चैकस्मिन् देशे नीलं
गहनं वनखण्डमपश्यत्॥५॥

Fatigued and afflicted with hunger and thirst, he saw in that part of the country where he was (thus) led, a dark and dense forest.

तच्च विवेश ततस्तस्य वनखण्डस्य मध्येऽतीव रमणीयं
सरो दृष्ट्वा साञ्च एव व्यगाहत्॥६॥

He entered it (the forest). Seeing in the deep forest a charming lake, he with his horse bathed there.

अथाश्रुतः स बिसमृणालमश्वायाग्रतो निक्षिप्य
पुष्करिणीतीरे संविवेश। ततः शयानो मधुरं
गीतमभृणोत्॥७॥

Thus being refreshed and placing some lotus-stalks before the horse (for him to eat), he sat on the side of the lake. Lying down there he heard a sweet strain of music.

स श्रुत्वाचिन्तयन्नेह मनुष्यगतिं पश्यामि कस्य खल्वयं
गीतशब्द इति॥८॥

Hearing it he reflected, "I do not see any trace of any human being here: whose strain of music is then this?"

अथापश्यत् कन्यां परमरूपदर्शनीयां पुष्पाण्यवचिन्वन्तीं
गायन्तीं च। अथ सा राज्ञः समीपे पर्यक्रामत्॥९॥

He then saw a damsel of great beauty and grace gathering flowers and singing (as she was doing it). She soon came near the king.

तामब्रवीद् राजा कस्यासि भद्रे का वा त्वमिति। सा

प्रत्युवाच कन्या स्मीति तां राजोवाचार्थी
त्वयाहमिति॥१०॥

To her said he, "O blessed lady, who are you and to whom do you belong?" "She replied, I am a maiden." The king said, "I ask you to be mine."

अथोवाच कन्या समयेनाहं शक्या त्वया लब्धुं नान्यथेति
राजा तां समयमपृच्छत्। कन्योवाच नोदकं मे
दर्शयितव्यमिति॥११॥

To him replied the maiden, "Give me a pledge, only then I can be yours." The king asked about the pledge and the maiden said, "I must never see water."

स राजा तां बाढमित्युक्त्वा तामुपयेमे कृतोद्वाहश्च राजा
परिक्षित् क्रीडमानो मुदा परमया युक्तस्तूष्णीं सङ्गम्य तया
सहास्ते॥१२॥

The king asked, "Be it so" and he then married her. Having married her, the king Parikshit sported with her in great joy and sat with her in silence.

ततस्तत्रैवासीने राजनि सेनान्वगच्छत्॥१३॥

When he was thus living, his soldiers arrived at that spot.

सा सेनोपविष्टं राजानं परिवार्यातिष्ठत्। पर्याश्वस्तश्च
राजा तथैव सह शिबिकया प्रायादवधोदितया स स्वं
नगरमनुप्राप्य रहसि तया सहास्ते॥१४॥

Seeing the kings, the soldiers stood surrounded him. Cheered by the arrival of his soldiers, the king entered a *Palakin* and went to his city. Arriving at his own city, he lived with her in privacy.

तत्राभ्याशस्योऽपि कश्चिन्नापश्यदथ प्रधानामात्योऽ-
भ्याशचरास्तस्य स्त्रियोऽपृच्छत्॥१५॥

किमत्र प्रयोजनं वर्तते इत्यथाबुवंस्ताः स्त्रियः॥१६॥

Even those who were stationed near him could not see him. Thereupon his chief minister asked those women that waited upon him, "What is your business?" The women said,

अपूर्वमिव पश्याम उदकं नात्र नीयत इत्यथामात्योऽनुदकं
वनं कारयित्वोदारवृक्षां बहुपुष्पफलमूलं तस्य मध्ये

मुक्ताजालमार्थीं पार्श्वे वापीं गूढां सुधासलिललिप्तां स
रहस्युपगम्य राजान-मब्रवीत्॥१७॥

वनमिदमुदारकं साध्वत्र रम्यतामिति॥१८॥

"We see here a matchlessly beautiful damsel and the king has married her giving her a pledge, namely that he would never show her any water."

Having heard all this, he (the minister) made an artificial forest containing many trees with numerous fruits and flowers. He excavated a large and deep tank within that forest in one of its corners. He covered it with a net of pearls and its water looked like ambrosia. One day he spoke thus to the king in private. "This is a beautiful forest having no water any where. Sport here in joy."

स तस्य वचनात् तथैव सह देव्या तद् वनं प्राविशत्। स
कदाचित् तस्मिन् कानने रम्ये तथैव सह व्यवहारदथ
क्षुत्तृष्णादितः श्रान्तोऽतिमुक्तकागार-मपश्यत्॥१९॥

At these words of the minister, he (the king) entered that forest with his beautiful wife. One day when he was sporting in that charming forest, he became tired and fatigued and afflicted with hunger and thirst. He then saw a bower of Madhavi (creeper).

तत् प्रविश्य राजा सह प्रियया सुधाकृतां विमलां
सलिलपूर्णां वापीमपश्यत्॥२०॥

दृष्ट्वैव च तां तस्याश्च तीरे सहैव तया
देव्यावातिष्ठत्॥२१॥

Entering it with his beloved, the king saw a tank full of water which was transparent and which was as sweet as nectar. Seeing it with his beautiful wife, he sat down on its bank.

अथ तां देवीं स राजाब्रवीत् साध्वतर
वापीसलिलमिति। सा तद्वचः श्रुत्वावतीर्य वापीं न्यमज्जन्न
पुनरुदमज्जत्॥२२॥

Then the king thus spoke to that lady, "Cheerfully bathe in this water." Having heard his words, she got down under the water, but she did not reappear again.

तां स मृगयमाणो राजा नापश्यद् वापीमथ निःस्राव्य
मण्डूकं श्वभ्रमुखे दृष्ट्वा क्रुद्ध आज्ञापयामास स
राजा॥२३॥

When the king searched for her, he did not find any trace of her. He then ordered the water of the tank to be pumped out. He thereupon saw a frog sitting at the mouth of a hole. On seeing this, the king passed the following order in anger.

सर्वत्र मण्डूकवधः क्रियतामिति यो मयार्थी स मां मृतमण्डूकोपायनमदायोपतिष्ठेदिति॥२४॥

"Kill all frogs wherever they are to be found. Whoever wishes to see me, let him come to me with a dead frog as tribute."

अथ मण्डूकवधे तीरे क्रियमाणे दिक्षु सर्वान् मण्डूकान् भयमाविवेश। ते भीता मण्डूकराज्ञे यथावृत्तं न्यवेदयन्॥२५॥

When this fearful destruction of frogs went on, the frightened frogs went to their king and told him all that had happened.

ततो मण्डूकराट् तापसवेषधारी राजानमभ्यगच्छदुपेत्य चैनमुवाच॥२६॥

Thereupon the king of the frogs, assuming the garb of an ascetic Brahmana, came to that monarch and thus spoke to him,

मा राजन् क्रोधवशं गमः प्रसादं कुरु नार्हसि मण्डूकानामनपराधिनां वधं कर्तुमिति श्लोकौ चात्र भवतः॥२७॥

"O king, do not allow anger to take possession of you. Be king, you should not destroy the innocent frogs."

मा मण्डूकान् जिघांस त्वं कोपं संधारयाच्युता

प्रक्षीयतेधनोद्रेको जनानामविजानताम्॥२८॥

प्रतिजानीहि नैतांस्त्वं प्राप्य क्रोधं विमोक्षयसि।

अलं कृत्वा तवाधर्मं मण्डूकैः किं हतैर्हि ते॥२९॥

Two slokas here follow

O undeteriorating one, do not destroy the frogs. Pacify your wrath. The prosperity and ascetic merit of those that have their souls steeped in ignorance always suffer diminution. Pledge yourself not to be angry with the frogs. What need have you to commit such a sin? what purpose will be served by killing the frogs?"

तमेवंवादिनमिष्टजनशोकपरीतात्मा राजाथोवाच॥३०॥

To him the king whose heart was full of the grief for the disappearance of his dear one thus spoke,

न हि क्षम्यते तन्मया हनिष्याम्येतानेतैर्दुरात्मभिः प्रिया मे भक्षिता सर्वथैव मे वध्या मण्डूका नार्हसि विद्वन् मामुपरोद्धुमिति॥३१॥

"I will never forgive the frogs. I will certainly destroy them. My beloved wife has been devoured by one of these wicked wretches. The frogs therefore will always deserve to be killed by me. O learned man, you shall not intercede on their behalf."

स तद् वाक्यमुपलभ्य व्यथितेन्द्रियमनाः प्रोवाच प्रसीद राजन्नहमायुर्नाम मण्डूकराज्ञो मम सा दुहिता सुशोभना नाम। तस्या हि दौःशील्यमेतद् बवहस्त्या राजानो विप्रलब्धाः पूर्वा इति॥३२॥

तमद्वीद् राजा तथा समर्थी सा मे दीयतामिति।

Having heard his words, he (the frog king) thus spoke with his senses and mind much pained, "O king, be kind. I am the king of the frogs, named Ayu. She was my daughter, named Sushobhana. This is but an instance of her bad character. She had deceived many other kings before. Then the king said, "I desire to have her. Let her be given to me by you."

अथैनां राज्ञे पितादादद्वीच्चैनामेनं राजानं शुश्रूषस्वेति॥३४॥

Thereupon her father bestowed her upon him and he spoke to her thus, "Wait upon this king."

स एवमुक्त्वा दुहितरं क्रुद्धः शशाप यस्मात् त्वया राजानो विप्रलब्धा बहवस्तस्माद् ब्रह्मण्यानि तवापत्यानि भविष्यन्त्यानृतिकत्वात् तवेति॥३५॥

Having said this, he thus cursed his daughter in anger, "As you have deceived many kings, for your this untruthful conduct, your sons will be haters of Brahmanas."

स च राजा तामुपलभ्य तस्यां सुरतगुणानिवद्धहृदयो लोकत्रयैश्वर्यमिवोपलभ्य हर्षेण वाष्पकलया वाचा प्रणिपत्याभिपूज्य मण्डूकराजमब्रवादनगुहीतोऽस्मीति॥

Having obtained her, the king became greatly enamoured of her for her great accomplishments. Feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down his head to the king of the frogs. Honouring him in due form he thus spoke with his voice choked with tears of joy, "I have been much favoured."

स च मण्डूकराजो दुहितरमुज्जाप्य
यथागतमगच्छत्॥३७॥

The king of the frogs, then bidding farewell to his daughter, went away whence he had come.

अथ कस्यचित् कालस्य तस्यां कुमारास्त्रयस्तस्य राज्ञः
सम्बभूवुः शलो दलो बलश्चेति। ततस्तेषां ज्येष्ठं शलं
समये पिता राज्येऽभिषिच्य तपसि धृतात्मा वनं
जगाम॥३८॥

After sometime, the king begot on her three sons. They were named, Shala, Dala and Bala. Sometime after, the king, their father, installing the eldest son on the throne, went to a forest with the desire of practising asceticism.

अथ कदाचिच्छलो मृगयामनुचरन् मृगमासाद्य
रथेनान्वधावत्॥३९॥

One day Shala, when out in hunting, saw a deer and pursued it on his car.

सूतं चोवाच शीघ्रं मां वहस्वेति स तथोक्तः सूतो
राजानमब्रवीत्॥४०॥

He spoke to the charioteer "Drive me faster." Having been thus addressed the charioteer said to the king,

न क्रियतामनुबन्धो नैव शक्यस्त्वया मृगोऽयं ग्रहीतुं
यद्यपि ते रथे युक्तौ वाम्यौ स्यातामिति। ततोऽब्रवीद् राजा
सूतमाचक्ष्व मे वाम्यौ हन्मि च त्वामिति। स एवमुक्तो
राजभयभीतः सूतो वामदेवशापभीतश्च सन् नाचख्यौ राज्ञे।
ततः पुनः स राजा खड्गपुष्ट्या शीघ्रं कथयस्वेति तमाह
हनिष्ये त्वामिति। स तदाऽऽह राजभयभीतः सूतो
वामदेवस्याश्रौ वाम्यौ मनोजवाविति॥४१॥

"Do not entertain such a purpose. This deer is incapable of being caught by you. If however Vami horses were yoked to your chariot, then you could have caught it."

Thereupon the king said to the charioteer. Tell me all about the Vami horses or else I shall kill you," Having been thus addressed by the king, the charioteer became greatly frightened. He was afraid of the king, he was also afraid of the Vamadeva; and therefore he did not tell the king anything. Thereupon the king uplifting his sword again said to him. "Tell me soon or I will certainly kill you." Being afraid of the king, the charioteer said, "Vami horses are those that belong to Vamadeva, they are as fleet as the mind.

अथैनमेवं ब्रुवाणमब्रवीद् राजा वामदेवाश्रमं प्रयाहीति स
गत्वा वामदेवाश्रमं तमृषिमब्रवीत्॥४२॥

When he said this, the king thus spoke to him, "go (at once) to the hermitage of Vamadeva." Having gone to the hermitage of Vamadeva, he thus spoke to that Rishi,

भगवन् मृगो मे विद्धः पलायते सम्भावयितुमर्हसि
वाम्यौ दातुमिति। तमब्रवीदृषिर्दानि ते वाम्यौ कृतकार्येण
भवता ममैव वाम्यौ निर्यात्यू क्षिप्रमिति। स च तावश्चौ
प्रतिगृह्णानुज्ञाप्य ऋषिं प्रायाद् वामीप्रयुक्तेन रथेन मृगं
प्रतिगच्छन्नाब्रवीत् सूतमश्वरत्नाविमावयोग्यौ ब्राह्मणानां
नैतौ प्रतिदेयौ वामदेवायेत्युक्त्वा मृगमवाप्य
स्वनगरमेत्याश्रावन्तः पुरेऽस्थापयत्॥४३॥

"O exalted one, a deer shot by me is flying away. You should make me capable of catching it by giving me your pair of Vami horses. The Rishi replied, "I give you my pair of Vami horses; but after accomplishing your object, you must soon return them to me." Having taken those horses and having obtained the Rishi's permission, the king yoked the paid of Vami horses to his car and then pursued the deer. When he had left the hermitage, he thus spoke to his charioteer. "There (two) jewels of horses the Brahmanas (by no means) deserve to possess. They must not be returned to Vamadeva." Having said this and caught the deer, he returned to his capital and kept the Vami horses in the inner apartments of his palace.

अथर्विञ्चिन्तयामास तरुणो राजपुत्रः कल्याणं पत्रमासाद्य
रपते न प्रतिनिर्यातयत्यहो कष्टमिति॥४४॥

Thereupon the Rishi reflected, "This prince is young. Having obtained an excellent pair of

horses, he is sporting with them in great joy without returning them to me. Alas! What a pity!"

स मनसा विचिन्त्य मासि पूर्णे शिष्यमब्रवीत्॥४५॥

गच्छात्रेय राजानं ब्रूहि यदि पर्याप्तं
निर्यातयोपाध्यायवाम्याविति। स गत्वैवं तं राजानमब्रवीत्
तं राजा प्रत्युवाच राजामेतद्वाहनमनर्हा ब्राह्मणा
रत्नानामेवंविधानां किं ब्राह्मणानामश्वैः कार्यं साधु
गम्यताम्॥४६॥

Having thus thought in his mind, he spoke to one of his disciples after full one month had passed away. "O Atreya, go and ask the king what he had done with the Vami horses. He should return them to your preceptor.

He went to the king and spoke to him as instructed. Thereupon the king replied, "These two horses deserve (only) to be possessed by kings. The Brahmanas do not deserve to possess jewels of such value. What business have Brahmanas with horses? Go back with contentment."

स गत्वैतदुपाध्यायाचष्ट तच्छ्रुत्वा वचनमप्रियं वामदेवः
क्रोधपरीतात्मा स्वयमेव राजानमभिगम्याश्चार्थमचोदयन्न
चाददद् राजा॥४७॥

Going back he told all to the preceptor. Having heard this sad news, Vamadeva was filled with wrath and he himself went to the king and asked for his horses. But he declined to give him what he asked.

वामदेव उवाच

प्रयच्छ वाम्यौ मम पार्थिव त्वं

कृतं हि ते कार्यमाभ्यामशक्यम्।

मा त्वा वधीद् वरुणो घोरपाशै—

ब्रह्मक्षत्रस्यान्तरे वर्तमानम्॥४८॥

Vamadeva said :

O king, give me my Vami horses. By them you have accomplished something which was impossible to be accomplished by you. By transgressing the practices of both the Brahmanas and the Kshatriyas, do not cause your own death by the terrible curse of Varuna.

राजोवाच

अनङ्गवाहौ सुव्रतौ साधु दान्ता—

वेतद् विप्राणां वाहनं वामदेव।

ताभ्यां याहि त्वं तत्र कामो महर्षे

छन्दांसि वै त्वादृशं संवहन्ति॥४९॥

The king said :

O Vamadeva, these two excellent, well-trained and docile bulls are fit animals for Brahmanas. Go with them wherever you like. Even the Vedas carry person, like you, (what will you do with horses)?

वामदेव उवाच

छन्दांसि वै मादृशं संवहन्ति

लोकेऽमुष्मिन् पार्थिव यानि सन्ति।

अस्मिंस्तु लोके मम यानमेत—

दस्मद्विधानामपरेषां च राजन्॥५०॥

Vamadeva said :

O king, the Vedas indeed carry persons like us, but that is in the next world. But in this world animals like these (horses) carry me and also men like me and also all others.

राजोवाच

चत्वारस्त्वां वा गर्दभाः संवहन्तु

श्रेष्ठाश्चतुर्यो हरयो वातरंहाः।

तैस्त्वं याहि क्षत्रियस्यैष वाहो

ममैव वाम्यौ न तवैतौ हि विद्धि॥५१॥

The king said :

Let four asses carry you or four mules of the best kind or four horses as fleet as the wind. Go away with these, the pair of Vami horses deserve to be possessed only by the Kshatriyas. Therefore, know that those (Vami horses) are not yours.

वामदेव उवाच

घोरं व्रतं ब्राह्मणस्यैतदाहु—

रेतद् राजन् यदिहाजीवमानः।

अयस्मया घोररूपा महान्त—

श्रत्वारो वा यातुधानाः सुरैर्द्राः।

मया प्रयुक्तास्त्वद्वधमीप्समाना

वहन्तु त्वां शितशूलश्रतुर्धा॥५२॥

Vamadeva said :

O king, very severe vows have been ordained for the Brahmanas. If I have observed them, then let four fearful and mighty-Rakshasas of terrible appearance and iron body pursue you at my command and kill you and then carry you on their sharp lances after cutting up your body into four parts.

राजोवाच

ये त्वां विदुर्ब्राह्मणं वामदेव

वाचा हन्तुं मनसा कर्मणा वा।

ते त्वां सशिष्यमिह पातयन्तु

मद्वाक्यनुज्ञाः शितशूलासिहस्ताः॥५३॥

The king said :

O Vamadeva, let those that are armed with bright lances and swords and that know you to be a Brahmana who desires to take life in thought, word and deed, at my command cut you down with all your disciples,

वामदेव उवाच

ममैतौ वाम्यौ प्रतिगृह्य राजन्

पुनर्ददानीति प्रपद्य मे त्वम्।

प्रयच्छ शीघ्रं मम वाम्यौ त्वमश्वौ

यद्यात्मानं जीवितुं ते क्षमं स्यात्॥५४॥

Vamadeva said :

O king, when you receive from me these Vami horses, you had said, I will return them." Therefore give me back my Vami horses, so that you can save your life.

राजोवाच

न ब्राह्मणेभ्यो मृगया प्रसूता

न त्वानुशास्यद्यप्रभृति ह्यसत्यम्।

तवैवाज्ञां सम्प्रणिधाय सर्वां

तथा ब्रह्मन् पुण्यलोकं लभेयम्॥५५॥

The king said :

Hunting is ordained for the Kshatriyas. I do not punish you for your untruthfulness. 'O Brahmana, obeying all your commands, I shall obtain the blessed region.

वामदेव उवाच

नानुयोगा ब्राह्मणानां भवन्ति

वाचा राजन् मनसा कर्मणा वा।

यस्त्वेवं ब्रह्म तपसान्वेति विद्वां-

स्तेन श्रेष्ठो भवति हि जीवमानः॥५६॥

Vamadeva said :

A Brahmana can never be punished in thoughts, words or deeds. That learned man who succeeds by ascetic austerities on knowing a Brahmana to be so does not attain to prominence in this world.

मार्कण्डेय उवाच

एवमुक्ते वामदेवेन राजन्

समुत्तस्थू राक्षसा घोररूपाः।

तैः शूलहस्तैर्वध्यमानः स राजा

प्रोवाचेदं वाक्यमुच्चैस्तदानीम्॥५७॥

Markandeya said :

O king, when the king had been thus addressed by Vamadeva, there rose four fearful-featured Rakshasas. As they with up lifted lances in their hands came to the king with the intention of killing him, he thus cried aloud,

इक्ष्वाकवो यदि व मां त्यजेयु-

र्विधेया मे यदि चेमे विशोऽपि।

नोत्त्रक्षयेऽहं वामदेवस्य वाम्यौ

नैवंविधाधर्मशीला भवन्ति॥५८॥

"O Brahmana, if all the Ikshvakus, if Dala (my brother), if all these Vaishyas tell me, even then I will not give up these Vami horses to Vamadeva, for these men can never (then) be virtuous."

एवं ब्रुवन्नेव स यातुधानै-

र्हतो जगामाशु महीं क्षितीशः।

ततो विदित्वा नृपति निपातित-

मिक्श्वाकवो वै दलमभ्यषिञ्चन्॥५९॥

When he was thus speaking, they (the Rakshasas) killed him and that lord of earth fell on the ground. Thereupon learning in the death of the king, the Ikshvakus installed Dala on the throne."

राज्ये तदा तत्र गत्वा स विप्रः

प्रोवाचेदं वचनं वामदेवः।

दलं राजानं ब्राह्मणानां हि देय—

मेवं राजन् सर्वधर्मेषु दृष्टम्॥६०॥

Then the Brahmana Vamadeva went to his kingdom and spoke thus to the king Dala, "O king, it has been ordained in all the Shastras that men should give away to the Brahmanas.

बिभेषि चेत् त्वमधर्मान्नरेन्द्र

प्रयच्छ मे शीघ्रमेवाद्य वाम्यौ।

एतच्छ्रुत्वा वामदेवस्य वाक्यं

स पार्थिवः सूतमुवाच रोषात्॥६१॥

O king, if you fear sin, then give me my Vami horses back without any delay." Having heard these words of Vamadeva, that king spoke thus to the charioteer in anger,"

एकं हि मे सायकं चित्ररूपं

दिग्धं विषेणाहर संगृहीतम्।

येन बिद्धो वामदेवः शयीत

संदश्यमानः श्वभिरार्तारूपः॥६२॥

Bring me one of those beautiful but poisonous arrows that are kept with you, so that pierced by it, Vamadeva may lie prostrate on the ground in pain and be torn by the dogs.

वामदेव उवाच

जानामि पुत्रं दशवर्षं तवाहं

जातं महिष्यां श्येनजितं नरेन्द्र।

तं जहि तव मद्रवनात् प्रणुन्न—

स्तूर्णं प्रियं सायकैर्घोररूपैः॥६३॥

Vamadeva said :

O ruler of men, I know you have a son ten years old, born of Shyenajita, your queen, Urged by my word, soon kill your that beloved boy by these fearful arrows

मार्कण्डेय उवाच

एवमुक्तो वामदेवेन राज—

न्नतःपुरे राजपुत्रं जघान।

स सायकस्तिग्मतेजा विसृष्टः

श्रुत्वा दलस्तत्र वाक्यं बभाषे॥६४॥

Markandeya said :

O king, when Vamadeva had said this, the (arrows) killed the prince in the inner

apartment. Hearing that he had been killed by his arrows, Dala spoke these words.

राजोवाच

इक्ष्वाकवो हन्त चरामि वः प्रियं

निहन्मीमं विप्रमद्य प्रमथ्या।

आनीयतामपरस्तिग्मतेजाः

पश्यध्वं मे वीर्यमद्य क्षितीशाः॥६५॥

The king said :

O Ikshvakus, I shall today of your good. I will with great force kill this Brahmana. Bring me another of my greatly effulgent arrows. O rulers of earth, behold my prowess today.

वामदेव उवाच

यत् त्वमेनं सायकं घोररूपं

विषेण दिग्धं मम संदद्यासि।

न त्वेतं त्वं शरवर्षं विमोक्तुं

संघातुं वा शक्यसे मानवेन्द्र॥६६॥

Vamadeva said :

This fearful and poisonous arrow that you aim at me, O ruler of men, you shall not be able to aim or to shoot,

राजोवाच

इक्ष्वाकवः पश्यत मां गृहीतं

न वै शक्नोम्येष शरं विमोक्तुम्।

न चास्य कर्तुं नाशमभ्युत्सहामि

आयुष्मान् वै जीवतु वामदेवः॥६७॥

The king said :

O Ikshvakus, behold, I am incapable of shooting the arrow that has been taken by me; I fail to kill this Brahmana. Let Vamadeva be blessed with a long life.

वामदेव उवाच

संस्पर्शयैनां महिषीं सायकेन

ततस्तस्मादेनसो मोक्ष्यसे त्वम्।

ततस्तथा कृतवान् पार्थिवस्तु

ततो मुनि राजपुत्री बभाषे॥६८॥

Vamadeva said :

Touching your queen with this arrow, you may cleanse yourself off this sin.

After that the king did as he was directed and then the princess spoke thus to the Rishi.

राजपुत्र्युवाच

यथा युक्ता वामदेवाहमेनं

दिने दिने संदिशन्ती नृशंसम्।

ब्राह्मणेभ्यो मृगयती सूनुतानि

तथा ब्रह्मन् पुण्यलोकं लभेयम्॥६९॥

The Queen said :

O Vamadeva, let me be able to instruct duly this foolish, husband of mine from day to day imparting to him words of grave import. Let me always wait upon and serve the Brahmanas; and by this, O twice born one, let me acquire the sacred regions after death.

वामदेव उवाच

त्वया त्रातं राजकुलं शुभेक्षणे

वरं वृणीष्वप्रतिमं ददानि ते।

प्रशाधीमं स्वजनं राजपुत्रि

इक्ष्वाकुराज्यं सुमहच्चाप्यनिन्दे॥७०॥

Vamadeva said :

O princess, O beautiful-eyed lady, you have saved this royal dynasty. Ask of me a matchless boon. I will grant you whatever you ask. O faultless lady; rule over your these kinsmen and over the kingdom of the Ikshvakus.

राजपुत्र्युवाच

वरं वृणे भगवंस्त्वेवमेष

विमुच्यतां किल्बिषादद्य भर्ता।

शिवेन चाध्याहि सपुत्रबान्धवं

वरो वृतो ह्येष मया द्विजान्मु॥७१॥

The Queen said :

O exalted one, this is the boon I ask, that my husband may now be freed from his sin and that you may think well of his son and kinsmen. O foremost of Brahmanas, this is the boon I ask.

मार्कण्डेय उवाच

श्रुत्वा वचः स मुनी राजपुत्र्या—

स्तथास्त्विति प्राह कुरुप्रवीरा।

ततः स राजा मुदितो बभूव

वाम्यौ चास्मै प्रददौ सम्प्रणम्य॥७२॥

Markandeya said :

Having heard her these words, O foremost of the Kurus, the Rishi said, "Be it so." Thereupon that king, becoming exceedingly happy and bowing to the great Rishi, gave him his Vami horses.

CHAPTER 193

(MARKANDEYA SAMASYA PARVA)-

Continued

The colloquy between Baka and Indra

वैशम्पायन उवाच

मार्कण्डेयमृषयो ब्राह्मणा युधिष्ठिश्च पर्यपृच्छवृषिः केन दीर्घायुरासीद् बको मार्कण्डेयस्तु तान् सर्वानुवाचा॥१॥

Vaishampayana said :

The Rishis, the Brahmanas and Yudhishtira then asked Markandeya how the Rishi Baka was (so) long-lived. Markandeya thus spoke to them all.

महातपा दीर्घायुश्च बको राजन् नात्र कार्या विचारणा॥२॥

"The greatly ascetic royal sage Baka was long-lived; you need not enquire of its reason."

एतच्छ्रुत्वा तु कौन्तेया भ्रातृभिः सह भारता

मार्कण्डेयं पर्यपृच्छधर्मराजो युधिष्ठिरः॥३॥

O descendant of Bharata, having heard this, the son of Kunti Dharmaraja Yudhishtira with his brothers thus again asked Markandeya.

श्रूयते हि महाभाग बाको दाल्भ्यो महातपाः।

प्रियः सखा च शक्रस्य चिरजीवी च सत्तमा॥४॥

"We have heard that both the high-souled Baka and Dalbha were immortal; and these (two) Rishis, held in universal reverence, were the friends of the lord of the celestial (Indra).

एतदिच्छामि भगवन् बकशक्रसमागमम्।

सुखदुःखसमायुक्तं तत्त्वेन कथयस्व मे॥५॥

O exalted one, I desire to hear the account of the meetings of Indra and Baka which is both full of joy as well as grief. Tell me all this in detail.

मार्कण्डेय उवाच

वृत्ते देवासुरे राजन् संग्रामे लोमहर्षणे।

त्रयाणामपि लोकानामिन्द्रो लोकाधिपोऽभवत्॥६॥

Markandeya said :

O king, when the fearful war between the Devas and the Asuras was over, Indra became the lord of all the worlds.

सम्यग् वर्धति पर्जन्ये सस्यसम्पद उत्तमाः।

निरामयाः सुधर्मिष्ठाः प्रजाधर्मपरायणाः॥७॥

The clouds copiously rained and people had an abundance of harvests. They had no malice or ill will, they were devoted to the duties of their own order. They were all devoted to virtue.

मुदितश्च जनः सर्वः स्वधर्मेषु व्यवस्थितः।

ताः प्रजा मुदिताः सर्वा दृष्ट्वा बलनिषूदनः॥८॥

Adhering to the duties of their own order, people became very happy. Having seen all people happy, the slayer of Bala,

ततस्तु मुदितो राजन् देवराजः शतक्रतुः।

ऐरावतं समास्थाय ताः पश्यन् मुदिताः प्रजाः॥९॥

O king, the lord of the celestials Indra himself became very happy. Seated on his (elephant) Airavata, he saw his happy subjects.

आश्रमांश्च विचित्रांश्च नदीश्च विविधाः शुभाः।

नगराणि समृद्धानि खेटान् जनपदांस्तथा॥१०॥

(He also saw) various hermitages and many auspicious rivers, prosperous towns, villages and rural regions, all enjoying plenty in everything.

प्रजापालनदक्षांश्च नरेन्द्रान्धर्मचारिणः।

उदपानं प्रपा वापी तडागानि सरांसि च॥११॥

नाना ब्रह्मसमाचारैः सेवितानि द्विजोत्तमैः।

ततोऽवतीर्य रम्यायां पृथ्व्यां राजञ्छतक्रतुः॥१२॥

(He also saw) kings devoted to virtue and skillful in protecting their subjects; also tanks and reservoirs, wells and lakes and small ponds all full of water and adorned with the foremost of Brahmanas engaged in the observance of various excellent vows. O king, then descending on the charming earth, Shatakratu (Indra).

तत्र रम्ये शिवे देशे बहुवृक्षसमाकुले।

पूर्वस्यां दिशि रम्यायां समुद्राभ्याशतो नृप॥१३॥

When, O king, towards a blessed country abounding in numerous trees and situated in the region of the east near the sea.

तत्राश्रमपदं रम्यं मृगद्विजनिषेवितम्।

तत्राश्रमपदे रम्ये बकं पश्यति देवराट्॥१४॥

It was a charming hermitage frequented by beasts and birds. The king of the celestials saw in that charming hermitage Baka.

बकस्तु दृष्ट्वा देवेन्द्रं दहं प्रीतमनाभवत्।

पाद्यासनार्घ्यदानेन फलमूलैरथार्चयत्॥१५॥

Baka also seeing the chief of the celestials became exceedingly happy. He received him with the offer of *Argha* and water to wash his feet and also fruits and roots.

सुखोपविष्टो वरदस्ततस्तु बलसूदनः।

ततः प्रश्नं बकं देव उवाच त्रिदशेश्वरः॥१६॥

Having comfortably seated himself, the boon-giving, slayer of Bala, the king of the heaven, asked Baka the following questions.

शतं वर्षसहस्राणि मुने जातस्य तेऽनघ।

समाख्याहि मम ब्रह्मन् किं दुःखं चिरजीविनाम्॥१७॥

Indra said :

O Rishi, O sinless one, you have lived for one hundred thousand years. O Brahmana, tell me what are the sorrows of those who live forever.

बक उवाच

अप्रियैः सह संवासः प्रियैश्चापि विनाभवः।

असद्भिः सम्प्रयोगश्च तद् दुःखं चिरजीविनाम्॥१८॥

Baka said :

To live with persons who are disagreeable, to be separated with persons that are agreeable and beloved, to associate with the wicked, these are the evils which they that are immortal have to bear.

पुत्रदारविनाशोऽत्र ज्ञातीनां सुहृदामपि।

परेष्वायत्तताकृच्छ्रं किं नु दुःखतरं ततः॥१९॥

What could be greater evil than (to witness) that death of sons and wives, of kinsmen and

friends and than the pain of dependence on others.

नान्यद् दुःखतरं किञ्चित्लोकेषु प्रतिभाति मे।
अर्थैर्विहीनः पुरुषः परैः सम्परिभूयते॥२०॥

I believe there is no more pitiable sight in the world than that of men destitute of wealth being insulted by others (who possess wealth).

अकुलानां कुले भावं कुलीनानां कुलक्षयम्।

संयोगं विप्रयोगं च पश्यन्ति चिरजीविनः॥२१॥

The acquisition of family dignity by those who do not possess it and the loss of family dignity by those who possess it, unions and disunion's, these are to be witnessed by one who lives forever.

अपि प्रत्यक्षमेवैतत् तव देव शतक्रतो।

अकुलानां समृद्धानां कथं कुलविपर्ययः॥२२॥

O deity Shatakratu, those that have no family dignity gain wealth, what could be greater reverses of family dignity than this? All this you are to see happening before your eyes (if you live forever).

देवदानवगन्धर्वमनुष्योरगराक्षसाः।

प्राप्नुवन्ति विपर्यासं किं नु दुःखतरं ततः॥२३॥

What can be a greater sorrow than (to witness) the reverses of the celestials, the Danavas, the Gandharvas, men, the Nagas and the Rakshasas?

कुले जाताश्च क्लिश्यन्ते दौष्कुलेयवशानुगाः।

आढ्यैर्दरिद्राश्चाक्रान्ताः किं नु दुःखतरं ततः॥२४॥

They that are nobly born suffer affliction by coming under the subjection of low-born men; the poor are insulted by the rich, what can be a greater sorrow than (all) this?

लोके वैधर्म्यमेतत् तु दृश्यते बहुविस्तरम्।

हीनज्ञानाश्च हृष्यन्ते क्लिश्यन्ते प्राज्ञकोविदाः॥२५॥

बहुदुःखपरिक्लेशं मानुष्यमिह दृश्यते।

Innumerable instances of such contradictory dispensations are seen in the world (by one who lives forever). The foolish and the ignorant are happy while the learned and the wise are miserable. Many instances of misery are seen among men in this world.

इन्द्र उवाच

पुनरेव महाभाग देवर्षिगणसेवित॥२६॥

समाख्याहि मम ब्रह्मन् किं सुखं चिरजीविनाम्।

Indra said :

O greatly exalted one, tell me what are the joys of those that live forever, joys adored by the celestials and the Rishis?

बक उवाच

अष्टमे द्वादशे वापि शाकं यः पचते गृहे॥२७॥

Baka said :

He who cooks even leaves at the eighth and twentieth part of the day.

कुमित्राण्यनपाश्रित्य किं वै सुखतरं ततः।

यत्राहानि न गण्यन्ते नैनमाहुर्महाशनम्॥२८॥

And he who has no wicked friend, who is happier than he? He in whose case the day is not counted is not called voracious.

अपि शाकं पचानस्य सुखं वै मघवन् गृहे।

अर्जितं स्वेन वीर्येण नाप्यपाश्रित्य कञ्चन॥२९॥

फलशाकमपि श्रेयो भोक्तुं ह्यकूपणं गृहे।

परस्य तु गृहे भोक्तुः परिभूतस्य नित्यशः॥३०॥

सुमृष्टमपि न श्रेयो विकल्पोऽयमतः सताम्।

श्ववत् कीलालपो यस्तु परान्नं भोक्तुमिच्छति॥३१॥

धिगस्तु तस्य तद् भुक्तं कूपणस्य दुरात्मनः।

यो दत्त्वातिथिभूतेभ्यः पितृभ्यश्च द्विजोत्तमः॥३२॥

O Maghavan, even he is happy who cooks only little leaves (for his food). Earned by his own efforts, he who eats even fruits and leaves in his own house deserves to be respected. He, who eats in another's house the food given to him in contempt, even if that food be rich and palatable, does a thing which is hateful. Therefore the wise cry "fie" on the food that a mean wretch like a dog or a Rakshasa eats at another's house. If after feeding the guests and the servants and offering food to the Pitris, an excellent Brahmana.

शिष्टान्यन्नानि यो भुङ्क्ते किं वै सुखतरं ततः।

अतो मृष्टतरं नान्यत् पूतं किञ्चित्कृतक्रतो॥३३॥

Eats what remains, there can be none happier than he. O Shatakratu, there is nothing sweeter or holier.

दत्त्वा यस्त्वतिथिभ्यो वै भुङ्क्ते तेनैव नित्यशः।
यावतो ह्यन्धसः पिण्डानश्नाति सततं द्विजः॥३४॥
तावतां गोसहस्राणां फलं प्राप्नोति दायकः।
यदेनो यौवनकृतं तत् सर्वं नश्यतेष्टुवम्॥३५॥

Than that food which such a person takes after having fed the guests with its first portion. Each mouthful that the Brahmana eats after having fed the guests produces the fruit of giving away one thousand kine. Whatever sins might have been committed by him in his childhood are all destroyed.

सदक्षिणस्य भुक्तस्य द्विजस्य तु करे गतम्।

यद् वारि वारिणा सिञ्चेत् तद्धृद्येनस्तरते क्षणात्॥३६॥

If the water that is in the hands of a Brahmana who has been fed and honoured with Dakshina be sprinkled (on the feeder), then all his sins are instantly destroyed.

एतच्छान्यश्च वै बह्वीः कथयित्वा कथाः शुभाः।

बकेन सह देवेन्द्र आपृच्छ्य त्रिदिवं गतः॥३७॥

Markandeya said :

Having talked over this and various other auspicious things with Baka, the chief of the celestial went to heaven.

CHAPTER 194

(MARKANDEYA-SAMASYA PARVA)-
Continued

The history of Shibi

वैशम्पायन उवाच

ततः पाण्डवाः पुनर्मार्कण्डेयमूचुः॥१॥

Vaishampayana said :

Thereupon the Pandavas again thus spoke to Markandeya.

कथितं ब्राह्मणमहाभाग्यं राजन्यमहाभाग्यमिदानीं
शुश्रूषामह इति तानुवाच मार्कण्डेयो महर्षिः श्रूयतामिति
इदानीं राजन्यानां महाभाग्यमिति। कुरूणामन्यतमः सुहोत्रो
नाम राजा महर्षीभिर्गम्य निवृत्त्य रथस्थमेव
राजानमौशीनरं शिबिं ददर्शाभिमुखं तौ समेत्य परस्परेण
यथावयः पूजां प्रयुज्य गुणसाम्येन परस्परेण तुल्यात्मानौ
विदित्वान्योन्यस्य पन्थानं न ददतुस्तत्र नारदः प्रादुरासीत्
किमिदं भवन्तौ परस्परस्य पन्थानमावृत्य तिष्ठत इति॥२॥

"You have spoken to us about the greatness of the Brahmanas, we now desire to hear about the greatness of the royal order the Kshatriyas." To them replied the great Rishi Markandeya, "Hear now of the greatness of the royal order." A king of the Kuru dynasty named Suhotra went on a visit to the great Rishis and as he was returning he saw king Shivi, the son of Ushinara. As they met, they each saluted the other as best fitted to his age. Considering each equal to the other, they did not allow way to each other. At this time Narada came. (He said) why are, you standing here thus blocking each others way?

तावूचतुर्नारदं नैतद् भगवन् पूर्वकर्मकर्त्रादिभिर्विशिष्टस्य
पन्था उपदिश्यते समर्थाय वा आवां च सख्यं
परस्परेणोपगतौ तच्चावधानतोऽत्युत्कृष्टमथरोत्तरं परिभ्रष्टं
नारदस्त्वेवमुक्तः श्लोकत्रयमपठयत्॥३॥

They said to Narada, "O exalted one, you should not speak thus. The sages of old have said that way should be given to one who is superior or abler. We that stand blocking each other's way are equal to each other in every respect. If properly judged, there is no superiority or inferiority between us." Having been thus addressed, Narada recited the following words.

क्रूरः कौरव्य मृदवे मृदुः क्रूरे च कौरवा

साधुश्चासाधवे साधुः साधवे नापुयात् कथम्॥४॥

O descendant of Kuru, he who is cruel behaves cruelly towards even those who are humble and he who is humble behaves humbly and honestly towards even those who are wicked. He who is honest behaves honestly towards even those who are dishonest, why then should not he behave honestly with one who is honest.

कृतं शतगुणं कुर्यान्नास्ति देवेषु निर्णयः।

औशीनरः साधुशीलो भवतो वै महीपतिः॥५॥

He who is honest considers the service that is done to him, as if it were one hundred times greater than it (really) is. This is the custom amongst the celestial. The ruler of earth, the son of Ushinara, certainly possesses greater goodness than you.

जयेत् कदर्यं दानेन सत्येनानृतवादिनम्।

क्षमया क्रूरकर्माण-मसाधुं साधुना जयेत्॥६॥

One should conquer the mean by charity, the untruthful by truth, the wicked by forgiveness and the dishonest by honesty.

तदुभावेव भवन्तावुदारौ य इदानीं भवद्भ्यामन्यतमः
सोऽपसर्पतु एतद् वै निदर्शनमित्युक्त्वा तूष्णीं नारदो
बभूव। एतच्छ्रुत्वा तु कौरव्यः शिबिं प्रदक्षिणं कृत्वा दत्त्वा
पन्थानं बहुकर्मभिः प्रशस्य प्रययौ॥७॥

Both of you are generous-minded. Let one of you stand aside (giving the way to the other) according to the above words Having said this, Narada became silent. Having heard this, the descendant of Kuru, (king Suhotra), walking round Shivi and praising his many good deeds, gave him the way and went away.

तदेतद् राजो महाभाग्यमप्युक्तवान् नारदः॥८॥

It is thus that Narada has described the greatness of the royal order.

CHAPTER 195

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of Yayati

मार्कण्डेय उवाच

इदमन्यछूयतां ययातिर्नाहुषो राजा राज्यस्थः पौरजनावृत
आसांचक्रे गुर्वर्थी ब्राह्मण उपेत्याब्रवीद् भो राजन् गुर्वर्थं
भिक्षेयं समयादिति॥१॥

Markandeya said :

Now hear another story. One day when the king Yayati, the son of Nahusa, was sitting on his throne surrounded by the citizens, a Brahmana came there for (the purpose of begging) wealth for his preceptor. And he thus spoke, "O king, I beg wealth for my preceptor according to the pledge (I gave him).

राजोवाच

ब्रवीतु भगवान् समयमिति॥२॥

The king said :

O exalted one, tell me what was your pledge.

ब्राह्मण उवाच

विद्वेषणं परमं जीवलोके

कुर्यान्नरः पार्थिव याच्यमानः।

तं त्वां पृच्छामि कथं तु राजन्

दद्याद् भवान् दयितं च मेऽद्य॥३॥

The Brahmana said :

O king, in this world when a man asks for alms, men the him who asks for it. I ask you therefore (to tell me) with what feelings you will give me what I ask and on which I have set my heart.

राजोवाच

न चानुधातेत्येदद्य दत्त्वा

अयाच्यमर्थं न च संश्रुणोमि।

प्राप्यमर्थं च संश्रुत्य

तं चापि दत्त्वा सुसुखी भवामि॥४॥

The king said :

Having given away anything, I never boast of it; I never also listen to the prayers for things which cannot be given. But I (always) hear the prayers for things that can be given. Giving away, I always become happy.

ददामि ते रोहिणीनां सहस्रं

प्रियो हि मे ब्राह्मणो याचमानः।

न मे मनः कुप्यति याचमाने

दत्तं न शोचामि कदाचिदर्थम्॥५॥

I shall give you one thousand kine; the Brahmana who asks me for a gift is always very dear to me. I am never angry with a man who asks of me and I am never sorry for having given away.

इत्युक्त्वा ब्राह्मणाय राजा गोसहस्रं ददौ।

प्राप्तवांश्च गवां सहस्रं ब्राह्मण इति॥६॥

Markandeya said :

Having said this, the king gave one thousand kine to the Brahmanas and the Brahmana also obtained one thousand kine.

CHAPTER 196

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of Seduka and Vrishadarbha

वैशम्पायन उवाच

भूय एव महाभाग्यं कथ्यतामित्यब्रवीत् पाण्डवः॥१॥

Vaishampayana said :

The Pandavas again said, "Tell us again of the greatness (of the Kshatriyas).

अथाचष्ट मार्कण्डेयो महाराज वृषदर्भसेदुक-

नामानौ राजानौ नीतिमार्गरतावस्त्रोपास्त्रकृतिनौ॥२॥

Markandeya said, "O great king, there were two kings, named Vrishadarbha and Seduka. Both of them were learned in the precepts of morality and skillful in the weapons of offence and defence.

सेदुको वृषदर्भस्य बालस्यैव उपांशुव्रतमभ्यजानात् कुप्यमदेयं ब्राह्मणस्य॥३॥

Seduka knew that Vrishadarbha had from his boyhood a mental vow, namely that he would never give no other metal to a Brahmana except gold and silver.

अथ तं सेदुकं ब्राह्मणः कश्चिद् वेदाध्ययनसम्पन्न आशिषं दत्त्वा गुर्वर्थी भिक्षितवान्॥४॥

Once upon a time, a Brahmana having completed his study of the Vedas, came to Seduka; and uttering a benediction upon him he begged (wealth for his preceptor);

अश्वसहस्रं मे भवान् ददात्विति तं सेदुको ब्राह्मणमब्रवीत्॥५॥

Saying "Give me one thousand horses." Seduka spoke to the Brahmana,

नास्ति सम्भवो गुर्वर्थं दातुमिति॥६॥

"It is not possible for me to give you this for your preceptor.

स त्वं गच्छ वृषदर्भसकाशम्। राजा परमधर्मज्ञो ब्राह्मण तं भिक्षस्व। स ते दास्यति तस्यैतदुपांशुव्रतमिति॥७॥

Therefore go to Vrishadarbha; he is, O Brahmana, a (very) virtuous king; go and beg of him. He will give you, for it is his vow."

अथ ब्राह्मणो वृषदर्भसकाशं गत्वा अश्वसहस्रमयाचत्। स राजा तं कशेनाताडयत्॥८॥

तं ब्राह्मणोऽब्रवीत्। किं हिंस्यनागसं मामिति॥९॥

Thereupon the Brahmana went to Vrishadarbha and begged one thousand horses. That king (however) struck him with a whip.

Then the Brahmana said, "I am innocent, why do you strike me thus?"

एवमुक्त्वा तं शपन्तं राजाऽऽह। विप्र किं यो न ददाति तुभ्यमुताहोस्विद् ब्राह्मण्यमेतत्॥१०॥

Having said this, he was going to curse the king, when the latter said, "Do you curse him who does not give you what you ask? Is this the conduct proper in a Brahmana?"

ब्राह्मण उवाच

राजाधिराज तव समीपं सेदुकेन प्रेषितो भिक्षितुमागतः। तेनानुशिष्टेन मया त्वं भिक्षितोऽसि॥११॥

Brahmana said :

O king of kings, sent to you by Seduka I came to you to beg. For your bad conduct, I am going to curse you.

राजोवाच

पूर्वाह्णे ते दास्यामि यो मेऽद्य बलिरागमिष्यति।

यो हन्यते कशया कथं मोघं क्षेपणं तस्य स्यात्॥१२॥

The king said :

I shall now give by whatever tribute comes to me before the morning is expired. How can I send away a man empty-handed who has been whipped by me?

इत्युक्त्वा ब्राह्मणाय दैवसिकामुत्पत्तिं प्रादात्।

अधिकस्याश्वसहस्रस्य मूल्यमेवादादिति॥१३॥

Markandeya said :

Having said this, he gave the Brahmana whatever came to him that day which was not more than the value of one thousand horses.

CHAPTER 197

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of Shibi

मार्कण्डेय उवाच

देवानां कथा संजाता महीतलं गत्वा महीपति शिबिपौशीनरं साध्वेनं शिबि जिज्ञास्याम इति। एवं भो इत्युक्त्वा अग्नीन्द्रावुपतिष्ठेताम्॥१॥

Markandeya said :

One day the celestials resolved that they should go to the earth and try the virtue of the ruler of earth, Shivi. Saying "very well" Agni and Indra went (to earth).

अग्निः कपोतरूपेण तमभ्यधावदामिषार्थमिन्द्रः
श्येनरूपेणः॥२॥

Agni, assuming the form of a pigeon flew away from Indra who pursued him in the form of a hawk.

अथ कपोतो राज्ञो दिव्यासनासीनस्योत्सङ्गं व्यपतत्॥३॥

The pigeon fell on the lap of the king Shivi who was seated on a costly seat.

अथ पुरोहितो राजानमब्रवीत्। प्राणरक्षार्थं श्येनाद् भीतो भवन्तं प्राणार्थी प्रपद्यते॥४॥

Thereupon the priest thus spoke to the king, "Afraid of the hawk, this pigeon has come to you for his life with the intention of saving it.

वसु ददातु अन्तवान् पार्थिवोऽस्य निष्कृतिं कुर्याद् घोरं कपोतस्य निपातमाहुः॥५॥

The learned men have said that the fall of pigeon on one's lap forebodes a great danger. The king who understands men should save himself by giving away wealth."

अथ कपोतो राजानमब्रवीत्। प्राणरक्षार्थं श्येनाद् भीतो भवन्तं प्राणार्थी प्रपद्ये अङ्गैरङ्गानि प्राप्यार्थी मुनिर्भूत्वा प्राणांस्त्वां प्रपद्ये॥६॥

Thereupon the pigeon thus spoke to the king. "Afraid of the hawk and desirous of saving my life, I have come to you for the safety of my life. I am a Rishi. Assuming now the form of a pigeon I have come to you to seek the protection of my life. I consider you my life.

स्वाध्यायेन कर्षितं ब्रह्मचारिणं मां विद्धि। तपसा दमेन युक्तमाचार्यस्याप्रतिकूलभाषिणम्। एवं युक्तमपापं मां विद्धि॥७॥

Know me as one who is learned in the Vedas, as one leading the life of a Brahmachari, as one who possesses self-control and asceticism. Know me also as one who have never spoken a harsh word to his preceptor, as one possessed of every virtue and as one that is sinless.

गदामि वेदान् विचिनोमि छन्दः

सर्वे वेदा अक्षरशो मे अधीताः।

न साधु दानं श्रोत्रियस्य प्रदानं

मा प्रादाः श्येनाय न कपोतोऽस्मि॥८॥

I recite the Vedas, I know their prosody, I have studied all the Vedas letter per letter. I am not a pigeon. Therefore do not given me up to the hawk. Giving up a learned and a noble man is never a good gift."

अथ श्येनो राजानमब्रवीत्॥९॥

Thereupon the hawk spoke Thus to the king."

पर्यायेण वसतिर्वा भवेषु

सर्गे जातः पूर्वमस्मात् कपोतात्।

त्वमाददानोऽथ कपोतमेनं

मा त्वं राजन् विघ्नकर्ता भवेथाः॥१०॥

Creatures are not at once born in their own order. You may have been in a former birth begotten by this pigeon. O king, it is not proper for you to interfere with my food by protecting this pigeon.

राजोवाच

केनेदृशी जातु परा हि दृष्टा

वागुच्यमाना शकुनेन संस्कृता।

यां वै कपोतो वदते यां च श्येन

उभौ विदित्वा कथमस्तु साधु॥११॥

The King said :

Has any one seen before that birds speak the pure speech of man? knowing what the pigeon says and also what the hawk says, what is good for us to do?

नास्य वर्षं वर्षति वर्षकाले

नास्य बीजं रोहति काल उत्पत्तम्।

भीतं प्रपन्नं यो हि ददाति शत्रवे

न त्राणं लभेत् त्राणमिच्छन् स काले॥१२॥

He, who gives up a frightened creature seeking protection of his enemies, does not get protection when he is in need of it. The clouds do not shower seasonably for him and the seeds, though sown, do not grow for him.

जाता ह्रस्वा प्रजा प्रमीयते

सदा न वासं पितरोऽस्य कुर्वते।

भीतं प्रपन्नं यो हि ददाति शत्रवे

नास्य देवाः प्रतिगृहणन्ति हव्यम्॥१३॥

He, who gives up an afflicted creature seeking protection of its enemies, sees his

offspring die in childhood. The forefathers of such a man can never live in heaven. The very celestial decline to accept his *havya*, the libation of ghi poured by him into the fire).

मोघमन्नं विन्दति चाप्रचेताः

स्वर्गाल्लोकाद् भ्रश्यति शीघ्रमेव।

भीतं प्रपन्नं यो हि ददाति शत्रवे

सेन्द्रा देवाः प्रहरन्त्यस्य वज्रम्॥१४॥

He who gives up an afflicted creature seeking protection of his enemies is struck by the thunderbolt hurled by the celestial with Indra at their head. Being a very narrow-minded person, the food he eats is unsanctified and he soon falls from the celestial pigeon.

उक्षाणं पक्त्वा सह ओदनेन

अस्मात् कपोतात् प्रति ते नयन्तु।

यस्मिन् देशे स्मसेऽतीव श्येन

तत्र मांसं शिबयस्ते वहन्तु॥१५॥

O hawk, let Shivi put before you a bull cooked with rice in the place of this pigeon. Let them carry meat in abundance to the place where you like (to take them).

श्येन उवाच

नोक्षाणं राजन् प्रार्थयेयं न चान्य—

दस्मान्मांसमधिकं वा कपोतात्।

देवैर्दत्तः सोऽद्य ममैव भक्ष—

स्तन्मे ददस्व शकुनानामभावात्॥१६॥

The Hawk said :

O king, I do not ask for a bull or any other meat or meat more than what is in that pigeon. He (the pigeon) is my food today ordained by the gods. Therefore give him up to me.

राजोवाच

उक्षाणं वेहतमनूनं नयन्तु

ते पश्यन्तु पुरुषा ममैव।

भयाहितस्य दायं ममान्तिकात् त्वां

प्रत्याम्नायं तु त्वं ह्येन मा हिंसीः॥१७॥

The king said :

Let my men see and carefully carry the bull to you with its every limb entire. Let that bull

be the ransom for this frightened creature. Do not kill this pigeon.

त्यजे प्राणान् नैव दद्यां कपोतं

सौम्यो ह्ययं किं न जानासि श्येन।

यथा क्लेशं मा कुरुष्वेह सौम्य

नाहं कपोतमर्पयिष्ये कथंचित्॥१८॥

O hawk, I will give up my own life, but I will not give up this pigeon. Do you not see this creature looks like a sacrifice with the Soma juice? O blessed one, do not take so much trouble for it; I will never give up this pigeon.

यथा मां वै साधुवादैः प्रसन्नाः

प्रशंसेयुः शिबयः कर्मणा तु।

यथा श्येन प्रियमेव कुर्या

प्रशाधि मां यद् वदेस्तत् करोमि॥१९॥

O hawk, if it pleases you order me to do something which may be agreeable to you and for doing which the Shivi people may praise me and bless me in joy. I promise that I shall do whatever you will tell me to do.

श्येन उवाच

ऊरोर्दक्षिणादुत्कृत्य स्वपिशितं तावद् राजन् यावन्मांसं कपोतेन समम्। तथा तस्मात् साधु त्रातः कपोतः प्रशंसेयुश्च शिबयः कृतं च प्रियं स्यान्ममेति॥२०॥

The Hawk said :

O king, if you give me as much flesh as would be equal in weight to this pigeon, flesh cutting off from your right thigh, then can the pigeon be saved by you, then would you do what would be agreeable to me and what the Shivi people would speak in high terms of praise.

अथ स दक्षिणादूरोत्कृत्य स्वमांसपेशीं तुलयाऽऽधारयत्। गुस्तर एव कपोत आसीत्॥२१॥

Thereupon he cut off a piece of flesh from his right thigh and weighed it with the pigeon, but the pigeon weighed heavier.

पुनरन्यमुच्चकर्त गुस्तर एव कपोतः। एवं सर्वं समधिकृत्य शरीरं तुलायामारोपयामास। तत् तथापि गुस्तर एव कपोत आसीत्॥२२॥

He cut off another piece of flesh, but still the pigeon weighed heavier. Then he cut off

pieces of flesh from all parts of his body and placed them on the scale, but the pigeon still weighed heavier.

अथ राजा स्वयमेव तुलामारुहः। न च व्यलीकमासीद्
राज्ञ एतद् वृत्तान्तं दृष्ट्वा त्रात इत्युक्त्वा प्रालीयत श्येनोऽथ
राजा अब्रवीत्॥२३॥

Thereupon the king himself got on the scale; he did not feel the least grief for it. Seeing this the hawk then and there disappeared exclaiming "saved". Thereupon the king said,

कपोतं विद्मः शिब्यस्त्वां कपोत
पृच्छामि ते शकुने को नु श्येनः।

नानीश्वर ईदृशं जातु कुर्या—

देतं प्रश्नं भगवन् मे विचक्ष्वा॥२४॥

"O bird, O pigeon, I ask you, let the Shivi people know who this hawk is. None except the lord of creation can do what he did. O exalted one, reply to my question.

कपोत उवाच

वैश्वानरोऽहं ज्वलनोष्मकेतु—

रथैव श्येनो वज्रहस्तः शचीपतिः।

साधु ज्ञातुं त्वामृषभं सौस्थेय

नौ जिज्ञासया त्वत्सकाशं प्रपन्नौ॥२५॥

The Pigeon said :

O son of Suratha, I am the smoke-bannered deity, Vaishvanara (Fire). The hawk is the husband of Sachi, the wielder of thunder (Indra). You are the foremost of men, we came to try you.

यामेतां पेशीं मम निष्क्रयाय

प्रादाद् भवानसिनोत्कृत्य राजन्।

एतद् वो लक्ष्म शिवं करोमि

हिरण्यवर्णं रुचिरं पुण्यगन्धम्॥२६॥

O king, these pieces of flesh that you have cut off from your body with your sword to save me, have made gashes in your body. I shall make these marks auspicious. They will be handsome, golden-coloured and sweet-scented.

एतासां प्रजानां पालयिता यशस्वी

सुरर्षीणामथ सम्पतो भृशम्।

एतस्मात् पार्श्वत् पुरुषो जनिष्यति

कपोतरोमेति च तस्य नाम॥२७॥

Earning great fame and being respected by the celestial, you will long rule over these men. A son will be born to you from your side who will be named Kapotaraman.

कपोतरोमाणं शिबिनौद्धिदं पुत्रं प्राप्स्यसि नृप वृषसंहननं
यशोदीप्यमानं द्रष्टासि शूरमृषभं सौस्थानाम्॥२८॥

You will get out of your own body this son named Kapotaraman. You will see him become the foremost heroes of the Saurathas blazing in fame and possessing exceeding bravery and great beauty.

CHAPTER 198

(MARKANDEYA-SAMASYA PARVA)-

Continued

Narrating the Kshatriya greatness

वैशम्पायन उवाच

भूय एव महाभाग्यं कथ्यतामित्यब्रवीत् पाण्डवो
मार्कण्डेयम्। अथाचष्ट मार्कण्डेयः। अष्टकस्य
वैश्वामित्रेऽश्वमेधे सर्वे राजानः प्रागच्छन्॥२९॥

Vaishampayana said :

The Pandavas again spoke thus to Markandeya, "Tell us again about the greatness (of the royal order)." And Markandeya said, "In the horse sacrifice of Ashtaka the descendant of Vishvamitra, all the kings came.

भ्रातश्चास्य प्रतर्दनो वसुमनाः शिबिरौशीनर इति। स च
समाप्तयज्ञो भ्रातृभिः सह रथेन प्रायात्। ते च
नारदमागच्छन्तमभिवाद्यारोहतु भवान् रथमित्यब्रुवन्॥३०॥

His brothers, Pratardana, Vasumana and Shibi, the son of Ushinara also came. When the sacrifice was over, he was going with his brother on a car when he saw Narada coming. They saluted him and said, "Come with us on this chariot."

तांस्तथेत्युक्त्वा रथमारुहः। अथ तेषामेकः सुरर्षिं
नारदमब्रवीत्। प्रसाद्य भगवन्तं किचिदिच्छेयं
प्रष्टुमिति॥३१॥

Saying "So be it" he got on the car. One of them, having gratified the celestial Rishi, the

exalted Narada, said, 'All four of are blessed with long life and possess every virtue. We shall therefore go to a certain celestials region and live there for a long time. But who will among us fall down first? The Rishi said "This Ashtaka will fall first."

पृच्छेत्यब्रवीदृषिः। सोऽब्रवीदायुष्मन्तः सर्वगुणप्रमुदिताः।
अथायुष्मन्तं स्वर्गस्थानं चतुर्भिर्यातव्यं स्यात् कोऽवतरेत्।
अयमष्टकोऽवतरेदित्यब्रवीदृषिः॥४॥

किं कारणमित्यपृच्छत्। अथाचष्टाष्टकस्य गृहे मया
उषितं स मां रथेनानुप्रावहदथापश्यमनेकानि गोसहस्राणि
वर्णशो विविक्तानि तमहमपृच्छं कस्येमा गाव इति
सोऽब्रवीत्। मया निसृष्टा इत्येतास्तेनैव स्वयं श्लाघति
कथितेन। एषोऽवतरेदथ त्रिभिर्यातव्यं साम्प्रतं
कोऽवतरेत्॥५॥

He asked, "For what cause?" The Rishi said, "I lived for a few days in the palace of Ashtaka. He one day took me out of the city on his car. I saw there thousands of cows each distinguished by various colour. I asked him whose kine are these. He said, "I myself have made gifts of them." By these words he flourished his own praise; for this reason he will fall (first). (He said), "we shall then remain, there who among us will fall first?"

प्रतर्दन इत्यब्रवीदृषिः। तत्र किं कारणं प्रतर्दनस्यापि गृहे
मयोषितं स मां रथेनानुप्रावहत्॥६॥

The Rishi said, "Pratardana." "What is its cause?" "I also lived in the house of Pratardana. One day he took me in his car.

अथैनं ब्राह्मणोऽभिक्षेताश्वं मे ददातु भवान् निवृत्तो
दास्यामीत्यब्रवीद् ब्राह्मणं त्वरितमेव दीयतामित्यब्रवीद्
ब्राह्मणस्त्वरितमेव स ब्राह्मणस्यैवमुक्त्वा दक्षिणं
पार्श्वमददत्॥७॥

While doing so, a Brahmana said to him, "Give me a horse." He said, "After my return, I shall give you." The Brahmana said, "Give it to me without any delay." He then unyoked the horse on the right (side of the car) and gave it to him.

अथान्योऽप्यश्वार्थी ब्राह्मण आगच्छत्। तथैव चैनमुक्त्वा

वामपार्श्वमभ्यदादथ प्रायात् पुनरपि चान्योऽप्यश्वार्थी
ब्राह्मण आगच्छत् त्वरितोऽथ तस्मै अपनह्य वामं
धुर्यमददत्॥८॥

There came to him another Brahmana desiring to get a horse. Saying as before, he then unyoked the horse on the left (side of the car) and gave it to him. He then went on. But another Brahmana, desiring to get a horse again, came to him. He then gave him the horse yoked to the left front of his car.

अथ प्रायात् पुनरन्य आगच्छदश्वार्थी
ब्राह्मणस्तमब्रवीदतिर्यातो दास्यामि त्वरितमेव मे
दीयतामित्यब्रवीद् ब्राह्मणस्तस्मै दत्त्वाश्वं रथधुरं गृहणता
व्याहतं ब्राह्मणानां साम्प्रतं नास्ति किंचिदिति॥९॥

When proceeding, another man desirous of getting a horse, also came to him. He said to the Brahmana, "On my return I shall give (you the horse)." But the Brahmana said, "Give it to me without delay." He gave the Brahmana the only horse he had. He, then himself seizing the yoke of the car, began to drag it. He said, "There is now nothing (to give) to the Brahmanas."

य एष ददाति चासूयति च तेन व्याहृतेन तथावतरेत्।
अथ द्वाभ्यां यातव्यमिति कोऽवतरेत्॥१०॥

The king had no doubt given away (in charity), but he did it with detraction. For this reason he will fall (first). (He asked), "We shall then remain two, who among us will fall first?"

वसुमना अवतरेदित्यब्रवीदृषिः॥११॥

The Rishi said, "Vasumana will fall first."

किं कारणमित्यपृच्छदथाचष्ट नारदः। अहं परिभ्रमन्
वसुमनसो गृहमुपस्थितः॥१२॥

He asked "For what cause?" Narada said, "Wandering about I came to the house of Vasumana.

स्वस्तिवचनमासीत् पुष्परथस्य प्रयोजनेन तमहमन्वगच्छं
स्वस्तिवाचितेषु ब्राह्मणेषु रथो ब्राह्मणानां दर्शितः॥१३॥

He was engaged in the ceremony of Svastivachana for a flowery car; and at that time I came there. When the Brahmanas finished the Svastivachana ceremony, then the car became visible to them.

तमहं रथं प्राशंसमथ राजाब्रवीद् भगवता रथः प्रशस्तः।
एष भगवतो रथ इति॥१४॥

I praised that car and then the king spoke to me thus, "O exalted one, this car has been praised by you, let this car therefore be yours."

अथ कदाचित् पुनरप्यहमुपस्थितः पुनरेव च
रथप्रयोजनमासीत्। सम्यगयमेष भगवत इत्येवं
राजाब्रवीदिति पुनरेव तृतीयं स्वस्तिवाचनं समभावयमथ
राजा ब्राह्मणानां दर्शयन् मामभिप्रेक्ष्याब्रवीत्। अथो
भगवता पुष्परथस्य स्वस्तिवाचनानि सुष्ठु सम्भावितानि
एतेन द्रोहवचनेनावतरेत्॥१५॥

Once upon a time, I again went to him. I went there because I was in need of a car and the king said, "It is yours." For the third time I went to the king and praised a car. The king exhibited the flowery car to the Brahmanas and looking at me said, "O exalted one, you have enough praised the flowery car." He simply said this but he did not give it to me. For this he will fall down (from heaven).

अथैकेन यातव्यं स्यात् कोऽवतरेत् पुनर्नारद आह
शिबिर्यादाहमवतरेयमत्र किं कारणमित्यब्रवीत्। असावहं
शिबिना समो नास्मि यतो ब्राह्मणः कश्चिदेनमब्रवीत्॥१६॥

शिवे अन्नार्थस्मीति तमब्रवीच्छिबिः किं
क्रियतामाज्ञापयतु भवानिति॥१७॥

One said, "Between the one thus will go with you and you yourself who will go and who will fall? Narada again said, "Shibi will go, but I shall fall down. "He said "what is its cause?" Narada said-I am not the equal of Shibi. (One day) a Brahmana came to Shibi and spoke to him thus. "O Shibi, I have come to you for food," To him Shibi replied, "What shall I do, command me."

अथैनं ब्राह्मणोऽब्रवीद् य एष ते पुत्रो बृहद्भर्षो नाम एष
प्रमातव्य इति तमेनं संस्कुरु अन्नं चोपपादय ततोऽहं
प्रतीक्ष्य इति। ततः पुत्रं प्रमाथ्य संस्कृत्य विधिना
साधयित्वा पाश्यामर्पयित्वा शिरसा प्रतिगृह्य
ब्राह्मणममृगयत्॥१८॥

The Brahmana then said, "Your son Brihadgarbha should be killed and cooked by you for my food." Thereupon I waited to see.

He (Shibi) killed his son and cooking him in the proper way, placed it on a vessel and then taking it on his head he went to search for the Brahmana.

अथास्य मृगयमाणस्य कश्चिदाचष्ट एष ते ब्राह्मणो नगरं
प्रविश्य दहति ते गृहं कोशागारमायुधागारं
स्वयंगारमश्वशालां हस्तिशालां च क्रुद्ध इति॥१९॥

When he was thus searching, some one spoke to him thus, "The Brahmana whom you search, having entered the city, is setting fire to your house in anger, setting fire to your treasure house, your arsenal, your apartment for females and to your stables for horses and those for elephant."

अथ शिबिस्तथैवाविकृतमुखवर्णो नगरं प्रविश्य ब्राह्मणं
तमब्रवीत् सिद्धं भगवन्नमिति ब्राह्मणो न किंचिद्
व्याजहार विस्पयादधोमुखश्चासीत्॥२०॥

Shibi heard all this without any change of colour in his face. Entering the city, he thus spoke to the Brahmana, "O exalted one, the food is ready." Hearing this the Brahmana stood silent. From surprise he stood with down-cast looks.

ततः प्रासादयद् ब्राह्मणं भगवन् भुज्यतामिति।
मुहूर्तादुद्दीक्ष्य शिबिमब्रवीत्॥२१॥

He then gratified the Brahmanas and said "O exalted one, eat." Looking at Shibi for a moment he said.

त्वमेवैतदज्ञानेति तत्राह तथेति शिबिस्तथैवाविमना
महत्वा कपालमभ्युद्धार्य भोक्तुमैच्छत्॥२२॥

"Eat it yourself." Thereupon Shibi said, "Be it so", He then without the least hesitation took down the meat.

अथास्य ब्राह्मणो हस्तमगृहणात् अब्रवीचैनं
जितक्रोधोऽसि न ते किञ्चिदपरित्याज्यं ब्राह्मणार्थं
ब्राह्मणोऽपि तं महाभागं सभाजयत्॥२३॥

The Brahmana then caught hold of his hand and thus spoke to him, "You have (really) conquered anger. There is nothing which you cannot give to a Brahmana." Then the Brahmana worshipped that greatly exalted one.

स ह्युद्दीक्षमाणः पुत्रमपश्यदग्रे तिष्ठन्तं देवकुमारमिव
पुण्यगन्धान्वितमलङ्कृतं सर्वं च तमर्थं विधाय

ब्राह्मणोऽन्तरधीयत॥२४॥

And as he (Shibi) looked in front, he saw his son standing before him like a celestial boy adorned with ornaments and full of fragrance all over his body. The Brahmana having done all this disappeared.

तस्य राजर्षेर्विधाता तेनैव वेषेण परीक्षार्थमागत इति तस्मिन्नन्तर्हिते अमात्या राजानमुचूः। किं प्रेषुना भवता इदमेवं जानता कृतमिति॥२५॥

It was Vidhata himself who had thus come to try in disguise that royal sage. When he (Vidhata) had disappeared, the ministers thus spoke to the king, "You know everything, why did you then do all this?"

शिविरुवाच

नैवाहमेतद् यशसे ददानि

न चार्थहेतोर्न च भोगतृष्णाया

पापैरनासेवित एष मार्ग

इत्येवमेतत् सकलं करोमि॥२६॥

Shibi said :

It was not for fame or for wealth or from desire of acquiring any object of enjoyment that I did all this. This path is (never) sinful; it is for this I do all this.

सद्भिः सदाध्यासितं तु प्रशस्तं

तस्मात् प्रशस्तं श्रयते मतिर्मे

एतन्महाभाग्यवरं शिवेस्तु

तस्मादहं वेद यथावदेतत्॥२७॥

The path trodden by the virtuous is laudable; my heart is always inclined to such a path. I know this noble example of Shibi's greatness; and therefore I have narrated it to you.

CHAPTER 199

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of Indradyumna

वैशम्पायन उवाच

मार्कण्डेयमृषयः पाण्डवाः पर्यपृच्छन्ति कश्चिद् भवतश्चिरजाततर इति॥१॥

Vaishampayana said :

The Rishis and the Pandavas again asked Markandeya, "Is there any who possesses longer life than you?"

स तानुवाचास्ति खलु राजर्षिरिन्द्रद्युम्नो नाम क्षीणपुण्यस्त्रिदिवात् प्रच्युतः कीर्तिस्ते व्युच्छिन्नेति स मामुपातिष्ठदथ प्रत्यभिजानाति मां भवानिति॥२॥

He told them, "Yes, there is a royal sage named Indradhyumna. His virtue being diminished, he fell from heaven crying "my achievements are lost." He came to me and asked, "Do you know me?"

तमहमब्रुवं कार्यचेष्टाकुलत्वान्न वयं वासायनिका ग्रामैकरात्रवासिनो न प्रत्यभिजानीमोऽध्यात्मनो-
ऽर्थानामनुष्ठानं न शरीरोपतापेनात्मनः समारभामो
ऽर्थानामनुष्ठानम्॥३॥

To him said I, "From our eager desire to acquire virtue we do not stay at one place. We live for one night only in one village or in one town. A man like us therefore can not possibly know who you are. The fasts and vows that we are to observe make us weak in body, therefore we are unable to follow worldly pursuits to earn wealth."

अस्ति खलु हिमवति प्रावारकर्णो नामोलूकः प्रतिवसति। स मत्तश्चिरजातो भवन्तं यदि जानीयादितः प्रकृष्टे चाध्वनि हिमवांस्तत्रासौ प्रतिवसतीति॥४॥

He said to me, "Is there any one who possesses a longer life than you?" I replied, "There lives an owl named Pravarakarna on the Himalayas. He is older than I. He may know you. The part of the Himalayas where he lives is far from this place."

ततः स मामश्रो भूत्वा तत्रावहद् यत्र बभूवोलूकः।

अथैनं स राजा पप्रच्छ प्रतिजानाति मां भवानिति॥५॥

He became a horse and carried me to the place where that owl lived. Then he asked it, "Do you know me?"

स मुहूर्तमिव ध्यात्वाब्रवीदेनं नाभिजानामि भवन्तमिति स एवमुक्त इन्द्रद्युम्नः पुनस्तमुलूकमब्रवीद् राजर्षिः॥६॥

It reflected for some time and then said, "No, I do not know you". Having been thus

addressed, the royal sage Indradhyumna asked the owl,

अथास्ति कश्चिद् भवतः सकाशाच्चिरजात इति स एवमुक्तोऽब्रवीदस्ति खल्विन्द्रद्युम्नं नाम सरस्तस्मिन् नाडीजङ्घे नाम बकः प्रतिवसति सोऽस्मत्तश्चिरजाततरस्तं पृच्छेति तत इन्द्रद्युम्नो मां चोलूकमादाय तत् सरोऽगच्छद् यत्रासौ नाडीजङ्घे नाम बको बभूव॥७॥

"Is there any one who possesses a longer life than you?" Having been thus addressed, it said, "Yes, there is a lake called Indradhyumna; in it lives a crane named Nadijanga. He is older than we. You can ask him," Thereupon Indradhyumna taking both myself and the owl went to the lake where Nadijanga lived.

सोऽस्माभिः पृष्टो भवानिमिन्द्रद्युम्नं राजानमभिजानातीति स एवं मुहूर्तं ध्यात्वा ब्रवीन्नाभिजानाम्यहमिन्द्रद्युम्नं राजानमिति। ततः सोऽस्माभिः पृष्टः कश्चिद् भवतोऽन्यश्चिरजाततरोऽस्तीति। स नोऽब्रवीदस्ति खल्वस्मिन्नेव सरस्यकूपारो नाम कच्छपः प्रतिवसति। स मत्तश्चिरजाततरः। स यदि कथंचिदभिजानीयादिमं राजानं तमकूपारं पृच्छस्वमिति॥८॥

We asked the crane, "Do you know this king Indradhyumna." He reflected for a moment and then said, "I do not know the king Indradhyumna." Thereupon we asked him, "Is there any one more long-lived than you?" He said, "Yes. Here lives in this lake a tortoise named Akupara. He is older than I. He might know something of this king. Therefore ask Akupara."

ततः स बकस्तमकूपारं कच्छपं विज्ञापयामास। अस्माकमभिप्रेतं भवन्तं किञ्चिदर्थमभिप्रेष्टुं साध्वागम्यतां तावदिति तच्छ्रुत्वा कच्छपस्तस्मात् सरस उत्थायाभ्यगच्छद् यत्र तिष्ठामो वयं तस्य सरसस्तीरे आगतं चैनं वयमपृच्छाम भवानिन्द्रद्युम्नं राजानमभिजानातीति॥९॥

Then that crane asked the tortoise Akupara. He said, "Our intention is to ask you something. Please come to us." Hearing this, the tortoise came out of the lake to the bank where we all were. When he came, we asked him, "Do you know this king Indradhyumna?"

स मुहूर्तं ध्यात्वा बाष्पसम्पूर्णनयन उद्विग्नहृदयो वेपमानो विसंज्ञकल्पः प्राङ्गलिरब्रवीत्। किमहमेनं न प्रत्यभिज्ञास्यामीह हानेन सहस्रकृत्वश्चितिषु यूपा आहिताः॥१०॥

He (tortoise) reflected for a moment. His eyes were filled with tears and his mind was much agitated. He trembled all over his body and became almost senseless. Then with joined hands he said, "Why don't I know this king? He placed sacrificial stakes one thousand time when kindling the sacrificial fire.

सञ्छेदमस्य दक्षिणाभिर्दत्ताभिर्गोभिरतिक्रममाणाभिः कृतम्। अत्र चाहं प्रतिवसामीति॥११॥

This lake was made by the feet of the king given away by this king to the Brahmanas as Dakshinas when the sacrifice was completed. I have lived here ever since.

अथैतत् सकलं कच्छपेनोदाहृतं श्रुत्वा तदनन्तरं देवलोकाद् देवस्थः प्रादुरासीद् वाचश्चाश्रूयन्तेन्द्रद्युम्नं प्रति प्रस्तुतस्ते स्वर्गो यथोचितं स्थानं प्रतिपद्यस्व कीर्तिमानस्यव्यग्रो याहीति॥१२॥

When we were hearing all this from the tortoise, a celestial car came there from the celestials region and an invisible voice was heard which said, "Come and go to the place, you desire to obtain in heaven. Your achievements are great. Therefore cheerfully come to the place (set apart) for you."

भवन्ति चात्र श्लोकाः—

दिवं स्पृशति भूमिं च

शब्दः पुण्यस्य कर्मणः।

यावत् स शब्दो भवति

तावत् पुरुष उच्यते॥१३॥

Here occur these Slokas, "The report of virtuous acts spreads all over the earth and it reaches heaven. As long as the report lasts so long it is said that he lives in heaven.

अकीर्तिः कीर्त्यते लोके

यस्य भूतस्य कस्यचित्।

स पतत्यधर्माँल्लोकान्

यावच्छब्दः प्रकीर्त्यते॥१४॥

The man, the report of whose evil deeds is talked about, is said to fall down; and he lives in the lower region as long as that evil report lasts.

तस्मात् कल्याणवृत्तः स्या—

दनन्ताय नरः सदा।

विहाय चित्तं पापिष्ठं

धर्ममेव समाश्रयेत्॥१५॥

Therefore a man should be virtuous if he desires to obtain heaven. Abandoning a sinful mind, he should seek refuge in virtue."

इत्येतच्छ्रुत्वा स राजाब्रवीत् तिष्ठ तावद् यावदिमौ वृद्धौ यथास्थानं प्रतिपादयामीति॥१६॥

Having heard this, the king said, "Let the car stay here so long I do not take back the old persons from the places whence I brought them."

स मां प्रावारकर्णं चोलूकं यथोचिते स्थाने प्रतिपाद्य तेनैव यानेन संस्थितो यथोचितं स्थानं प्रतिपेदे। तन्मयानुभूतं चिरजीविनेदृशमिति पाण्डवानुवाच मार्कण्डेयः॥१७॥

Having brought me and the owl Pravarakarna to our respective places, he went away in that car to the place which was a fit region for him. Long-lived as I am saw all this.

Vaishampayana said :

Thus Markandeya told all this to the Pandavas.

पाण्डवाश्चोचुः साधु शोभनं भवता कृतं राजानमिन्द्रद्युम्नं स्वर्गलोकाच्च्युतं स्वे स्थाने प्रतिपादयतेत्यथैतानब्रवीदसौ ननु देवकीपुत्रेणापि कृष्णेन नरके मज्जामानो राजर्षिर्गुणस्तस्मात् कृच्छ्रात् पुनः समुद्धृत्य स्वर्गं प्रापित इति॥१८॥

The Pandavas said :

O blessed one, you acted properly in causing king Indradhymna who had fallen from heaven to regain it. He (Markandeya) said, "The son of Devaki Krishna also had thus rescued the royal sage Nriga who had fallen into hell. He caused him to regain heaven.

CHAPTER 200

(MARKANDEYA-SAMASYA PARVA)-
Continued

The merits of charity

वैशम्पायन उवाच

श्रुत्वा स राजा राजर्षेरिन्द्रद्युम्नस्य तत् तदा।

मार्कण्डेयान्महाभागात् स्वर्गस्य प्रतिपादनम्॥१९॥

युधिष्ठिरो महाराज पुनः पप्रच्छ तं मुनिम्।

Vaishampayana said :

Having heard from the highly exalted Markandeya the story of the royal sage Indradhymna's regaining heaven, the king Yudhishtira, the great monarch, again asked the Rishi,

कीदृशीषु ह्यवस्थासु दत्त्वा दानं महामुने॥२०॥

इन्द्रलोकं त्वनुभवेत् पुरुषस्तद् ब्रवीहि मे।

"O great Rishi, tell me how a man should practice charity to go to the regions of Indra.

गार्हस्थ्येऽप्यथवा बाल्ये यौवने स्थविरेऽपि वा।

यथा फलं समश्नाति तथा त्वं कथयस्व मे॥२१॥

Is it by practicing charity when leading the domestic life or in boyhood or in youth or in the old age (that one goes to Indra's abode)? Tell me the respective merits of charity in different stages of life.

मार्कण्डेय उवाच

वृथा जन्मानि चत्वारि वृथा दानानि षोडश।

वृथा जन्म ह्यपुत्रस्य ये च धर्मबहिष्कृताः॥२२॥

परपाकेषु येऽश्नन्ति आत्मार्थं च पचेत् तु यः।

पर्यश्नन्ति वृथा ये च तदसत्यं प्रकीर्त्यते॥२३॥

Markandeya said :

The life, that is useless, is of four kinds and the charity which is useless is of sixteen kinds. That life is useless in which there is no son born, in which one has no virtue. In which one lives on food given by another and in which one cook (food) for himself only, without giving to the Pitris, the celestials and the guests and one who eats before all these.

आरूढपतिते दत्तमन्यायोपहतं च यत्।

व्यर्थं तु पतिते दानं ब्राह्मणे तस्करे तथा॥२४॥

The gift to one who has fallen away from the path of virtue and the gift of wealth which has been earned wrongly and dishonestly are both useless. The gifts to a fallen Brahmana, to a thief to a false preceptor, are also useless.

गुरौ चानृतिके पापे कृतघ्ने ग्रामयाजके।
वेदविक्रयिणे दत्तं तथा वृषलयाजके॥७॥
ब्रह्मबन्धुषु यद् दत्तं यद् दत्तं वृषलीपतौ।
स्त्रीजनेषु च यद् दत्तं व्यालग्राहे तथैव च॥८॥
परिचारकेषु यद् दत्तं वृथा दानानि षोडश।

The gift to an untruthful man, to one who officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas to a Brahmana who cooks for a Shudra, to one who is by birth a Brahmana, but who does not perform the duties of his order, is all in vain. The gift to one who has married a girl already in her puberty, to a woman, to one who sports with a snake and to one who is engaged in minimal services, is also in vain. These are the sixteen useless charities.

तमोवृतस्तु यो दद्याद् भयात् क्रोधात् तथैव च॥९॥
भुङ्क्ते च दानं तत् सर्वं गर्भस्थस्तु नरः सदा।
ददद् दानं द्विजातिभ्यो बृद्धभावेन मानवः॥१०॥

He who gives away wealth out of fear or anger. Enjoys the fruits of that charity when he remains in the womb of his mother. The man who gives away (wealth) to the Brahmanas, enjoys its fruits while he is in old age.

तस्मात् सर्वास्ववस्थासु सर्वदानानि पार्थिव।
दातव्यानि द्विजातिभ्यः स्वर्गमार्गजिगीषया॥११॥

O king, therefore, the man who desires to get to the path of heaven should under all conditions give away (wealth) to the Brahmanas.

युधिष्ठिर उवाच

चातुर्वर्ण्यस्य सर्वस्य वर्तमानाः प्रतिग्रहे।
केन विप्रा विशेष्टेण तारयन्ति तरन्ति च॥१२॥

Yudhishtira said :

By what means do the Brahmanas, who receive gifts from all the four orders, save others as well as themselves?

मार्कण्डेय उवाच

जपैर्मन्त्रैश्च होमैश्च स्वाध्यायाध्ययनेन च।
नावं वेदमयीं कृत्वा तारयन्ति तरन्ति च॥१३॥

Markandeya said :

By Japa, by Mantras by Homa and by the study of the Vedas, they (Brahmanas) build a Veda boat and with it they save others as well as themselves.

ब्राह्मणांस्तोषयेद् यस्तु तुष्यन्ते तस्य देवताः।
वचनाच्चापि विप्राणां स्वर्गलोकमवाप्नुयात्॥१४॥

The celestials themselves are gratified with that man who gratifies the Brahmanas. At the command of a Brahmana a man obtains heaven.

पितृदेवतपूजाभिर्ब्राह्मणाभ्यर्चनेन च।
अनन्तं पुण्यलोकं तु गन्तासि त्वं न संशयः॥१५॥

O king, you will certainly go to heaven for your worshipping the Pitris and the celestials and for your showing great reverence to the Brahmanas,

श्लेष्मादिभिर्व्याप्ततनुर्घ्रियमाणो विचेतनः।
ब्राह्मणा एव सम्पूज्याः पुण्यं स्वर्गमभीप्सता॥१६॥

Even if your body be dull and weak and full of phlegm. He who desires to obtain virtue and heaven should worship the Brahmanas.

श्राद्धकाले तु यत्नेन भोक्तव्या ह्यजुगुप्सिताः।
दुर्वर्णः कुनखी कुष्ठी मायावी कुण्डगोलकौ॥१७॥
वर्जनीयाः प्रयत्नेन काण्डपृष्ठाश्च देहिनः।

जुगुप्सितं हि यच्छ्राद्धं दहत्यग्निरिवेक्ष्यन्॥१८॥

One should with great care feed them at the time of Shraddha ceremonies, but those among them (Brahmana) that are cursed or fallen, that are either exceeding handsome or excessively black, that have diseased nails, that are lepers, that are deceitful, that are bastards, born of widows or of women with their husbands in exile and that support themselves by the profession of arms, all these should be excluded. A censurable Shraddha consumes the performer as fire consumes the wood.

ये ये श्राद्धे न युज्यन्ते मूकाश्चबधिरादयः।
तेऽपि सर्वे नियोक्तव्या मिश्रिता वेदपारगैः॥१९॥

If those that are to be employed in a Shraddha happen to be dumb, blind or deaf, care should be taken to employ them with the Brahmanas who are learned in the Vedas.

प्रतिग्रहश्च वै देयः शृणु यस्य युधिष्ठिर।

प्रदातारं तथाऽऽत्मानं यस्तारयति शक्तिमान्॥२०॥

तस्मिन् देयं द्विजे दानं सर्वागमविजानता।

प्रदातारं यथाऽऽत्मानं तारयेद् यः स शक्तिमान्॥२१॥

O Yudhishtira, hear now what you should give away. He who knows the Vedas should give away to only those Brahmanas who are able to save both the giver and himself, for he only is to be considered a competent (Brahmana) who can save the giver and himself.

न तथा हविषो होमैर्न पुष्पैर्नानुलेपनैः।

अग्नयः पार्थ तुष्यन्ति यथा ह्यतिथिभोजने॥२२॥

O son of Pritha, the sacred fire does not become so much gratified in receiving the libations of Ghee, the offering of flowers and sandal paste and other perfumes as by the entertainment of guests.

तस्मात् त्वं सर्वयत्नेन यतस्वातिथिभोजने।

पादोदकं पादघृतं दीपमन्नं प्रतिश्रयम्॥२३॥

प्रयच्छन्ति तु ये राजन् नोपसर्पन्ति ते यमम्।

Therefore with all care entertain guests. O king, those that give to his guests water to wash his feet, butter to rub over his tired legs, light in darkness and food and shelter, do not (at all) go before Yama.

देवमाल्यापनयनं द्विजोच्छिष्टावमार्जनम्॥२४॥

आकल्पः परिचर्या च गात्रसंवाहनानि च।

अत्रैकैकं नृपश्रेष्ठ गोदानाद्व्यतिरिच्यते॥२५॥

The removal of garlands of flowers offered to the gods, the removal of the remnant of a Brahmana's food, serving with prepared pastes, the shampooing of a Brahmana's legs, O foremost of kings, each of these gives better fruits than the giving away of kine.

कपिलायाः प्रदानात् तु मुच्यते नात्र संशयः।

तस्मादलंकृतो दद्यात् कपिलां तु द्विजातये॥२६॥

A man certainly rescues himself (from hell) by giving away Kapila cow, therefore a Kapila

cow, decked with ornaments, should be given to a Brahmana.

श्रोत्रियाय दरिद्राय गृहस्थायग्निहोत्रिणे।

पुत्रदाराभिभूताय तथा ह्यनुपकारिणे॥२७॥

One should make gifts to a person nobly born, one who is learned in the Vedas, one that is fair, one who leads a domestic life, but who is burdened with wife and children, one who duly worships the sacred fire and one who has done you no service.

एवंविधेषु दातव्या न समृद्धेषु भारता।

को गुणो भरतश्रेष्ठ समृद्धेष्वभिवर्जितम्॥२८॥

O best of the Bharata race, O descendant of Bharata, you should always give away to such men and not to those who are wealthy. What merit is there to give (wealth) to one who is wealthy?

एकस्यैका प्रदातव्या न बहूनां कदाचन।

सा गौर्विक्रयमापन्ना हन्यात् त्रिपुरुषं कुलम्॥२९॥

न तारयति दातारं ब्राह्मणं नैव नैव तु।

One cow must be given to one Brahmana. One single cow must not be given to many Brahmanas. If that cow is sold, three generations of the giver's family would be lost. Such a gift will neither rescue the giver nor the Brahmana who takes it.

सुवर्णस्य विशुद्धस्य सुवर्णं यः प्रयच्छति॥३०॥

सुवर्णानां शतं तेन दत्तं भवति शाश्वतम्।

He who gives away eighty Ratis of pure gold, obtains the everlasting fruit of giving away one hundred pieces of gold.

अनङ्गवाहं तु यो दद्याद् बलवन्तं धुरंधरम्॥३१॥

स निस्तरति दुर्गाणि स्वर्गलोकं च गच्छति।

He who gives away a strong bull capable of drawing the plough, does not certainly meet with any calamity; he finally goes to heaven.

वसुन्धरां तु यो दद्याद् द्विजाय विदुरात्मने॥३२॥

दातारं ह्यनुगच्छन्ति सर्वे कामाभिवाञ्छिताः।

He who gives away land to a learned Brahmana, has all his desires fulfilled.

पृच्छन्ति चात्र दातारं वदन्ति पुरुषा भुवि॥३३॥

अध्वनि क्षीणगात्रश्च पांसुपादावगुण्ठिताः।

तेषामेव श्रमार्तानां यो ह्यन्नं कथयेद् बुधः॥३४॥

अन्नदातृसमः सोऽपि कीर्तयति नात्र संशयः।

The tired traveller, with weakened limbs and with feet besmeared with dust, asks for the name of him who gives him food. There are men who answer him by telling him the name. That wise man who informs the toil-worn travellers the name of the persons who give them food is certainly considered equal in virtue as the giver of food himself.

तस्मात् त्वं सर्वदानानि हित्वान्नं सम्प्रयच्छ ह॥३५॥

न हीदृशं पुण्यफलं विचित्रमिह विद्यते।

यथाशक्ति च यो दद्यादन्नं विप्रेषु संस्कृतम्॥३६॥

स तेन कर्मणाऽऽप्नोति प्रजापतिसलोकताम्।

O Yudhishtira, Therefore (even) abstaining from other kinds of gifts, give away food. There is no virtue so great as that of giving well-cooked and pure food to the Brahmanas according to one's ability. That man by his this act obtains the companionship of Prajapati.

अन्नमेव विशिष्टं हि तस्मात् परतरं न च॥३७॥

अन्नं प्रजापतिश्चोक्तः स च संवत्सरो मतः।

संवत्सरस्तु यज्ञोऽसौ सर्वं यज्ञे प्रतिष्ठितम्॥३८॥

There is no gift superior to that of food. The food is the foremost and the first of all things. It is said that food is Prajapati. Prajapati (again) is considered as year and the year is sacrifice.

तस्मात् सर्वाणि भूतानि स्थावराणि चराणि च।

तस्मादन्नं विशिष्टं हि सर्वेभ्य इति विश्रुतम्॥३९॥

From sacrifice all mobile and immobile creatures take their birth. For this reason it has been heard by us that food is the foremost of all things.

येषां तटाकानि महोदकानि

वाप्यश्च कूपश्च प्रतिश्रयाश्च।

अन्नस्य दानं मधुरा च वाणी

यमस्य ते निर्वचना भवन्ति॥४०॥

Those, that give away lakes and large tanks, wells and ponds, shelter and food with sweet words, have not to bear the up-braiding of Yama.

द्यान्यं श्रमेणार्जितवित्तसंचितं

विप्रे सुशीले च प्रयच्छते यः।

वसुधरा तस्य भवेत् सुतुष्टा

धारां वसूनां प्रतिमुञ्चतीवा॥४१॥

Earth is always satisfied with that man who gives rice and wealth earned by his own labour to the Brahmanas whose behaviour is good. She pours upon such a man showers of wealth.

अन्नदाः प्रथमं यान्ति सत्यवाक् तदनन्तरम्।

अयाचितप्रदाता च समं यान्ति त्रयो जनाः॥४२॥

The giver of food walks first, then follows the speaker of truth; and then the man who gives away to a person who does not ask. But all these three go to the same place.

वैशम्पायन उवाच

कौतूहलसमुत्पन्नः पर्यपृच्छद् युधिष्ठिरः।

मार्कण्डेयं महात्मानं पुनरेव सहानुजः॥४३॥

Vaishampayana said :

Being filled with curiosity, Yudhishtira, with his brothers, again asked the illustrious Markandeya.

यमलोकस्य चाध्वानमन्तरं मानुषस्य च।

कीदृशं किम्प्रमाणं वा कथं वा तन्महामुने।

तरन्ति पुरुषाश्चैव केनोपायेन शंस मे॥४४॥

Yudhishtira said :

O great Rishi, what is the distance of the region of Yama from that of men? What is its measurement? How does a man pass over it and by what meant? Tell me all this.

मार्कण्डेय उवाच

सर्वगुह्यतमं प्रश्नं पवित्रमृषिसंस्तुतम्।

कथयिष्यामि ते राजन् धर्म्यं धर्मभृतां वर॥४५॥

Markandeya said :

O king, O foremost of all virtuous men, your this question relates to a great mystery. It is sacred and it is much praised by the Rishis. I shall speak to you about this Dharma.

षडशीतिसहस्राणि योजनानां नराधिप।

यमलोकस्य चाध्वानमन्तरं मानुषस्य च॥४६॥

O ruler of men, the distance of the region of Yama from the abode of men is eighty-six thousand yojanas.

आकाशं तदपानीयं घोरं कान्तरदर्शनम्।

न तत्र वृक्षच्छाया वा पानीयं केतनानि च॥४७॥

विश्रमेद् यत्र वै श्रान्तः पुरुषोऽध्वनि कर्षितः।

The way is over space. There is no water there and it is terrible to look at. There is nowhere in that region any shade of any tree, any water and any resting place, in which the traveller when fatigued, may take rest for some time.

नीयते यमदूतैस्तु यमस्याज्ञाकरैर्बलात्॥४८॥

नराः स्त्रियस्तथैवान्ये पृथिव्यां जीवसंज्ञिताः।

Along this path are forcibly taken by messenger of Yama, obedient to his command, all men and women and all creatures that have life.

ब्राह्मणेभ्यः प्रदानानि नानारूपाणि पार्थिव॥४९॥

हयादीनां प्रकृष्टानि तेऽध्वानं यान्ति वै नराः।

संनिवार्यातपं यान्ति छत्रेणैव हि छत्रदाः॥५०॥

O ruler of earth, O king, those that have given horses and other good conveyances to the Brahmanas, go along (this path) on those animals and conveyances. Those that have given umbrellas thus (to the Brahmanas) go along this path with umbrellas, warding off the sun's rays.

तृप्ताश्चैवान्नदातारो ह्यतृप्ताश्चाप्यनन्नदाः।

वस्त्रिणो वस्त्रदा यान्ति अवस्त्रा यान्त्यवस्त्रदाः॥५१॥

Those that have given food go along without any hunger and those that have not given food go along afflicted with (great) hunger. Those that have given cloths go along attired in cloths and those that have not given cloths go along naked,

हिरण्यदाः सुखं यान्ति पुरुषास्त्वभ्यलंकृताः।

भूमिदास्तु सुखं यान्ति सर्वैः कामैः सुतर्पिताः॥५२॥

Those that have given gold go along in happiness, well adorned in ornaments. And those that have given land go along with their every desire completely gratified.

यान्ति चैवापरिक्लिष्टा नराः सस्यप्रदायकाः।

नराः सुखतरं यान्ति विमानेषु गृहप्रदाः॥५३॥

Those that have given grains go along without being afflicted with any want; and those that have given houses go along on cars.

पानीयदा ह्यतृप्तिताः प्रहृष्टमनसो नराः।

पन्थानं द्योतयन्तश्च यान्ति दीपप्रदाः सुखम्॥५४॥

Those that have given king go along with cheerful hearts without ever being afflicted by thirst. Those that have given lights go along in great happiness lighting the way before them.

गोप्रदास्तु सुखं यान्ति निर्मुक्ताः सर्वपातकैः।

विमानैर्हंससंयुक्तैर्यान्ति मासोपवासिनः॥५५॥

Those that have given kine go along in happiness, their sins being all destroyed. Those that have fasted for a month, go along on cars drawn by swans.

तथा बर्हिप्रयुक्तैश्च षष्ठरात्रोपवासिनः।

त्रिरात्रं क्षपते यस्तु एकभक्तेन पाण्डवा॥५६॥

अन्तरा चैव नाशनाति तस्य लोका ह्यनामयाः।

पानीयस्य गुणा दिव्याः प्रेतलोकसुखावहाः॥५७॥

O son of Pandu, those that have fasted for six nights, go on cars drawn by peacocks. O son of Pandu, he who fasts for three nights taking only one meal without a second goes to a region free from disease and anxiety. The water has this excellent property that it produces happiness in the region of the dead.

तत्र पुष्पोदका नाम नदी तेषां विधीयते।

शीतलं सलिलं तत्र पिबन्ति ह्यमृतोपमम्॥५८॥

There they see a river named Pushpodaka. They there drink cool water which is like the very ambrosia.

ये च दुष्कृतकर्माणः पूयं तेषां विधीयते।

एवं नदी महाराज सर्वकामप्रदा हि सा॥५९॥

He who is of evil deed drinks there puss which is the thing that has been ordained for him. O great king, that river fulfills one's all desires.

तस्मात् त्वमपि राजेन्द्र पूजयेन्नान् यथाविधि।

अध्वनि क्षीणगात्रश्च पथि पांसुसमन्वितः॥६०॥

पृच्छते ह्यन्नदातारं गृहमायाति चाशया।

तं पूजयाथ यत्नेन सोऽतिथिर्ब्राह्मणश्च सः॥६१॥

O king of kings, worship there these (Brahmanas) in all due form. Weakened with travelling and besmeared with the dust on this

way, the traveller asks for the name of him who gives food and comes in hope to his house to worship him with all care, for he is a great Brahmana.

तं यान्तमनुगच्छन्ति देवाः सर्वे सवासवाः।

तस्मिन् सम्पूजिते प्रीता निराशा यान्त्यपूजिते॥६२॥

As he proceeds all the celestials with Vasava (Indra) follow him. If he is worshipped, they are gratified; and if he is not worshipped they become cheerless.

तस्मात् त्वमपि राजेन्द्र पूजयैनं यथाविधि।

एतत् ते शतशः प्रोक्तं किं भूयः श्रोतुमिच्छसि॥६३॥

O king of kings, therefore duly worship these (Brahmanas). I have thus spoken to you on one hundred subjects. What do you desire to hear from me more?

युधिष्ठिर उवाच

पुनः पुनरहं श्रोतुं कथां धर्मसमाश्रयाम्।

पुण्यामिच्छामि धर्मज्ञ कथ्यमानां त्वया विभो॥६४॥

Yudhishtira said :

O lord, O virtuous man, I desire to hear you again and again on sacred subjects relating to virtue and morals.

मार्कण्डेय उवाच

धर्मान्तरं प्रति कथां कथ्यमानां मया नृप।

सर्वपापहरां नित्यं शृणुष्ववहितो मम॥६५॥

Markandeya said :

O king, I shall now speak on another sacred subject relating to eternity which destroys all sins. Listen to me with all others.

कपिलायां तु दत्तायां यत् फलं ज्येष्ठपुष्करे।

तत् फलं भरतश्रेष्ठ विप्राणां पादधावने॥६६॥

O best of the Bharata race, the merit equal to that of giving away a Kapila cow in Pushkara (Tirtha) is obtained by washing the feet of the Brahmanas.

द्विजपादोदकक्लिन्ना यावत् तिष्ठति मेदिनी।

तावत् पुष्करपर्णेन पिबन्ति पितरो जलम्॥६७॥

As long as the earth remains moist with the water touched by the feet of a Brahmana, so long do the Pitris drink water from the lotus leaves.

स्वागतेनाग्नयस्तृप्ता आसनेन शतक्रतुः।

पितरः पादशौचेन अन्नाद्येन प्रजापतिः॥६८॥

If a guest is welcomed, Agni is gratified. If he is offered a seat, Indra is gratified. If his feet are washed, it is the Pitris who are delighted. If he is fed, it is Prajapati (Brahma) himself who is gratified.

यावद् वत्सस्य वै पादौ शिश्नैव प्रदृश्यते।

तस्मिन् काले प्रदातव्या प्रयत्नेनान्तरात्मना॥६९॥

अन्तरिक्षगतो वत्सो यावद् योन्यां प्रदृश्यते।

तावद् गौ पृथिवी ज्ञेया यावद् गर्भं न मुञ्चति॥७०॥

One should with subdued soul give away a cow when the feet and the head of her calf are visible. Before her delivery is complete, a cow with her calf in the air in the course of falling from the uterus to the earth is to be considered as equal to the earth herself.

यावन्ति तस्या रोमाणि वत्सस्य च युधिष्ठिर।

तावद् युगसहस्राणि स्वर्गलोके महीयते॥७१॥

O Yudhishtira, he is adored in the celestials region as many thousand Yugas as there are hairs on the bodies of that cow and the calf.

सुवर्णनासां यः कृत्वा सुखुरां कृष्णधेनुकाम्।

तिलैः प्रच्छादितां दद्यात् सर्वरत्नैरलंकृताम्॥७२॥

The person who donets a black cow duly ornamented with jewels including nose-ring made of gold and the hoof made of silver.

प्रतिग्रहं गृहीत्वा यः पुनर्ददति साधवे।

फलानां फलमश्नाति तदा दत्त्वा च भारत॥७३॥

ससनुद्रगुहा तेन सशैलवनकानना।

चतुरन्ता भवेद् दत्त पृथिवी नात्र संशयः॥७४॥

O descendant of Bharata, he who, having accepted a gift, gives it away immediately to a person who is virtuous and honest, obtains great merit. He certainly obtains the fruit of giving away the whole earth to her utmost limits with her oceans, seas and caves, her mountains and forests and woods.

अन्तर्जानुशयो यस्तु भुङ्क्ते संसक्तभाजनः।

यो द्विजः शब्दरहितं स क्षमस्तारणाय वै॥७५॥

The Brahmana, who eats in silence from a plate, keeping his hands between his knees, succeeds in saving others.

अपानपा न गदितास्तथान्ये ये द्विजातयः।

जपन्ति संहितां सम्यक् ते नित्यं तारणक्षमाः॥७६॥

Those Brahmanas who abstain from drink and who are never spoken by others as having any fault and who daily read the Samhitas are capable of saving others,

हव्यं कव्यं च यत् किञ्चित् सर्वं तच्छ्रोत्रियोऽर्हति।

दत्तं हि श्रोत्रिये साधौ ज्वलितेऽग्नौ यथा हुतम्॥७७॥

Havya (libation of ghee) and Kavya (edible offerings) should all be presented to a Brahmana who is learned in the Vedas. As an offering of ghee to Agnis is never in vain, so a gift to the Brahmanas learned in the Vedas is never in vain.

मन्युप्रहरणा विप्रा न विप्राः शस्त्रयोधिनः।

निहन्त्युर्मन्युना विप्रा वज्रपाणिर्वासुरान्॥७८॥

The Brahmanas have anger as their weapon; they never fight with weapons made of iron or steel. The Brahmanas kill their enemies with anger, as the wielder of thunder killed the Asuras.

धर्माश्रितेयं तु कथा कथितेयं तवानघ।

यां श्रुत्वा मुनयः प्रीता नैमिषारण्यवासिनः॥७९॥

○ sinless one, the theme relating to virtue and morality is now over. Having heard them, the Rishis, in the Naimisha forest, greatly delighted.

वीतशोकभयक्रोधा विपाप्मानस्तथैव च।

श्रुत्वेमां तु कथां राजन् न भवन्तीह मानवाः॥८०॥

○ king, (hearing them) they were freed from grief, fear and anger and they were cleansed of their sins. Those men who hear them are freed from the bondage of rebirth.

युधिष्ठिर उवाच

किं तच्छौचं भवेद् येन विप्रः शुद्धः सदा भवेत्।

तदिच्छामि महाप्राज्ञ श्रोतुं धर्मभृतां वर॥८१॥

Yudhishtira said :

○ greatly wise one, O foremost of virtuous men, what purification is there by which a

Brahmana might always be pure. I desire to hear it.

मार्कण्डेय उवाच

वाक् शौचं कर्मशौचं च यच्च शौचं जलात्मकम्।

त्रिभिः शौचैरुपेतो यः स स्वर्गी नात्र संशयः॥८२॥

Markandeya continued

There are three kinds of purity, namely purity in speech, purity in deed and purity by water. He who takes to these certainly obtains heaven.

सायं प्रातश्च संख्यां यो ब्राह्मणोऽभ्युपसेवते।

प्रजपन् पावनीं देवीं गायत्रीं वेदमातरम्॥८३॥

स तथा पावितो देव्या ब्राह्मणो नष्टकिल्बिषः।

न सीदेत् प्रतिगृहणनो महीमपि ससागराम्॥८४॥

That Brahmana who adores (the goddess) Sandhya in the morning and in the evening and who recites the sacred Gayatri, who is the mother of the Vedas, is cleansed from all his sins after being sanctified by the latter. Even if he accepts in gift the entire earth with her oceans, he does not suffer the least unhappiness.

ये चास्य दारुणाः केचिद् ग्रहाः सूर्यादयो दिवि।

ते चास्य सौम्या जायन्ते शिवाः शिवतराः सदा॥८५॥

Those planets in the sky including the sun that may be inauspicious and hostile towards him soon become favourable and auspicious towards him for his these acts. And those that are auspicious and favourable become more auspicious and favourable.

सर्वे नानुगतं चैनं दारुणाः पिशिताशनाः।

घोररूपा महाकाया धर्षयन्ति द्विजोत्तमम्॥८६॥

The terrible Rakshasas who feed on animal food and who have gigantic and fearful appearances, all become incapable of doing any injury to a Brahmana who practises these purifications.

नाध्यापनाद् याजनाद् वा अन्यस्माद् वा प्रतिग्रहात्।

दोषो भवति विप्राणां ज्वलिताग्निसमा द्विजाः॥८७॥

They incur no fault in consequence of teaching, of officiating at sacrifice and of accepting gifts from others. The Brahmanas are like the blazing fire.

दुर्वेदा वा सुवेदा वा प्राकृताः संस्कृतास्तथा।

ब्राह्मणा नावमन्तव्या भस्मच्छन्ना इवाग्नयः॥८८॥

Whether learned in the Vedas or not, whether pure or impure, they should never be insulted, for Brahmanas are like fires, covered with ashes.

यथा श्मशाने दीप्तौजाः पावको नैव दुष्यति।

एवं विद्वानविद्वान् वा ब्राह्मणो दैवतं महत्॥८९॥

A fire that blazes forth in a place of cremation is never impure, so is a Brahmana either learned or ignorant is always pure. He is superior to a celestials.

प्राकारैश्च पुरद्वारैः प्रासादैश्च पृथग्विधैः।

नगराणि न शोभन्ते हीनानि ब्राह्मणोत्तमैः॥९०॥

Cities adorned with walls and gates and palaces lose their beauty if they are not inhabited by Brahmanas.

वेदाढ्या वृत्तसम्पन्ना इत्यवन्तस्तपस्विनः।

यत्र तिष्ठति वै विप्रास्तत्राम नगरं नृप॥९१॥

O king, that is really a city in which live Brahmanas learned in the Vedas, who duly observe the duties of their order and who possess learning and ascetic merit.

व्रजे वाप्यथवारण्ये यत्र सन्ति बहुश्रुताः।

तत् तन्नगरमित्याहुः पार्थ तीर्थं च तद् भवेत्॥९२॥

O son of Pritha, whether it be a forest or a pasture ground where learned Brahmanas live is called a city. It is also a Tirtha.

रक्षितारं च राजानं ब्राह्मणं च तपस्विनम्।

अभिगम्याभिपूज्याथ सद्यः पापात् प्रमुच्यते॥९३॥

By going to a king who protects (his subjects) and to a Brahmana who possesses ascetic merits and also by worshipping them both, one may be immediately cleansed off all his sins.

पुण्यतीर्थाभिषेकं च पवित्राणां च कीर्तनम्।

सद्भिः सम्भाषणं चैव प्रशस्तं कीर्त्यते बुधैः॥९४॥

The learned men have said that ablutions in the sacred Tirthas, recitations of the names of holy ones and conversations with the good and the virtuous are all praiseworthy acts.

साधुसङ्गमपूतेन वाक्सुभाषितवारिणा।

पवित्रीकृतमात्मानं सन्तो मन्यन्ति नित्यशः॥९५॥

Those that are virtuous and honest always consider themselves sanctified by the holy companionship of persons like themselves and also by the water of pure and sacred conversation.

त्रिदण्डधारणं मौनं जटाभारोऽथ मुण्डनम्।

वल्कलाजिनं संवेष्टं व्रतचर्याभिषेचनम्॥९६॥

अग्निहोत्रं वने वासः शरीरपरिशोषणम्।

सर्वाण्येतानि मिथ्या स्युर्यदि भावो न निर्मलः॥९७॥

Carrying of the three stays, the vow of silence, matted locks (on head), shaving of the head, wearing barks and deer skins, observing vows, practicing ablutions, worshipping of fire and living in the forest emaciating the body, all these are useless to one if his heart be not pure.

न दुष्करमनाशित्वं सुकरं ह्यशनं विना।

विशुद्धिं चक्षुरादीनां षण्णामिन्द्रियगामिनाम्॥९८॥

O king of kings, the indulgence of the six senses is (very) easy if purity be not its aim. Abstinence is itself difficult to acquire and it is more so if purity be not its aim. Among all the senses mind is the most dangerous.

विकारि तेषां राजेन्द्र सुदुष्करकरं मनः।

ये पापानि न कुर्वन्ति मनोवाक्कर्मबुद्धिभिः।

ते तपन्ति महात्मानो न शरीरस्य शोषणम्॥९९॥

These high-souled, men who do not commit sin in word, in deed, in heart or in soul, are said (really) to perform asceticism; but not those who make their bodies emaciated by fasts and penances.

न ज्ञातिभ्यो दद्या यस्य शुक्लदेहोऽविकल्मषः।

हिसा सा तपसस्तस्य नानाशित्वं तपः स्मृतम्॥१००॥

He who has no feeling of kindness for his relatives even if his body be pure cannot be free from sin. That hard-heartedness of his mind is his great enemy to asceticism.

तिष्ठन् गृहे चैव मुनिर्नित्यं शुचिरलंकृतः।

यावज्जीवं दयावाञ्छ सर्वपापैः प्रमुच्यते॥१०१॥

He who is always pure, who is endued with virtue and who practice virtue all his life, even if he leads a domestic life, is a (real) Rishi. He is freed from all sins.

न हि पापानि कर्माणि शुद्ध्यन्त्यनशनादिभिः।

सीदत्यनशनादेव मांसशोणितलेपनः॥१०२॥

Fasts and other penances, however they may weaken and dry up the body which is made of flesh and blood, cannot destroy sins.

अज्ञातं कर्म कृत्वा च क्लेशो नान्यत् प्रहीयते।

नाग्निर्दहति कर्माणि भावशून्यस्य देहिनः॥१०३॥

The man whose heart is without holiness suffers torture by undergoing penances only being ignorant of their meaning. He is never freed from sins of such acts. The fire he worships does not consume his sins.

पुण्यादेव प्रव्रजन्ति शुद्ध्यन्त्यनशनानि च।

न मूलफलभक्षित्वान्न मौनान्नानिलाशनात्॥१०४॥

शिरसो मुण्डनाद् वापि न स्थानकुटिकासनात्।

न जटाधारणाद् वापि न तु स्थण्डिलशय्या॥१०५॥

नित्यं ह्यनशनाद् वापि नाग्निशुश्रूषणादपि।

न चोदकप्रवेशेन न च क्षमाशयनादपि॥१०६॥

Through holiness and virtue alone men can go to the regions of bliss and their vows and fasts can become efficacious. Living on fruits and roots, observing the vow of silence, living on air, shaving one's head, abandoning a fixed home, having matted locks on head, lying under the sky, observing daily fasts, worshipping the fire, bathing in water and lying on the ground, these alone cannot lead one to heaven.

ज्ञानेन कर्मणा वापि जरामरणमेव च।

व्याधयश्च प्रहीयन्ते प्राप्यते चोत्तमं पदम्॥१०७॥

Those only that are endued with holiness succeed by knowledge and by (virtuous) deeds to conquer disease, decrepitude and death and they alone obtain a very high state.

बीजानि ह्यग्निदग्धानि न रोहन्ति पुनर्यथा।

ज्ञानदग्धैस्तथा क्लेशैर्नात्मा संयुज्यते पुनः॥१०८॥

As seeds that have been scorched by fire do not produce the plant, so the pains that have been burnt by knowledge cannot affect the soul.

आत्मना विप्रहीणानि काष्ठकुड्योपमानि च।

विनश्यन्ति न संदेहः फेनानीव महार्णवे॥१०९॥

The inert body, which is like a block of wood when destitute of soul, is certainly very short-lived like the forth in the ocean.

आत्मानं विन्दते येन सर्वभूतगुहाशयम्।

श्लोकेन यदि वार्येन क्षीणं तस्य प्रयोजनम्॥११०॥

He who obtains a view of his soul that dwells within every one's body by the help of one or the half of a rhythmic line (of the Vedas) has no need for anything else.

द्व्यक्षरादभिसंधाय केचिच्छ्लोकपदाङ्कितैः।

शतैरन्यैः सहस्रैश्च प्रत्ययो मोक्षलक्षणम्॥१११॥

Some, by obtaining a knowledge of the identity of the supreme soul from but two letters (of the Vedas) and some, from hundreds and thousands of slokas, acquire salvation; for the knowledge of one's identity with the supreme soul is the sure sign of salvation.

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः।

ऊचुर्ज्ञानविदो वृद्धाः प्रत्ययो मोक्षलक्षणम्॥११२॥

The learned old men have said that neither this world, nor that hereafter, nor bliss can come to one who is full of doubts. Faith is the certain sign of salvation.

विदितार्थस्तु वेदानां परिवेद प्रयोजनम्।

उद्विजेत् स तु वेदेभ्यो दावाग्नेरिव मानवः॥११३॥

He who knows the true meaning of the Vedas also understands their true use. He is frightened at the Vedic rites as man at a conflagration.

शुष्कं तर्कं परित्यज्य आश्रयस्व श्रुति स्मृतिम्।

एकाक्षराभिसम्बद्धं तत्त्वं हेतुभिरिच्छसि।

बुद्धिर्न तस्य सिद्ध्येत साधनस्य विपर्ययात्॥११४॥

Abandoning dry discussion, take to Smriti and Shruti. Seek with the help of your reason the knowledge of the undying one who is without a second. One's search (for a thing) becomes in vain from the defect of means.

वेदपूर्वं वेदितव्यं प्रयत्नात्

तद् वै वेदस्तस्य वेदः शरीरम्।

वेदस्तत्त्वं तत्समासोपलब्धौ

क्लीबस्त्वात्मा तत् स वेद्यस्य वेद्यम्॥११५॥

Therefore one should carefully try to obtain knowledge by means of the Vedas. The Vedas are the supreme soul, they are his body, they are the truth. The soul, that is bound by the animal organism belonging to a man in whom all the Vedas are manifest, can (only) know Him.

वेदोक्तमायुर्देवानामाशिषश्चैव कर्मणाम्।

फलत्यनुयुगं लोके प्रभावश्च शरीरिणाम्॥११६॥

The existence of the celestials as stated in the Vedas, the efficacy of (religious) acts and the capacity for action of beings furnished with bodies are noticeable in every Yuga.

इन्द्रियाणां प्रसादेन तदेतत् परिवर्जयेत्।

तस्मादनशनं दिव्यं निरुद्धेन्द्रियगोचरम्॥११७॥

Independence from and the annihilation of these are to be sought by means of the purity of the senses. Therefore the suspension of the function of the senses is the true fasting.

तपसा स्वर्गगमनं भोगो दानेन जायते।

ज्ञानेन मोक्षो विज्ञेयस्तीर्थस्नानादधक्षयः॥११८॥

One may obtain heaven by asceticism, one may obtain objects of enjoyments by the practice of charity, one may have his sins all destroyed by bathing in Tirthas, but complete emancipation cannot be obtained without knowledge.

वैशम्पायन उवाच

एवमुक्तस्तु राजेन्द्र प्रत्युवाच महायशाः।

भगवन् श्रोतुमिच्छामि प्रधानविधिमुत्तमम्॥११९॥

Vaishampayana said :

O king of kings, having been thus addressed, the greatly illustrious (Yudhishtira) replied, "O exalted one, I desire to hear about the rules of charity which is (really) meritorious.

मार्कण्डेय उवाच

यत् त्वमिच्छसि राजेन्द्र दानधर्मं युधिष्ठिर।

इष्टं चेदं सदा मह्यं राजन् गौरवतस्तथा॥१२०॥

Markandeya said :

O king of kings, O Yudhishtira, O monarch, the rules of charity which you desire to hear from me are highly valued by him.

शृणु दानरहस्यानि श्रुतिस्मृत्युदितानि च।

छायायां करिणः श्राद्धं तत् कर्णपरिवीजिते।

दश कल्पायुतानीह न क्षीयेत युधिष्ठिर॥१२१॥

Hear about the mysteries of charity as they have been expounded in the Shrutis and Smritis. O Yudhishtira, he who performs a Shraddha in the conjunction of Gajachhaya at a place fanned by the leaves of an Ashvattha tree enjoys its fruits one hundred thousand Kalpas.

जीवनाय समाक्लिन्नं वसु दत्त्वा महीयते।

वैश्यं तु वासयेद् यस्तु सर्वयज्ञैः स इष्टवान्॥१२२॥

O ruler of earth, he who gives food to one who is dying of hunger and he who founds a home of charity with a person to look after it both acquire the fruits of (performing) all sacrifices.

प्रतिस्रोतश्चित्रवाहाः पर्जन्योऽन्नानुसंचरन्।

महाधुरि यथा नावा महापापैः प्रमुच्यते॥१२३॥

He who gives away a horse at a Tirtha where the current of the water runs in an opposite direction obtains merits that are inexhaustible. A guest who comes for food is Indra himself. If he is entertained with food, Indra confers on the feeder merits that are inexhaustible. As men cross rivers and seas by boats, so is he saved from all his sins (by giving board to guests).

विप्लवे विप्रदत्तानि दधिमस्त्वक्षयाणि च।

पर्वसु द्विगुणं दानमृतौ दशगुणं भवेत्॥१२४॥

Therefore what is given to the Brahmanas produces, like the gift of curds, inexhaustible merits. A gift on a particular festive day produces twice the merit and on a particular season produces ten times the merit.

अयने विषुवे चैव षडशीतिमुखेषु च।

चन्द्रसूर्योपरान्ते च दत्तमक्षयमुच्यते॥१२५॥

And in a particular year produces one hundred times the merit (than gifts made at any other time). A gift made on the last day of the month produces inexhaustible merit. A gift made when the sun is on the solicit points, a gift made on the last day of the sun's path through Ubra, Asris, Gemini, Vriago and Pisces and a gift made during the eclipses of the sun and the moon produce merits that are inexhaustible.

ऋतुषु दशगुणं वदन्ति दत्तं

शतगुणमृत्वयनादिषु ध्रुवम्।

भवति सहस्रगुणं दिनस्य राहो—

विषुवति चाक्षयमश्नुते फलम्॥१२६॥

The learned men say that gifts made during the seasons produce merit that is ten times, those made during the change of seasons one hundred times and those made during the day when Rahu is visible one thousand times greater than what is produced at other times. A gift made on the last day of the sun's course though Libra and Aria produces merit that is everlasting.

नाभूमिदो भूमिमश्नाति राजन्

नायानदो यानमारुह्य याति।

यान् यान् कामान् ब्राह्मणेभ्यो ददाति

तांस्तान् कामान् जायमानः स भुङ्क्ते॥१२७॥

O king, no one can enjoy landed property who does not give away lands; no one can drive on cars and conveyances who does not give them away. With whatever, desire one gives away to the Brahmanas, one enjoys the fruition of that gift in the next birth.

अग्नेरपत्यं प्रथमं सुवर्णं

भूर्वेष्णावी सूर्यसुताश्च गावः।

लोकास्त्रयस्तेन भवन्ति दत्ता

यः काञ्चनं गच्छ महीं च दद्यात्॥१२८॥

Gold has been produced from fire, the earth from Vishnu and the kine from the sun. Therefore he who gives away gold, land and kine obtains all the regions of Agni, Vishnu and the Sun.

परं हि दानान्न बभूव शाम्भतं

भव्यं त्रिलोके भवते कुतः पुनः।

तस्मात् प्रधानं परमं हि दानं

वदन्ति लोकेषु विशिष्टबुद्धयः॥१२९॥

There is nothing so everlasting as a gift. Is there any thing in the three worlds that is more auspicious? It is therefore that they who are greatly intelligent say that there is nothing higher in the three worlds than making gifts.

CHAPTER 201

(MARKANDEYA-SAMASYA PARVA)-
Continued

The history of Dhundhumara

वैशम्पायन उवाच

श्रुत्वा तु राजा राजर्षेरिन्द्रधुमस्य तत् तथा।

मार्कण्डेयान्महाभागात् स्वर्गस्य प्रतिपादनम्॥१॥

युधिष्ठिरो महाराज पप्रच्छ भरतर्षभा।

मार्कण्डेयं तपोवृद्धं दीर्घायुषमकल्मषम्॥२॥

Vaishampayana said :

O great king, having heard from the high-souled Markandeya the account of the attainment of heaven by the royal sage Indradhymna, that foremost of the Bharatas, Yudhishtira, again thus asked that sinless great ascetic and long-lived Markandeya.

विदितास्तव धर्मज्ञ देवदानवराक्षसाः।

राजवंशाश्च विविधा ऋषिवंशाश्च शाम्भतः॥३॥

Yudhishtira said :

O virtuous one, you know all the celestials and the Danavas, the Rakshasas, also various royal dynasties and many everlasting dynasties of the Rishis.

न तेऽस्त्यविदितं किञ्चिदस्मिल्लोके द्विजोत्तम

कथां वेत्सि मुने दिव्यां मनुष्योरगरक्षसाम्॥४॥

देवगन्धर्वयक्षाणां किन्नराप्सरसां तथा।

O foremost of Brahmanas, there is nothing in this world which you do not know. O Rishis, you know also excellent stories of men, of the Nagas, of the Rakshasas, of the celestials, the Gandharvas, the Yakshas, the Kinnaras and the Apsaras.

इदमिच्छाम्यहं श्रोतुं तत्त्वेन द्विजसत्तम॥५॥

कुवलाश्च इति ख्यात इक्ष्वाकुरपरजितः।

कथं नामविपर्ययाद् धुन्धुमारत्वमागतः॥६॥

O foremost of Brahmanas, I desire to hear from you all these accounts. Why did that invincible descendant of Ikshvaku, known by the name of Kuvalashva change and assume another, namely Dhundhumara?

एतदिच्छामि तत्त्वेन ज्ञातुं भार्गवसत्तम।

विपर्यस्तं यथा नाम कुवलाश्वस्य धीमतः॥७॥

O best of the Bhṛigu race, I desire to know in detail why the name of the highly intelligent Kuvalashva underwent a change.

वैशम्पायन उवाच

युधिष्ठिरेणैवमुक्तो मार्कण्डेयो महामुनिः।

धौन्धुमारमुपाख्यानं कथयामास भारता॥८॥

O descendant of Bharata, having been thus addressed by Yudhishtira, the great Rishi Markandeya narrated the story of Dhundhumara.

मार्कण्डेय उवाच

हन्त ते कथयिष्यामि शृणु राजन् युधिष्ठिर।

धर्मिष्ठमिदमाख्यानं धुन्धुमारस्य तच्छृणु॥९॥

Markandeya said :

O king Yudhishtira, I shall tell you all. Listen to me. The story of Dhundhumara is a moral story, hear it.

यथा स राजा इक्ष्वाकुः कुवलाश्वो महीपतिः।

धुन्धुमारत्वमगमत् तच्छृणुष्व महीपते॥१०॥

O ruler of earth, hear why the royal sage Kuvalashva of the race of Ikshvaku came to be known as Dhundhumara.

महर्षिर्विश्रुतस्तात उत्तङ्क इति भारता।

मन्थन्वसु रम्येषु आश्रमस्तस्य कौरवा॥११॥

O descendant of Bharata, O child, there was a celebrated great Rishi named Uttanka. He had his hermitage in a charming forest.

उत्तङ्कस्तु महाराज तपोऽतप्यत् सुदुश्चरम्।

आरिराधयिषुर्विष्णुं बहून् वर्षगणान् विभुः॥१२॥

O great king, Uttanka performed severest asceticism. In order to secure the grace of Vishnu that lord (Uttanka) performed that severest penance for many hundreds of years.

तस्य प्रीतः स भगवान् साक्षाद् दर्शनमेयिवान्।

दृष्ट्वैव चर्षिः प्रह्वस्तं तुष्टाव विविधैः स्तवैः॥१३॥

Being gratified with him that exalted deity (Vishnu) appeared before him in his embodied form. As soon as the Rishi saw him, he gratified him in all humility and with many hymns.

उत्तङ्क उवाच

त्वया देवा प्रजाः सर्वाः ससुरासुरमानवाः।

स्थावराणि च भूतानि जङ्गमानि तथैव च॥१४॥

Uttanka said :

O god, all mobile and immobile creatures with the celestial, the Asuras and the human-beings have been all created by you.

ब्रह्म वेदाश्च वेद्यं च त्वया सृष्टं महाद्युते।

शिरस्ते गगनं देव नेत्रे शशिदिवाकरौ॥१५॥

O greatly effulgent one, Brahma himself, the Vedas and all things that are capable of being known, have been all created by you. O lord, the sky is your head and the sun and the moon are your eyes.

निःश्वासः पवनश्चापि तेजोऽग्निश्च तवाच्युता।

बाहवस्ते दिशः सर्वाः कुक्षिश्चापि महार्णवः॥१६॥

O undeteriorating one, the winds are your breaths, the fire is your splendour, the directions are your arms and the great ocean is your stomach.

ऊरू ते पर्वता देव खं नाभिर्मधुसूदन।

पादौ ते पृथिवी देवी रोमाण्योषधयस्तथा॥१७॥

O god, O slayer of Madhu, the hills and the mountains are your thighs, the atmosphere is your hips, the goddess earth is your feet and the plants are the down of your body.

इन्द्रसोमग्निरुणा देवासुरमहोरगाः।

प्रह्नास्त्वामुपतिष्ठन्ति स्तुवन्तो विविधैः स्तवैः॥१८॥

Indra, Soma, Agni and Varuna, the celestial, the Asuras and the great Nagas, all wait upon you and adore you with various hymns.

त्वया व्याप्तानि सर्वाणि भूतानि भुवनेश्वर।

योगिनः सुमहावीर्याः स्तुवन्ति त्वां महर्षयः॥१९॥

O lord of earth all created things are pervaded by you. The great Rishis and the greatly effulgent Yogis all adore you with hymns.

त्वयि तुष्टे जगत् स्वास्थं त्वयि क्रुद्धे महद् भयम्।

भयानामपनेतासि त्वमेकः पुरुषोत्तम॥२०॥

O foremost of men, when you are pleased the universe enjoys peace; when you are angry,

a great fear pervades all. You are the only great dispeller of all fears; you are the supreme one.

देवानां मानुषाणां च सर्वभूतसुखावहः।

त्रिभिर्विक्रमणैर्देव त्रयो लोकास्त्वया हताः॥२१॥

O god, you are the cause of happiness of both the celestials and the human beings. By your three steps you covered all the three worlds.

असुराणां समृद्धानां विनाशश्च त्वया कृतः।

तव विक्रमणैर्देवा निर्वाणमगमन् परम्॥२२॥

It was you who destroyed the Asuras when they were in their great affluence. Through your prowess the celestials obtained peace and happiness.

पराभूताश्च दैत्येन्द्रास्त्वयि क्रुद्धे महाद्युते।

त्वं हि कर्ता विकर्ता च भूतानामिह सर्वशः॥२३॥

आराधयित्वा त्वां देवाः सुखमेधन्ति सर्वशः।

O greatly effulgent one, it was your anger that vanquished the great Daitya chiefs. You are the creator, you are the destroyer of all the creatures of this world. Adoring you, the celestials have obtained happiness and bliss."

एवं स्तुतो हृषीकेश उत्तङ्गेन महात्मना॥२४॥

उत्तङ्गमब्रवीद् विष्णुः प्रीतस्तेऽहं वरं वृणु।

There was Hrishikesha (Vishnu) praised by the high-souled Uttanka. Vishnu then thus spoke to Uttanka, "I am gratified, Ask for a boon."

उत्तङ्ग उवाच

पर्याप्तो मे वरो ह्येष यदहं दृष्टवान् हरिम्॥२५॥

पुरुषं शाश्वतं दिव्यं स्रष्टारं जगतः प्रभुम्।

(Uttanka said), "It is (already) a great boon to me that you have become visible to me, you who are Hari, the eternal being, the celestials creator, the lord of the universe."

विष्णुरुवाच

प्रीतस्तेऽहमलौल्येन भक्त्या तव च सत्तम॥२६॥

अवश्यं हि त्वया ब्रह्मन् मत्तो चाहो वरो द्विज।

Vishnu said, "O excellent one. I am pleased with your this littleness of desire and great devotion. O Brahmana, O twice-born one, you should certainly accept some boon from me."

मार्कण्डेय उवाच

एवं स छन्दमानस्तु वरेण हरिणा तदा॥२७॥

उत्तङ्गः प्राञ्जलिर्वन्ने वरं भरतसत्तम।

Thus requested by Hari to ask for a boon, O best of the Bharata race, Uttanka with joined hands asked for a boon.

यदि मे भगवन् प्रीतः पुण्डरीकनिभेक्षणा॥२८॥

धर्मे सत्ये दमे चैव बुद्धिर्भवतु मे सदा।

अभ्यासश्च भवेद् भक्त्या त्वयि नित्यं ममेश्वरा॥२९॥

"O lotus-eyed deity, if your exalted self is pleased with me, O lord, then let my heart be always devoted to virtue, truth and contentment. Let my mind be always devoted to you."

श्रीभगवानुवाच

सर्वमेतद्धि भविता मत्प्रसादात् तव द्विज।

प्रतिभास्यति योगश्च येन युक्तो दिवौकसाम्॥३०॥

त्रयाणामपि लोकानां महत् कार्यं करिष्यसि।

(The deity replied), "O Brahmana, all this will happen to you through my favour. A Yoga will be manifest in you. Through its power you will perform a great act for the dwellers of heaven as also for the three worlds.

उत्सादनार्थं लोकानां धुन्धुर्नाम महासुरः॥३१॥

तपस्यति तपो घोरं शृणु यस्तं हनिष्यति।

A great Asura, named Dhundhu, is now undergoing severe austerities in order to destroy the world. Hear who will kill him.

राजा हि वीर्यवांस्तात इक्ष्वाकुरपराजितः॥३२॥

बृहदश्च इति ख्यातो भविष्यति महीपतिः।

तस्य पुत्रः शुचिर्दान्तः कुवलाश्च इति श्रुतः॥३३॥

O child, a mighty and invincible king of the race of Ikshvaku, known by the name of Brihadashva, will be the ruler over earth. His son will be very illustrious, self-controlled and holy; he will be known by the name of Kuvalashva.

स योगबलमास्थाय मामकं पार्थिवोत्तमः।

शासनात् तव विप्रर्षे धुन्धुमारो भविष्यति।

एवमुक्त्वा तु तं विप्रं विष्णुरन्तरधीयता॥३४॥

O foremost of Brahmanas, that best of kings will be endued with Yoga power derived from

me. Commanded by you he will be the slayer of Dhundhu." Having said this to that Brahmana Vishnu disappeared.

CHAPTER 202

(MARKANDEYA-SAMASYA PARVA)- Continued

The history of Dhundhumara

मार्कण्डेय उवाच

इक्ष्वाकौ संस्थिते राजन् शशादः पृथिवीमिमाम्।
प्राप्तः परमधर्मात्मा सोऽयोध्यायां नृपोऽभवत्॥१॥

Markandeya said :

O king, when Ikshvaku died, the greatly virtuous Shashada, becoming the king of Ayodhya began to rule over this earth.

शशादस्य तु दायदः ककुत्स्थो नाम वीर्यवान्।

अनेनश्चापि ककुत्स्थः पृथुश्चानेनसः सुतः॥२॥

Shashada had a powerful son, named Kakutstha. Kakutstha had a son named Anenas. Anenas had a son named Prithu.

विष्वगम्भः पृथोः पुत्रस्तस्मादद्रिश्च जज्ञिवान्।

अद्रेश्च युवनाश्वस्तु श्रावस्तस्यात्मजोऽभवत्॥३॥

Prithu had a son named Vishvagashva and Vishvagashva begot a son, named Adri. Adri had a son called Yuvanashva and Yuvanashva begot Shrivasta.

तस्य श्रावस्तको ज्ञेयः श्रावस्ती येन निर्मिता।

श्रावस्तकस्य दायदो बृहदश्वो महाबलः॥४॥

From this Shrivasta, the city called Shrivasti was founded. The son of Shrivasta was the greatly powerful Brihadashva.

बृहदश्वस्य दायदः कुवलाश्व इति स्मृतः।

कुवलाश्वस्य पुत्राणां सहस्राण्येकविंशतिः॥५॥

The son of Brihadashva was known by the name Kuvalashva; Kuvalashva had twenty one thousand sons.

सर्वे विद्यासु निष्णाता बलवन्तो दुरासदाः।

कुवलाश्वश्च पितृतो गुणैरभ्यधिकोऽभवत्॥६॥

All these sons were powerful and fierce, but they were learned. Kuvalashva became superior to his father in all qualifications.

समये तं पिता राज्ये बृहदश्वोऽभ्येषेचयत्।

कुवलाश्वं महाराज शूरमुत्तमधार्मिकम्॥७॥

O great king, in due time his father Brihadashva installed that foremost of heroes and virtuous men, Kuvalashva, on the throne.

पुत्रसंक्रामितश्रीस्तु बृहदश्वो महीपतिः।

जगाम तपसे धीमांस्तपोवनममित्रहा॥८॥

Having thus made over the royal dignity to his son, that ruler of earth, that chastiser of foes and the greatly intelligent Brihadashva retired into a forest to perform asceticism.

अथ शुश्राव राजर्षि तमुत्तङ्को नराधिप।

वनं सम्प्रस्थितं राजन् बृहदश्वं द्विजोत्तमः॥९॥

O rulers of men, O king, when the royal sage Brihadashva was about to go away into the forest, that best of Brahmanas, Uttanka, heard of it.

तमुत्तङ्को महातेजाः सर्वास्त्रविदुषां वरम्।

न्यवारयदमेयात्मा समासाद्य नरोत्तमम्॥१०॥

The greatly effulgent and the high-souled Uttanka came to that foremost of all wielder of arms, that best of men, (Brihadashva) and asked him not to do it.

उत्तङ्क उवाच

भवता रक्षणं कार्यं तत् तावत् कर्तुमर्हसि।

निरुद्विग्ना वयं राजस्त्वत्प्रसादाद् भवेमहि॥११॥

Uttanka said :

O king, your duty is to protect men. You should perform your that duty. Let us be freed from all anxieties through your favour.

त्वया हि पृथिवी राजन् रक्ष्यमाणा महात्मना।

भविष्यति निरुद्विग्ना नारण्यं गन्तुमर्हसि॥१२॥

O king, the earth, being protected by your august self, will be freed from all anxieties. Therefore you should not retire into the forest.

पालने हि महान् धर्मः प्रजानामिह दृश्यते।

न तथा दृश्यतेऽरण्ये माभूत् ते बुद्धिरीदृशी॥१३॥

Great merit is the fruit of protecting men in this world. Such merit can never be acquired in a forest. Therefore, let not your heart have such an inclination.

ईदृशो न हि राजेन्द्र धर्मः क्वचन दृश्यते।

प्रजानां पालने यो वै पुरा राजर्षिभिः कृतः॥१४॥

O king of kings, such a (great) merit is not seen in anything else as it is seen in the protection of men as done by the royal sages in the days of yore.

रक्षितव्याः प्रजा राजा तास्त्वं रक्षितुमर्हसि।

निरुद्विग्नस्तपश्चतुर्लु न हि शक्नोमि पार्थिव॥१५॥

O ruler of earth, the subjects should (always) be protected by the kings; you should therefore protect your people. I shall not be able to perform asceticism in peace.

ममाश्रमसमीपे वै समेषु मरुन्वसु।

समुद्रो बालुकापूर्ण उज्जालक इति स्मृतः॥१६॥

Near my hermitage there is a large desert, a sea of sand, known by the name of Ujjalaka. It occupies a level country and it has no water.

बहुयोजनविस्तीर्णो बहुयोजनमायतः।

तत्र रौद्रो दानवेन्द्रो महावीर्यपराक्रमः॥१७॥

मधुकैटभयोः पुत्रो धुन्धुर्नाम सुदारुणः।

अन्तर्भूमिगतो राजन् वसत्यमितविक्रमः॥१८॥

It extends many yojanas in length and breadth. There lives a fearful and greatly powerful Danava chief. He is the fearful son of Madhukaitabha and his name is Dhundhu. O king, this immeasurably powerful one lives underneath the ground.

तं निहत्य महाराज वनं त्वं गन्तुमर्हसि।

शेते लोकविनाशाय तत्र आस्थाय दारुणम्॥१९॥

त्रिदशानां विनाशाय लोकानां चापि पार्थिव।

O great king, kill him and then retire into the forest. He is now engaged in the severe penances with the intention of destroying the world and as well as the celestials.

अवध्यो दैवतानां हि दैत्यानामथ रक्षसाम्॥२०॥

नागानामथ यक्षाणां गन्धर्वाणां च सर्वशः।

अवाप्य स वरं राजन् सर्वलोकपितामहात्॥२१॥

O king, he has become incapable of being killed by the celestials, the Daityas, the Rakshasas, the Nagas, the Yakshas and the Gandharvas for his obtaining. O king, a boon from the Grandsire of all creatures.

तं विनाशय भद्रं ते मा ते बुद्धिरतोऽन्यथा।

प्राप्त्यसे महतीं कीर्तिं शाश्वतीमव्ययां ध्रुवाम्॥२२॥

Kill him and be blessed. Let not your heart be led away to any other course. By killing him you will certainly achieve a great thing and also eternal and undying fame.

क्रूरस्य तस्य स्वपतो बालुकान्तर्हितस्य च।

संवत्सरस्य पर्यन्ते निःश्वासः सम्प्रवर्तते॥२३॥

यदा तदा भूश्चलति सशैलवनकानना।

तस्य निःश्वासवातेन रज उद्भूयते महत्॥२४॥

आदित्यपथमाश्रित्य सप्ताहं भूमिकम्पनम्।

सविस्फुलिङ्गं सज्वालं धूममिश्रं सुदारुणम्॥२५॥

तेन राजन् न शक्नोमि तस्मिन् स्थातुं स्व आश्रमे

तं विनाशय राजेन्द्र लोकानां हितकाम्यया॥२६॥

O king, when at the end of every year that wicked Asura, lying covered with sands, wakes up and begins to breathe, then the whole earth with her mountains, forests and woods begins to tremble. His breath raises up clouds of sands and covers the very sun. For seven days continually the earth trembles and sparks and flames of fire mixed with smoke spread all over the ground. For all this, O king, I cannot enjoy peace in my hermitage. O king of kings, kill him therefore for the good of the world.

लोकाः स्वस्था भविष्यन्ति तस्मिन् विनिहतेऽसुरे

त्वं हि तस्य विनाशाय पर्याप्त इति मे मतिः॥२७॥

When this Asura will be killed, the three worlds will be in peace and happiness. My opinion is that you are quite competent to kill him.

तेजसा तव तेजश्च विष्णुराप्याययिष्यति।

विष्णुना च वरो दत्तः पूर्वं मम महीपते॥२८॥

यस्तं महासुरं रौद्रं वधिष्यति महीपतिः।

तेजस्तं वैष्णवमिति प्रवेक्ष्यति दुरासदम्॥२९॥

Your energy will be increased by that of Vishnu, the ruler of earth. A boon was granted by Vishnu in the days of yore. Namely that he who will kill this fearful and great Asura would be pervaded by the matchless energy of Vishnu himself.

तत् तेजस्त्वं समाधाय राजेन्द्र भुवि दुःसहम्।

तं निषूदय राजेन्द्र दैत्यं रौद्रपराक्रमम्॥३०॥

O king of kings, bearing that (Vishnu) energy which is hardly to be borne by any other on earth, kill this Daitya of fearful power.

न हि धुन्धुर्महातेजास्तेजसाल्पेन शक्यते।
निर्दग्धुं पृथिवीपाल स हि वर्षशतैरपि॥३१॥

The greatly powerful Dhundhu, O ruler of earth, is incapable of being killed by any other man, even if that man tries for one hundred years to kill him.

CHAPTER 203

(MARKANDEYA-SAMASYA PARVA)-
Continued

The history of Madhu-Kaitabha

मार्कण्डेय उवाच

स एवमुक्तो राजर्षिरुत्तङ्गेनापराजितः।

उत्तङ्गं कौरवश्रेष्ठ कृताञ्जलिस्थाब्रवीत्॥३१॥

Markandeya said :

Having been thus addressed by Uttanka, O foremost of the Kurus, that invincible royal sage spoke thus to Uttanka with joined hands.

न तेऽभिगमनं ब्रह्मन् मोघमेतद् भविष्यति।

पुत्रो ममायं भगवन् कुवलाश्व इति स्मृतः॥३२॥

वृत्तिमान् क्षिप्रकारी च वीर्येणाप्रतिभो भुवि।

"O Brahmana, your this visit will not be in vain. O holy one, my this son, known by the name of Kuvalashva, is both active and steady; and he is also matchless in prowess on earth.

प्रियं च ते सर्वमेतत् करिष्यति न संशयः॥३३॥

पुत्रैः परिवृतः सर्वैः शूरैः परिघबाहुभिः।

विसर्जयस्व मां ब्रह्मन् न्यस्तशस्त्रोऽस्मि साम्प्रतम्॥३४॥

He will certainly accomplish that which is pleasing to you. Surrounding by his brave sons all of whom possess arms like maces. O Brahmana, give me leave to depart, for I have now abandoned all weapons."

तथास्त्विति च तेनोक्तो मुनिनामिततेजसा।

स तमादिश्य तनयमुत्तङ्गाय महात्मने॥३५॥

क्रियतामिति राजर्षिर्जगाम वनमुत्तमम्।

Having been thus addressed by him, that immeasurably, effulgent Rishi said, "So be it." And the royal sage, after ordering his son to

obey the command of the high-souled Uttanka, retired into an excellent forest.

युधिष्ठिर उवाच

क एष भगवन् दैत्यो महावीर्यस्तपोधन॥३६॥

कस्य पुत्रोऽथ नप्ता वा एतदिच्छामि वेदितुम्।

Yudhishthira said :

O exalted one, O great ascetic, who was this greatly powerful Daitya? Whose son and whose grandson was he? I desire to know all this.

एवं महाबलो दैत्यो न श्रुतो मे तपोधन॥३७॥

एतदिच्छामि भगवन् याथातथ्येन वेदितुम्।

सर्वमेव महाप्राज्ञ विस्तरेण तपोधन॥३८॥

O great ascetic, I never heard of this greatly powerful Daitya. O exalted Rishi, O greatly wise one, O great ascetic, I desire to know all this in detail with all its true particulars.

मार्कण्डेय उवाच

शृणु राजन्निदं सर्वं यथावृत्तं नराधिप।

कथ्यमानं महाप्राज्ञ विस्तरेण यथातथम्॥३९॥

Markandeya said :

O king, O ruler of men, O greatly wise one, hear all this as I narrate it in detail with all its true particulars.

एकार्णवे तदा लोके नष्टे स्थावरजङ्गमे।

प्रणष्टेषु च भूतेषु सर्वेषु भरतर्षभ॥४०॥

O best of the Bharata race, when the world became one great ocean and all mobile and immobile creatures were killed,

प्रभवं लोककर्तारं विष्णुं शाश्वतमव्ययम्।

यमाहुर्मुनयः सिद्धाः सर्वलोकमहेश्वरम्॥४१॥

सुष्वाप भगवान् विष्णुरप्सु योगत एव सः।

नागस्य भोगे महति शेषस्यामिततेजसः॥४२॥

He who is the source and creator of the universe, the eternal and undeteriorating Vishnu, whom the Rishis endued with ascetic success call the lord of all the worlds, that being of great sanctity, then lay in Yoga sleep on the wide hood of the snake Shesha of immeasurably energy.

लोककर्ता महाभाग भगवानच्युतो हरिः।

नागभोगेन महता परिरभ्य महीमिमाम्॥४३॥

The creator of the universe, the greatly blessed one, the exalted and undeteriorating Hari, lay on the hood of the snake encircling the whole world.

स्वपतस्तस्य देवस्य पद्मं सूर्यसमप्रभम्।

नाभ्यां विनिःसृतं दिव्यं तत्रोत्पन्नः पितामहः॥१४॥

साक्षाल्लोकगुरुर्ब्रह्मा पद्मे सूर्यसमप्रभः।

When he (thus) lay asleep, a lotus as beautiful and effulgent as the sun sprang from his navel. From the sun-like effulgent lotus sprang the Grandsire.

चतुर्वेदश्चतुर्मूर्तिस्तथैव च चतुर्मुखः॥१५॥

स्वप्रभावाद् दुराधर्षो महाबलपराक्रमः।

That lord of the worlds, Brahma, who is the four Vedas, who has four forms and four faces and who possesses great strength and prowess.

कस्यचित् त्वय कालस्य दानवौ वीर्यवत्तमौ॥१६॥

मधुश्च कैटभश्चैव दृष्टवन्तौ हरिं प्रभुम्।

शयानं शयने दिव्ये नागभोगे महाद्युतिम्॥१७॥

बहुयोजनविस्तीर्णे बहुयोजनमायते।

किरीटकौस्तुभधरं पीतकौशेयवाससम्॥१८॥

दीप्यमानं श्रिया राजस्तेजसा वपुषा तथा।

सहस्रसूर्यप्रतिममद्भुतोपमदर्शनम्॥१९॥

Once upon a time the two greatly powerful Danavas, Madhu and Kaitabha saw the lord Hari of great effulgence adorned with a crown and the Kaustubha gem and clad in purple silk robe, lying stretched for many yojanas on that excellent celestials bed furnished by the hood of the snake which itself lay extended far and wide blazing in its own beauty and lustre which resembled like one thousand suns concentrated in one mass.

विस्मयः सुमहानासीन्मधुकैटभयोस्तथा।

दृष्ट्वा पितामहं चापि पद्मे पद्मनिभेक्षणम्॥२०॥

वित्रासयेतामथ तौ ब्रह्माणममितौजसम्।

वित्रस्यमानो बहुशो ब्रह्मा ताभ्यां महायशाः॥२१॥

अकम्पयत् पद्मनालं ततोऽबुध्यत केशवः।

अथापश्यत गोविन्दो दानवौ वीर्यवत्तरौ॥२२॥

Madhu and Kaitabha became greatly astonished on seeing the lotus-eyed Grandsire

sitting on the lotus. They then began to terrify Brahma of immeasurable prowess. The illustrious Brahma, frightened by them, began to tremble on his seat. At his trembling, the stalk of the lotus began to tremble and thus Keshava awoke and he saw those two greatly effulgent Danavas.

दृष्ट्वा तावन्नवीद देवः स्वागतं वां महाबलौ।

ददामि वां वरं श्रेष्ठं प्रीतिमर्हि मम जायते॥२३॥

Secing them the deity said to them, "O mighty heroes, be welcome. I am gratified with you. I shall therefore give you some excellent boons."

तौ प्रहस्य हृषीकेशं महादर्पो महाबलौ।

प्रत्यबूतां महाराज सहितौ मधुसूदनम्॥२४॥

O great king, those two greatly proud and powerful Danavas then laughingly replied to Hrishiksha, that slayer of Madhu,

आवां वरय देव त्वं वरदौ स्वः सुरोत्तमा।

दातारौ स्वो वरं तुभ्यं तद् ब्रवीहविचारयन्॥२५॥

"O deity, O foremost of the celestials, ask some boons from us. We are inclined to grant you some boons that you think proper.

श्रीभगवानुवाच

प्रतिगृहणे वरं वीरावीप्सितश्च वरो मम।

युवां हि वीर्यसम्पन्नौ न वामस्ति सप्तः पुमान्॥२६॥

वध्यत्वमुपगच्छेतां मम सत्यपराक्रमौ।

एतदिच्छाम्यहं कामं प्राप्तुं लोकहिताय वै॥२७॥

The Deity said :

I shall accept a boon from you. There is a boon which I desire (to have from you). Both of you are indeed endued with very great prowess. There is none equal to you (on earth). O heroes of matchless prowess, allow yourselves to be killed by me. This is what I desire to do for the good of the world.

मधुकैटभावूचतुः

अनृतं नोक्तपूर्वं नौ स्वैरेष्वपि कुतोऽन्यथा।

सत्ये धर्मे च निरतौ विद्वद्वावां पुरुषोत्तम॥२८॥

Madhu Kaitabha said :

O foremost of Purushas, we have never before spoken an untruth, not even in joke,

what to speak of the other occasions? Know that we are always firm in truth and morality.

बले रूपे च शौर्ये च न शमे च समोऽस्ति नौ।

धर्मे तपसि दाने च शीलसत्त्वदमेषु च॥२९॥

There is none equal to us in strength, in appearance, in beauty, in virtue, in asceticism, in charity, in conduct, in goodness and in self-control.

उपप्लवो महानस्मानुपावर्तत केशव।

उक्तं प्रतिकुलस्य त्वं कालो हि दुरतिक्रमः॥३०॥

O Keshava, a great danger has overtaken us. Therefore do what you say. None can prevail over Time.

आवामिच्छावहे देव कृतमेकं त्वया विभो।

अनावृतेऽस्मिन्नाकाशे वधं सुरवरोत्तमा॥३१॥

O deity, O lord, O foremost of all the celestials, there is one thing, however, which we want to be done by you. You must kill us at a place which is absolutely uncovered.

पुत्रत्वमधिगच्छाव तव चापि सुलोचना।

वर एष वृत्तो देव तद् विद्धि सुरसत्तमा॥३२॥

अनृतं मा भवेद् देव यद्धि नौ संश्रुतं तदा।

O exalted one, O deity, O divine being, we desire to become your sons. Know this is the boon that we desire to get from you. Let not that which you spoke first be false.

श्रीभगवानुवाच

बाढमेवं करिष्यामि सर्वमेतद् भविष्यति॥३३॥

The Deity said :

Be it so. I shall do as you desire. Every thing will happen as you wish.

स विचिन्त्याथ गोविन्दो नापश्यद् यदनावृतम्।

अवकाशं पृथिव्यां वा दिवि वा मधुसूदनः॥३४॥

स्वकावनावृतावूरु दृष्ट्वा देववरस्तदा।

मधुकैटभयो राजन् शिरसी मधुसूदनः।

चक्रेण शितधारेण न्यकृन्तत महायशः॥३५॥

Then Govinda (Vishnu) reflected; but he could not find any uncovered place. When the slayer of Madhu could not find such a place, either in heaven or on earth, that foremost of

the celestials then saw his thighs absolutely uncovered. And there, O king, the slayer of Madhu, cut off the heads of Madhu and Kaitabha with his sharp discus.

CHAPTER 204

(MARKANDEYA-SAMASYA PARVA)-
Continued

The story of Dhundhumara

मार्कण्डेय उवाच

धुन्धुर्नाम महाराज तयोः पुत्रो महाद्युतिः।

स तपोऽतप्यत महन्महावीर्यपराक्रमः॥१॥

Markandeya said :

O great monarch, they (Madhu and Kaitabha) had a son, Dhundhu by name, who was most illustrious and possessed of immense power and energy; and who also observed severe asceticism.

अतिष्ठदेकपादेन कृशो धमनिसंततः।

तस्मै ब्रह्मा ददौ प्रीतो वरं वव्रे स च प्रभुम्॥२॥

He remained for a time, standing on one leg; and became lean as the skeleton. Much pleased Brahmana granted him a boon, which he asked of the Lord in the following way:

देवदानवयक्षाणां सर्पगन्धर्वरक्षसाम्।

अवध्योऽहं भवेयं वै वर एष वृत्तो मया॥३॥

"Such a boon is asked by me, as will render me incapable of being killed by either the celestials, the Danavas the Yakshas or by the snakes, Gandharvas or Rakshasas."

एवं भवतु गच्छेति तमुवाच पितामहः।

स एवमुक्तस्तत्पादौ मूर्च्छां स्पृश्य जगाम ह॥४॥

The grandsire answered him, saying, "So be it and do you go away". Having been thus addressed, he touched his feet by his head and went away.

स तु धुन्धुर्वरं लब्ध्वा महावीर्यपराक्रमः।

अनुस्मरन् पितृवधं द्रुतं विष्णुमुपागमत्॥५॥

The most courageous and energetic Dhundhu, too, speedily advanced to Vishnu, after gaining this boon and also recollecting the murder of his father (by that god).

स तु देवान् सगन्धर्वान् जित्वा धुन्धुर्मर्षणः।

बबाध सर्वानसकृद् विष्णुं देवांश्च वै भृशम्॥६॥

The unconquerable Dhundhu at first defeated all the celestials as well as the Gandharvas; and then he began to cruelly oppress the other celestials with Vishnu at their head.

समुद्रे बालुकापूर्णे उज्जालक इति स्मृते।

आगम्य च स दुष्टात्मा तं देशं भरतर्षभा॥७॥

बाधते स्म परं शक्त्या तमुत्तङ्काश्रमं विभो।

अन्तर्भूमिगतस्तत्र बालुकान्तर्हितस्तथा॥८॥

O foremost of the Bharata race, that wicked-minded one came to a country where there was an ocean of sands, known by the name of Ujjalaka. O illustrious one, he, lying in an under-ground cave excavated in the bed of sands, greatly harassed the asylum of Uttanka.

मधुकैटभयोः पुत्रो धुन्धुर्भीमपराक्रमः।

शेते लोकविनाशाय तपोबलमुपाश्रितः॥९॥

The fearfully powerful son of Madhu and Kaitabha, Dhundhu, laid himself there (in that cave), performing severe religious austerities, with a view to destroy the three worlds.

उत्तङ्कस्याश्रमाध्याशे निःश्वसन् पावकार्षिषः।

एतस्मिन्नेव काले तु राजा सबलवाहनः॥१०॥

उत्तङ्कविप्रसहितः कुवलाश्वो महीपतिः।

पुत्रैः सह महीपालः प्रययौ भरतर्षभा॥११॥

While, at this time, he was taking his breath, resting very close to the asylum of the Uttanka, who was like the fire in effulgence, then O ruler of the earth, O foremost of the Bharata race, the great king Kuvalashva departed to that country with the Brahmanas, Uttanka and all his sons.

सहस्रैरेकविंशत्या पुत्राणामरिमर्दनः।

कुवलाश्वो नरपतिरन्वितो बलशालिनाम्॥१२॥

The repressor of enemies, the ruler of men, Kuvalashva was accompanied by the most powerful sons, who were twenty-one thousand in number.

तमाविशत् ततो विष्णुर्भगवांस्तेजसा प्रभुः।

उत्तङ्कस्य त्रियोगेन लोकानां हितकाम्यया॥१३॥

Thereupon at the injunction of Uttanka, the omnipotent Lord Vishnu, imparted to him his own energy, with the object of doing good to the three worlds.

तस्मिन् प्रयाते दुर्धर्षे दिवि शब्दो महानभूत्।

एष श्रीमानवध्योऽद्य धुन्धुमारो भविष्यति॥१४॥

When the haughty one was gone away, a loud noise was heard in the heaven, uttering the words-‘this invincible hero will this day be the slayer of Dhundhu.’

दिव्यैश्च पुष्पैस्तं देवाः समन्तात् पर्यवारयन्।

देवदुन्दुभ्यश्चापि नेदुः स्वयमनीरिताः॥१५॥

The celestials showered heaven-grown flowers upon him from the sky; as also the divine kettle-drums played spontaneously without cessation.

शीतश्च वायुः प्रववौ प्रयाणे तस्य धीमतः।

विपांसुलां महीं कुर्वन् ववर्ष च सुरेश्वरः॥१६॥

While that intelligent one was proceeding onwards, cool breezes began to blow and showers were poured forth by the chief of the gods, making the earth free from dusts.

अन्तरिक्षे विमानादि देवतानां युष्मिष्ठिरा।

तत्रैव समदृश्यन्त धुन्धुर्यत्र महासुरः॥१७॥

O Yudhishtira, the cars of the gods were seen on the sky just when the great Asura, Dhundhu, was below the heaven.

कुवलाश्वस्य धुन्धोश्च युद्धकौतूहलान्विताः।

देवगन्धर्वसहिताः समवैक्षन् महर्षयः॥१८॥

Propelled by curiosity the celestials with the Gandharvas, as well as the great sages, beheld from heaven the combat between Kuvalashva and Dhundhu.

नारायणेन कौरव्य तेजसाऽऽप्यायितस्तदा।

स गतो नृपतिः क्षिप्रं पुत्रैस्तैः सर्वतो दिशम्॥१९॥

अर्णवं खानयामास कुवलाश्वो महीपतिः।

O son of the Kuru race, thereupon that ruler of men, supplied with the energy of Narayana went speedily in all directions with all of his sons. Kuvalashva, excavated that sea of sands.

कुवलाश्वस्य पुत्रैश्च तस्मिन् वै बालुकार्णवे॥२०॥

सप्तभिर्दिवसैः खात्वा दृष्टो धुश्चर्महाबलः।

While the sons of Kuvalashva were digging that sea, they found out, after seven days, the greatly powerful Dhundhu.

आसीद् घोरं वपुस्तस्य बालुकान्तर्हितं महत्॥२१॥

दीप्यमानं यथा सूर्यस्तेजसा भरतर्षभा।

O foremost of the Bharata race, the monstrous body of that hero lay in the interior of those sands and shone as the sun in splendour.

ततो धुश्चर्महाराज दिशमावृत्य पश्चिमाम्॥२२॥

सुप्तोऽभूद् राजशार्दूल कालानलसमद्युतिः।

Thereupon O great monarch, Dhundhu lay asleep, occupying the whole of the western point of the horizon; and he looked effulgent like the all-destroying fire.

कुवलाश्वस्य पुत्रैस्तु सर्वतः परिवारितः॥२३॥

अभिद्रुतः शरैस्तीक्ष्णैर्गदाभिर्मुसलैरपि।

पट्टिशैः परिधैः प्रासैः खड्गैश्च विमलैः शितैः॥२४॥

स वध्यमानः संक्रुद्धः समुत्तस्थौ महाबलः।

क्रुद्धश्चाभक्षयत् तेषां शस्त्राणि विविधानि च॥२५॥

Then the ruler of the earth, and entirely surrounded as he was by all the sons of Kuvalashva. He was also assaulted with the sharp arrows, the maces and clubs, as well as with the axes, iron spikes, shafts and sharp and bright swords. Having been thus wounded, the greatly powerful one rose up in anger; and swallowed up all the various sorts of weapons in great excitement.

आस्याद् वमन् पावकं स संवर्तकसमं तदा।

तान् सर्वान् नृपतेः पुत्रानदहत् स्वेन तेजसा॥२६॥

Thereupon he vomited from his mouth the fire, that was like the Samvartaka (appearing at the end of the Yoga); and he burnt the sons of the king by these his own flames.

मुखजेनाग्निना क्रुद्धो लोकानुद्धर्तयन्निवा।

क्षणेन राजशार्दूल पुरेव कपिलः प्रभुः॥२७॥

सगरस्यात्मजान् क्रुद्धस्तदद्भुतमिवाभवत्।

Surrounding the three worlds with the fire emitted from his mouth, the wrathful one seemed in a moment to be a miracle like Lord Kapila of old, who consumed the sons of Sagara (by the fire of his wrath).

तेषु क्रोधाग्निदग्धेषु तदा भरतसत्तम॥२८॥

तं प्रबुद्धं महात्मानं कुम्भकर्णमिवापरम्।

आससाद महातेजाः कुवलाश्वो महीपतिः॥२९॥

O foremost of the Bharata race, after the sons were thus consumed by the fire of wrath, the ruler of earth, Kuvalashva, endued with great energy, approached that high-souled one (Asura) who, now awake, was like a second Kumbhakarna.

तस्य वारि महाराज सुस्राव बहु देहतः।

तदापीय ततस्तेजो राजा वारिमयं नृप॥३०॥

योगी योगेन वल्लि च शमयामास वारिणा।

O great king, a current of water flowed copiously from the body of the monarch, who now extinguished those flames, O king, by that stream of water endued with the Yuga prowess, he extinguished the fire by the stream of water flowing from his body.

ब्रह्मास्त्रेण च राजेन्द्र दैत्यं क्रूरपराक्रमम्॥३१॥

ददाह भरतश्रेष्ठ सर्वलोकभवाय वै।

सोऽस्त्रेण दध्वा राजर्षिः कुवलाश्वो महासुरम्॥३२॥

सुरशत्रुममित्रघ्नं त्रैलोक्येश इवापरः।

O best of kings he then repressed the evil-spirited Daitya by the weapon, called Brahma, with the object of benefiting the three worlds. O best of the Bharata race, thus having been repressed by that weapon the great Asura, who was the enemy of the gods, as well as the chastiser of all foes, the sage-like king, Kuvalashva became a second chief of the three worlds.

धुश्चोर्वधात् तदा राजा कुवलाश्वो महामनाः॥३३॥

धुश्चुमार इति ख्यातो नाम्नाप्रतिरथोऽभवत्।

And from that day the lofty-minded king Kuvalashva became known by the name of Dhundhumara and was thought to be unconquerable on account of his slaying Dhundhu.

प्रीतैश्च त्रिदशैः सर्वैर्महर्षिसहितैस्तदा॥३४॥

वरं वृणीष्वेत्युक्तः स प्राञ्जलिः प्रणतस्तदा।

अतीव मुदितो राजत्रिदं वचनमब्रवीत्॥३५॥

Thereupon all the celestials as well as the great sages became highly gratified with him. Having been solicited by them to take a boon from them, he folded his hands and bowed down to them; and, O king, being highly delighted, he addressed them, saying,

दद्यां वित्तं द्विजाङ्घ्र्येभ्यः शत्रूणां चापि दुर्जयः।

सख्यं च विष्णुना मे स्याद् भूतेष्वद्रोह एव च॥३६॥

'Grand me the boon that I may give wealth to the best of the Brahmanas and that I may be unconquerable in respect to all enemies; and I may have friendship with Vishnu; and that I may not entertain any animosity against any body.

धर्मे रतिश्च सततं स्वर्गे वासस्तथाक्षयः।

तथास्त्विति ततो देवैः प्रीतरुक्तः स पार्थिवः॥३७॥

ऋषिभिश्च सगन्धर्वैरुक्तङ्गेन च धीमता।

सम्भाष्य चैनं विविधैराशीर्वादैस्ततो नृप॥३८॥

That I may have heart always turned towards virtue; and also that I may have an everlasting abode in heaven.' Thereupon the celestials, with the sages and Gandharvas, as also with the intelligent 'Uttanka, highly gratified, said to the king "So be it," O monarch, then they also saluted him with various other blessings.

देवा महर्षयश्चापि स्वानि स्थानानि भेजिरे।

तस्य पुत्रास्त्रयः शिष्टा युधिष्ठिर तदाभवन्॥३९॥

The celestials as well as the great sages departed to their respective residences. O Yudhishtira, then the king (Kunalashva) had still three son left.

दृढाश्चः कपिलाश्च चन्द्राश्चैव भारता।

तेभ्यः परम्परा राजन्निश्वाकूणां महात्मनाम्॥४०॥

वंशस्य सुमहाभाग राज्ञाममिततेजसाम्।

O descendant of the Bharata race, they (the sons) were called Dridhashva, Kapilashva and Chandrashva, from whom, O king, has sprung the line of greatly powerful kings belonging to that most illustrious race of Ikshvaku.

एवं स निहतस्तेन कुवलाश्चेन सत्तमा॥४१॥

धुन्धुर्नाम महादैत्यो मधुकैटभयोः सुतः।

कुवलाश्च नृपतिर्धुन्धुमार इति स्मृतः॥४२॥

O blessed one, O the most excellent, thus was slain by Kuvalashva. The great Daitya, Dhundhu, the son of Madhu and Kaitabha. The king Kuvalashva, too, came to be known by the name of Dhundhumara.

नाम्ना च गुणसंयुक्तस्तदाप्रभृति सोऽभवत्।

एतत् ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि॥४३॥

धौन्धुमारमुपाख्यानं प्रथितं यस्य कर्मणा।

By his assuming this appellation, he really became, from that time forward, one of innumerable virtues. Now I have related to you the whole account, which you asked me. By this act of his (Kunalashva's) the story of Dhundhu's death has become famous.

इदं तु पुण्यमाख्यानं विष्णोः समनुकीर्तनम्॥४४॥

शृणुयाद् यः स धर्मात्मा पुत्रवाञ्छ भवेन्नरः।

आयुष्मान् भूतिमाञ्छैव श्रुत्वा भवति पर्वसु।

न च व्याधिभयं किञ्चित् प्राप्नोति विगतज्वरः॥४५॥

For it has been associated with the glory of Vishnu. The person, who listens to this history becomes virtuous; and also father of children; and listening to it on the holy days, he becomes blessed with longevity and good fortune. Becoming delivered from all diseases, he even gets no fear of indisposition.

CHAPTER 205

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of chaste women

वैशम्पायन उवाच

ततो युधिष्ठिरो राजा मार्कण्डेयं महाद्युतिम्।

पप्रच्छ भरतश्रेष्ठ धर्मप्रश्नं सुदुर्विदम्॥१॥

Vaishampayana said :

O best of the Bharata race, thereupon king Yudhishtira asked the most enlightened Markandeya a question that is too difficult to be understood.

श्रोतुमिच्छामि भगवन् स्त्रीणां माहात्म्यमुत्तमम्।

कथ्यमानं त्वया विप्र सूक्ष्मं धर्म्यं च तत्त्वतः॥२॥

O you that are possessed of great energy, I desire to listen to the best account of a woman's greatness. O Brahmanas, you relate to me in detail the principles of pure morality.

प्रत्यक्षमिह विप्रर्षे देवा दृश्यन्ति सत्तम।

सूर्याचन्द्रमसौ वायुः पृथिवी वह्निरेव च॥३॥

O Brahmanical sages, O foremost of men, the sun, the moon, the earth and the fire look like the deities in their embodied forms.

पिता माता च भगवन् गुरुरेव च सत्तम।

यच्चान्यद् देवविहितं तच्चापि भृगुनन्दन॥४॥

O holy one, O excellent one, O descendant of the Bhrigu race, the father, the mother and the preceptor-these and others, as ordained by the celestials, also appear as deities.

मान्या हि गुरवः सर्वे एकपत्यस्तथा स्त्रियः।

पतिव्रतानां शुश्रूषा दुष्करा प्रतिभाति मे॥५॥

All venerable persons are to be respected, as also the women who are devoted to one husband. The service, that chaste women offer to their husbands, seems to me to be very difficult.

पतिव्रतानां माहात्म्यं वक्तुमर्हसि नः प्रभो।

निरुद्ध्य चेन्द्रियग्रामं मनः संसृज्य चानघ॥६॥

पतिं दैवतवच्चापि चिन्तयन्त्यः स्थिता हि याः।

भगवन् दुष्करं त्वेतत् प्रतिभाति मम प्रभो॥७॥

मातापित्रोश्च शुश्रूषा स्त्रीणां भर्तरि च द्विज।

स्त्रीणां धर्मात् सुधोराद्धि नान्यं पश्यामि दुष्करम्॥८॥

O lord, it behoves you to relate to us the excellency of chaste women, who, O blameless one, putting a check upon all their senses and even restraining their minds, always think their husbands as gods. O holy one, O lord, O Brahmana, the worship that sons offer to their fathers and mothers and also what wives render to their husbands, appears to me to be fraught with difficulty. In fact, I do not find anything more difficult than the duties of chaste women (to their husbands).

साध्वाचाराः स्त्रियो ब्रह्मन् यत् कुर्वन्ति सदाऽऽदृताः।

दुष्करं खलु कुर्वन्ति पितरं मातरं च वै॥९॥

O Brahmanas, what the wives of good behaviours perform carefully (in respect to their husbands) and also what the sons do to their father and mother, are indeed, highly difficult.

एकपत्यश्च या नार्यो याश्च सत्यं वदन्त्युता।

कुक्षिणा दश मासांश्च गर्भं संधारयन्ति याः॥१०॥

To those women who are attached to one lord; and those who speak the truth; and those who conceive in their womb a child for full ten months;

नार्यः कालेन सम्भूय किमद्भुततरं ततः।

संशयं परमं प्राप्य वेदनामनुलापि॥११॥

And to those women also who in due time are subject to great troubles and suffer extraordinary pains, what is more wonderful than these?

प्रजायन्ते सुतान् नार्यो दुःखेन महता विभो।

पुष्णन्ति चापि महता स्नेहेन द्विजपुङ्गव॥१२॥

O worshipful one, women give birth to their children with great pain to themselves; and, O foremost of the Brahmanas they bring them up with great affection.

याश्च क्रूरेषु सत्त्वेषु वर्तमाना जुगुप्सिताः।

स्वकर्म कुर्वन्ति सदा दुष्करं तच्च मे मतम्॥१३॥

That the persons, who are desirous of doing evils to others and who are always engaged in cruel deeds, discharge their duties, is, in my opinion, highly difficult.

क्षत्रधर्मसमाचारतत्त्वं व्याख्याहि मे द्विज।

धर्मः सुदुर्लभो विप्र नृशंसेन महात्मनाम्॥१४॥

O twice-born one, relate to me the detailed account of the virtue of the Kshatriya race. O Brahmana, the acquisition of virtue becomes very difficult for the lofty-minded ones, for they have to perform certain cruel deeds (in obedience to their racial duties).

एतदिच्छामि भगवन् प्रश्नं प्रश्नविदां वर।

श्रोतुं भृगुकुलश्रेष्ठ शुश्रूषे तव सुव्रत॥१५॥

O worshipful one, O you that do know answer to all questions, I desire to listen to the answers that you will relate; for, O foremost of

the Bhṛigu race, O you of excellent vows, I always worship you.

मार्कण्डेय उवाच

हन्त तेऽहं समाख्यास्ये प्रश्नमेतं सुदुर्वचम्।

तत्त्वेन भरतश्रेष्ठ गदतस्तन्निबोध मे॥१६॥

Markandeya said :

O the best of the Bharata race, I will relate to you in detail the whole history of your question, although it is too difficult to state; you listen to me, as I tell you.

मातृस्तु गौरवादये पितृनये तु मेनिरे।

दुष्करं कुस्ते माता विवर्धयति या प्रजाः॥१७॥

Some consider the mother to be superior and some again consider the father as such. The mother, however, performs the most difficult thing; for she propagates the species.

तपसा देवतेज्याभिवन्दनेन तितिक्षया।

सुप्रशस्तैरुपायैश्चापीहन्ते पितरः सुतान्॥१८॥

The fathers, too, by observing severe asceticism, by the adorations of the celestials and by chanting their praises, by undergoing the rigour of heat and cold, by repeating incantations and also by other expedients desire to possess children.

एवं कृच्छ्रेण महता पुत्रं प्राप्य सुदुर्लभम्।

चिन्तयन्ति सदा वीर कीदृशोऽयं भविष्यति॥१९॥

O hero, thus having obtained a child after having recourse to these painful expedients, a child which is difficult of attainment, they always think what the child would do in the future.

आशंसते हि पुत्रेषु पिता माता च भारत।

यशः कीर्तिमथैश्वर्यं प्रजा धर्मं तथैव च॥२०॥

O descendant of the Bharata race, both the father and the mother aspire that the son is possessed of fame and celebration, wealth and subjects, as also virtue.

तयोराशां तु सफलां यः करोति स धर्मवित्।

पिता माता च राजेन्द्र तुष्यतो यस्य नित्यशः॥२१॥

इह प्रेत्य च तस्याथ कीर्तिर्धर्मश्च शान्तरः।

O best of kings, the son who satisfies these aspirations of the parents, is considered to be

virtuous. The son, whose father and mother are always satisfied with him, establishes everlasting reputation and virtue both in this world and the next.

नैव यज्ञक्रियाः काश्चिन्न श्राद्धं नोपवासकम्॥२२॥

या तु भर्तरि शुश्रूषा तया स्वर्गं जयत्युत।

She needs no sacrifices, nor she is required to perform Shraddha or to observe abstinence. When the wife offers all her services to her husband. In fact, thereby he alone obtains heaven.

एतत् प्रकरणं राजन्नधिकृत्य युधिष्ठिरा॥२३॥

पतिव्रतानां नियतं धर्मं चावहितः शृणु॥२४॥

O king, O Yudhishtira, remembering this fact, listen to the virtue of chaste women with as much attention as possible.

CHAPTER 206

(MARKANDEYA-SAMASYA PARVA)-
Continued

The history of a chaste woman

मार्कण्डेय उवाच

कश्चिद् द्विजातिप्रवरो वेदाध्यायी तपोधनः।

तपस्वी धर्मशीलश्च कौशिको नाम भारत॥१॥

Markandeya said :

O descendant of the Bharata race, there was a high class Brahmana, known by the name of Kaushika, who was a student of the Vedas and was rich with the wealth of devotion, himself a great devotee and possessed of virtuous behaviour.

साङ्गोपनिषदो वेदानधीते द्विजसत्तमः।

स वृक्षमूले कस्मिंश्चिद् वेदानुच्चारयन् स्थितः॥२॥

That foremost of the Brahmanas had finished the study of the Vedas with the Angas and the Upanishadas. On a certain day, he was reciting the Vedas, seated on the root of a tree.

उपरिष्टाच्च वृक्षस्य बलाका संन्यलीयत।

तया पुरीषमुत्सृष्टं ब्राह्मणस्य तदोपरि॥३॥

On that occasion there sat on the top of the tree a female crane, which at the time voided excrement on the body of the Brahmana.

तामवेक्ष्य ततः क्रुद्धः समपध्यायत द्विजः।

भृशं क्रोधाभिभूतेन बलाका सा निरीक्षिता॥४॥

Thereupon the twice-born one, who was greatly enraged, beholding the female crane, intended to do her an injury. The crane was looked by him, when he became insensible with great rage.

अपध्याता च विप्रेण न्यपतद् धरणीतले।

बलाकां पतितां दृष्ट्वा गतसत्त्वामचेतनाम्॥५॥

Having been injured by the Brahmana, the crane fell down upon the ground; and as she fell, the Brahmana, seeing her insensible and lifeless,

कारुण्यादभिसंतप्तः पर्यशोचत तां द्विजः।

अकार्यं कृतवानस्मि रोषरागबलात्कृतः॥६॥

Became oppressed with compassion and lamented for her, saying, 'I have committed a crime forced by passion and anger.'

मार्कण्डेय उवाच

इत्युक्त्वा बहुशो विद्वान् चामं भैक्ष्याय संश्रितः।

चामे शुचीनि प्रचरन् कुलानि भरतर्षभा॥७॥

Markandeya said :

Having uttered these words several times, the educated Brahmana entered a village for alms and O foremost of the Bharata race, after having gone round the sacred families in the village.

प्रविष्टस्तत् कुलं यत्र पूर्वं चरित्वांस्तु सः।

देहीति याचमानोऽसौ तिष्ठेत्युक्तः स्त्रिया ततः॥८॥

He, at last entered a house where he used to come before. There he asked by saying- 'Give'. Thereupon he was answered by a female, saying, 'wait'.

शौचं तु यावत् कुरुते भाजनस्य कुटुम्बिनी।

एतस्मिन्नन्तरे राजन् क्षुधासम्पीडितो भृशम्॥९॥

While the matron was cleansing the vessel for giving the alms, then, her husband entered the house all of a sudden. O foremost of the Bharata race, oppressed with great hunger.

भर्ता प्रविष्टः सहसा तस्या भरतसत्तमा।

सा तु दृष्ट्वा पतिं साध्वी ब्राह्मणं व्यवहाय तम्॥१०॥

पाद्यमाचमनीयं वै ददौ भर्तुस्तथाऽऽसनम्।

प्रह्ना पर्यचरच्चापि भर्तारमसितेक्षणा॥११॥

Her husband, O foremost of the Bharata race, entered the house all on a sudden. The chaste house-wife, seeing her husband and neglecting that Brahmana, gave to her husband water for rinsing the feet and mouth, as also a seat.

आहारेणाथ भक्ष्यैश्च भोज्यैः सुमधुरैस्तथा।

उच्छिष्टं भाविता भर्तुर्भुङ्क्ते नित्यं युधिष्ठिर॥१२॥

Then the black-eyed matron served her husband with sweet food and drink and stood by his side, as if to attend to all what he would want. O Yudhishtira, that lady, devoted to her husband, daily ate the remnants of her husband's dish.

दैवतं च पतिं मेने भर्तुश्चित्तानुसारिणी।

कर्मणा मनसा वाचा नान्यचित्ताभ्यगात् पतिम्॥१३॥

That lady, always pursuing the thoughts of her husband, regarded the husband, as a celestial; and either in action, thought or speech, she never considered her husband otherwise.

तं सर्वभावोपगता पतिशुश्रूषणे रता।

साध्वाचारा सुचिर्दक्षा कुटुम्बस्य हितैषिणी॥१४॥

Her thoughts all turned towards her husband; and she was always engaged in serving her lord. She was virtuous and was skillful in good behaviours; and also was ever beneficent to her relatives.

भर्तुश्चापि हितं यत् तत् सततं सानुवर्तते।

देवतातिथिभृत्यानां श्वश्रूश्चशुरयोस्तथा॥१५॥

शुश्रूषणपरा नित्यं सततं संयतेन्द्रिया।

She was always attentive to what was beneficial to her husband and with her controlled passions she daily attended to the service of the gods, the guests, the mother-in-law, the father-in-law and the servants.

सा ब्राह्मणं तदा दृष्ट्वा संस्थितं भैक्षकाद्विज्ञणम्।

कुर्वती पतिशुश्रूषां सस्माराथ शुभेक्षणा॥१६॥

While thus engaged in the service of her husband, she of beautiful eyes saw the Brahmana, who was still waiting for alms.

व्रीडिता साभवत् साध्वी तदा भरतसत्तम।

भिक्षामादाय विप्राय निर्जगाम यशस्विनी॥१७॥

Remembering this she was ashamed. Then, O foremost of the Bharata race, that chaste and famous lady went away to give alms to the Brahmanas.

ब्राह्मण उवाच

किमिदं भवति त्वं मां तिष्ठेत्युक्त्वा वराङ्गने।

उपरोधं कृतवती न विसर्जितवत्यसि॥१८॥

The Brahmana said :

O the most excellent of women, what was this, that you requested me to wait and that you have not dismissed me?

मार्कण्डेय उवाच

ब्राह्मणं क्रोधसंतप्तं ज्वलन्तमिव तेजसा।

दृष्ट्वा साध्वी मनुष्येन्द्र सान्त्वपूर्वं वचोऽब्रवीत्॥१९॥

Markandeya said :

O foremost of individuals, seeing that Brahmana greatly enraged and effulgent in energy, the chaste lady addressed him in friendly expressions.

स्त्र्युवाच

क्षन्तुमर्हसि मे विद्वन् भर्ता मे दैवतं महत्।

स चाप क्षुधितः श्रान्तः प्राप्तः शुश्रूषितो मया॥२०॥

The Woman said :

O learned one, it behoves you to grant me forgiveness. My husband is my chief god. He was very hunger and fatigued. Finding him thus, I served him.

ब्राह्मण उवाच

ब्राह्मणा न गरीयांसो गरीयांस्ते पतिः कृतः।

गृहस्थधर्मे वर्तन्ती ब्राह्मणानवमन्यसे॥२१॥

Brahmana said :

The Brahmanas are not regarded by you to be superior, rather you supposed your lord to be superior to all. Living a domestic life you disrespect the Brahmanas.

इन्द्रोऽप्येषां प्रणमते किं पुनर्मनवो भुवि।

अवलिप्ते न जानीषे वृद्धानां न श्रुतं त्वया॥२२॥

ब्राह्मणा ह्यग्निसदृशा दहेयुः पृथिवीमपि।

Not to mention the men on earth, even Indra bows down to them. O proud one, do you not know or have you not heard from old men that really the Brahmanas are like fire and even can burn the wheel earth.

स्त्र्युवाच

नाहं बलाका विप्रर्षे त्यज क्रोधं तपोधना॥२३॥

अनया क्रुद्धया दृष्ट्वा क्रुद्धः किं मां करिष्यसि।

नावजानाम्यहं विप्रान् देवैस्तुत्यान् मनस्विनः॥२४॥

The Woman said :

O sage-like Brahmana, O you who are possessed of the wealth of asceticism, do not consider that I am the female crane. Wrathful as you are, what will you do to me by this your wrathful look? Really I never disrespect the Brahmanas, who are like the celestials themselves, possessed of great energy.

अपराधमिमं विप्र क्षन्तुमर्हसि मेऽनघ।

जानामि तेजो विप्राणां महाभाग्यं च धीमताम्॥२५॥

O Brahmanas, O sinless one, you should forgive this fault of mine. I know the energy of the Brahmanas, as also the superior position of those who are possessed of great intelligence.

अपेयः सागरः क्रोधात् कृतो हि लवणोदकः।

तथैव दीप्ततपसां मुनीनां भावितात्मनाम्॥२६॥

येषां क्रोधाग्निरद्यापि दण्डके नोपशाम्यति।

By their wrath the ocean was made brackish and undrinkable. (I know also the energy of) the sages, blazing with asceticism. and who are possessed of restrained souls. The fire of their wrath has not been appeased us yet in the woods Dandaka.

ब्राह्मणानां परिभवाद् वातापिः सुदुरात्मवान्॥२७॥

अगस्त्यमृषिमासाद्य जीर्णः क्रूरो महासुरः।

Owing to his disregard of the Brahmanas, the evil-minded Vatapi, the crooked, but great Asura, having advanced to the sage, Agastya, was digested by him.

बहुप्रभावाः श्रूयन्ते ब्राह्मणानां महात्मनाम्॥२८॥

क्रोधः सुविपुलो ब्रह्मन् प्रसादश्च महात्मनाम्।

अस्मिंस्त्वतिक्रमे ब्रह्मन् क्षन्तुमर्हसि मेऽनघ॥२९॥

Thus the superior energy of the high-souled Brahmanas has been heard. O Brahmana, the

high-souled ones possess immense wrath, as also a good deal of forgiveness. O Brahmana, O sinless one, it behoves you to grant me forgiveness in this matter of my transgression.

पतिशुश्रूषया धर्मो यः स मे रोचते द्विज।

दैवतेष्वपि सर्वेषु भर्ता मे दैवतं परम्॥३०॥

O regenerate one, the merit, that is derived from the worship of my husband, is liked by me. Of all the gods, my husband is my highest deity.

अविशेषेण तस्याहं कुर्यां धर्मं द्विजोत्तम।

शुश्रूषायाः फलं पश्य पत्युर्ब्राह्मण यादृशम्॥३१॥

O the most excellent of the Brahmanas, I cultivate that special virtue viz., the serving of my husband as the highest god. O Brahmana, you observe what results from the worship of one's husband.

बलाका हि त्वया दग्धा रोषात् तद् विदितं मया

क्रोधः शत्रुः शरीरस्थो मनुष्याणां द्विजोत्तम॥३२॥

It is known to me that the female crane was consumed by you with your wrath. But, O best of the Brahmanas, the wrath of persons, that resides in their body, is their mortal enemy.

यः क्रोधमोहौ त्यजति तं देवा ब्राह्मणं विदुः।

यो वदेदिह सत्यानि गुरुं संतोषयेत चा॥३३॥

हिंसितश्च न हिंसेत तं देवा ब्राह्मणं विदुः।

The gods know him to be a Brahmana, who forsakes his wrath and spiritual ignorance; and who also speaks the truth here and comforts the preceptor, who having himself injured, never injures others.

जितेन्द्रियो धर्मपरः स्वाध्यायनिरतः शुचिः॥३४॥

कामक्रोधौ वशौ यस्य तं देवा ब्राह्मणं विदुः।

Who again, possesses passions all controlled; and who is holy, virtuous and ever devoted to the studies of the Vedas and who has a control over the wrath and desires. The gods know him to be a Brahmana.

यस्य चात्मसमो लोको धर्मज्ञस्य मनस्विनः॥३५॥

सर्वधर्मेषु च रतस्तं देवा ब्राह्मणं विदुः।

Who again, acquainted with virtue and possessed of energy, consider man to be equal to him. Who is conversant with all systems of

religion. The gods know him to be a Brahmana.

योऽध्यापयेदधीयत यजेद् वा याजयीत वा॥३६॥

दद्याद् वापि यथाशक्ति तं देवा ब्राह्मणं विदुः।

Who himself studies and teaches others; and who, again, performs sacrifices himself and presides at the sacrifices performed by others, who gives away according to his means. The gods know him to be a Brahmana.

ब्रह्मचारी वदान्यो योऽधीयीत् द्विजपुङ्गवः॥३७॥

स्वाध्यायवानमत्तो वै तं देवा ब्राह्मणं विदुः।

Who that foremost of the Brahmanas, is a Brahmachari, possessed of liberality and always attends to the studies, who carefully studies (the Vedas). The gods know him to be a Brahmana.

यद् ब्राह्मणानां कुशलं तदेषां परिकीर्तयेत्॥३८॥

सत्यं तथा व्याहरतां नानृते रमते मनः।

What is agreeable to the Brahmanas repeats before them. The mind of those, who always walk in the path of truth, never takes pleasure in untruth.

धर्मं तु ब्राह्मणस्याहुः स्वाध्यायं दममार्जवम्॥३९॥

इन्द्रियाणां निग्रहं च शाश्वतं द्विजसत्तम।

The virtue of the Brahmana is said to consist in the study of the Vedas, in the repression of all passions and in the simplicity of manners.

सत्यार्जवे धर्ममाहुः परं धर्मविदो जनाः॥४०॥

दुर्ज्ञेयः शाश्वतो धर्मः स च सत्ये प्रतिष्ठितः।

श्रुतिप्रमाणो धर्मः स्यादिति वृद्धानुशासनम्॥४१॥

O best of the Brahmanas, the persons, who are versed in morality, consider the subduing of the senses, truth and simplicity of behaviours to be the eternal and highest virtue. Virtue is eternal and difficult of attainment. It is established upon truth. Virtue, again, rests entirely upon Shruti, which is the saying of old men.

बहुधा दृश्यते धर्मः सूक्ष्म एव द्विजोत्तम।

भवानपि च धर्मज्ञः स्वाध्यायनिरतः शुचिः॥४२॥

O foremost of the Brahmanas, virtue seems to be varied and fine. You, too, are holy, virtuous and devoted to the study of the Vedas.

न तु तत्त्वेन भगवन् धर्मं वेत्सीति मे मतिः।
यदि विप्र न जानीषे धर्मं परमकं द्विज॥४३॥
धर्मव्याधं ततः पृच्छ गत्वा तु मिथिलां पुरीम्।

O all-powerful one, in my opinion, you do not know the real essence of virtue. O Brahmana, O regenerate one, if you do not know that highest virtue, go to the city of Mithila and there you ask the virtuous Fowler.

मातापितृभ्यां शुश्रूषुः सत्यवादी जितेन्द्रियः॥४४॥

मिथिलायां वसेद् व्याधः स ते धर्मान् प्रवक्ष्यति।

तत्र गच्छस्व भद्रं ते यथाकामं द्विजोत्तमा॥४५॥

That fowler lives in Mithila, who is ever ready to serve his father and mother, who is truthful and who has a control over his passions. O foremost of the twice-born ones, He will explain to you the different systems of religion. If you like, you, O blessed one, may go there.

अत्युक्तमपि मे सर्वं क्षन्तुमर्हस्यानिन्दित।

स्त्रियो ह्यवध्याः सर्वेषां ये च धर्मविदो जनाः॥४६॥

Whatever I tell you, is merely an exaggeration; and, therefore, O sinless one, you should excuse me. For to them, who really learns virtue, the women are incapable of being injured.

ब्राह्मण उवाच

प्रीतोऽस्मि तव भद्रं ते गतः क्रोधश्च शोभने।

उपालम्भस्त्वयात्युक्तो मम निःश्रेयसं परम्।

स्वस्ति तेऽस्तु गमिष्यामि साधयिष्यामि शोभने॥४७॥

The Brahmana said :

O beauteous lady, be happy. I am much satisfied with you. My wrath has been appeased. The chiding's uttered by you will prove most beneficial to me. O beautiful one, be happy. I shall go there and perform what is advantageous to me.

मार्कण्डेय उवाच

तया विसृष्टो निर्गम्य स्वमेव भवनं ययौ।

विनिन्दन् स स्वमात्मानं कौशिको द्विजसत्तमः॥४८॥

Markandeya said :

Thus dismissed by her, Kaushika, the foremost of the twice-born ones, came out;

and, chiding himself, returned to his own house.

CHAPTER 207

(MARKANDEYA-SAMASYA PARVA)-
Continued

The colloquy between the Brahmana and the Fowler

मार्कण्डेय उवाच

चिन्तयित्वा तदाश्चर्यं स्त्रिया प्रोक्तमशेषतः।

विनिन्दन् स स्वमात्मानमागस्कृत इवावभौ॥१॥

Markandeya said :

Continuously meditating upon that wonder, which the woman had told and reproaching himself very often, he appeared as if he was a criminal.

चिन्तयानः स्वधर्मस्य सूक्ष्मां गतिमथाब्रवीत्।

श्रद्धानेन वै भाव्यं गच्छामि मिथिलामहम्॥२॥

Thus meditating upon the fine way of virtue, he said, I should, indeed, respectfully agree to her speech; and, therefore, go at once to Mithila.

कृतात्मा धर्मवित् तस्यां व्याधो निवसते किला

तं गच्छाम्यहमद्यैव धर्मं प्रष्टुं तपोधनम्॥३॥

Surely there lives in that city a fowler, who possess a soul under complete control and who also is thoroughly versed in the principles of morality. This day I will go to him, who possesses wealth of asceticism in order to ask him about the principles of morality.

इति संचित्य मनसा श्रद्धानः स्त्रिया वचः।

बलाकाप्रत्ययेनासौ धर्म्यं वचनैः शुभैः॥४॥

सम्प्रतस्थे स मिथिलां कौतूहलसमन्वितः।

Thus meditating in his mind and relying upon the statement of the woman, which was ensured by her knowledge of the death of the female crane, as also by her happy discourse bearing upon the principles of virtue, he (Kaushika), being filled with curiosity.

अतिक्रामन्नरण्यानि ग्रामांश्च नगराणि च॥५॥

ततो जगाम मिथिलां जनकेन सुरक्षिताम्।

धर्मसेतुसमाकीर्णां यज्ञोत्सववतीं शुभाम्॥६॥

(He) departed to Mithila and crossed over forests, villages and cities. Then at last he came to Mithila, which was governed by king Janaka. The city was decorated with the flags hoisted by men of various creeds. It was echoed with the sound of sacrifices and festive celebrations. Also the city looked most beautiful.

गोपुराट्टालकवतीं हर्म्यप्राकारशोभनाम्।

प्रविश्य नगरीं रम्यां विमानैर्वहुभिर्युताम्॥७॥

Having entered that beautiful city, he saw that it was adorned with magnificent porches, buildings and splendid palaces; and protected on all sides by lofty walls and also filled with numberless cars.

पण्यैश्च बहुभिर्युक्तां सुविभक्तमहापथाम्।

अश्वै रथैस्तथा नागैर्योधैश्च बहुभिर्युताम्॥८॥

The city was traversed by several broad roads, lined with innumerable shops. It was also covered over with innumerable horses, cars, elephants and warriors.

हृष्टपुष्टजनाकीर्णां नित्योत्सवसमाकुलाम्।

सोऽपश्यद् बहुवृत्तान्तां ब्राह्मणः समतिक्रमन्॥९॥

The Brahmana saw the town full of men, who were enjoying health and cheer and were always engaged in the celebration of festivities; as also he saw there various other things.

धर्मव्याधमपृच्छच्च स चास्य कथितो द्विजैः।

अपश्यत् तत्र गत्वा तं सूनामध्ये व्यवस्थितम्॥१०॥

Having entered the city, he searched after the virtuous Fowler. Some regenerate persons pointed out to him the place, where he repaired and saw the Fowler seated in the midst of a butcher's yard.

मार्गमाहिषमांसानि विक्रीणन्तं तपस्विनम्।

आकुलत्वाच्च क्रेतृणामेकान्ते संस्थितो द्विजैः॥११॥

The twice-born person stood at a distant corner; for the fowler, devoted to asceticism, was then selling venison and the flesh of the buffalo; and a large number of buyers gathered round him in right earnest.

स तु ज्ञात्वा द्विजं प्राप्तं सहसा सम्प्रमोत्थितः।

आजगाम यतो विप्रः स्थित एकान्तदर्शने॥१२॥

Understanding that the twice-born one had come to him, he (fowler) suddenly got up from his seat and went to the place, where the Brahmana was standing in seclusion.

व्याध उवाच

अभिवादये त्वां भगवन् स्वागतं ते द्विजोत्तम।

अहं व्याधो हि भद्रं ते किं करोमि प्रशाधि माम्॥१३॥

The Fowler said :

O virtuous one, O foremost of the regenerate ones, I salute you. You are welcome! I am the fowler. Indeed, be you happy! Command me what I will do for you.

एकपत्न्या यदुक्तोऽसि गच्छ त्वं मिथिलामिति।

जानाम्येतदहं सर्वं यदर्थं त्वमिहागतः॥१४॥

The words, that a woman told to you, viz., you go to Mithila, are all known to me. I know also with what object you have come here.

श्रुत्वा च तस्य तद् वाक्यं स विप्रो भृशविस्मितः

द्वितीयमिदमाश्चर्यमित्यचिन्तयत् द्विजः॥१५॥

Hearing these words of his, the Brahmana became greatly astonished. The regenerate person went on meditating—Oh! this is the second marvel!

अदेशस्थं हि ते स्थानमिति व्याधोऽब्रवीदिदम्।

गृहं गच्छाव भगवन् यदि ते रोचतेऽनघ॥१६॥

The fowler then addressed the Brahmana, saying—Indeed, you are now staying at a place, that is not at all proper for you. O holy one, O faultless one, should you like, let us go to my own abode.

मार्कण्डेय उवाच

बाढमित्येव तं विप्रो हृष्टो वनचमब्रवीत्।

अचतस्तु द्विजं कृत्वा स जगाम गृहं प्रति॥१७॥

Markandeya said :

The Brahmana, highly gratified, addressed him, saying, "So be it". Making the Brahmana proceed before him, he (fowler) departed towards his own abode.

प्रविश्य च गृहं रम्यमासनेनाभिपूजितः।

अर्घ्येण च स वै तेन व्याधेन द्विजसत्तमः॥१८॥

Having entered his beautiful abode, he honoured him with a seat. Accepting the water

that was given to him for washing the feet and face, the foremost of the regenerate ones.

ततः सुखोपविष्टस्तं व्याधं वचनमब्रवीत्।

कर्मैतद् वै न सदृशं भवतः प्रतिभाति मे।

अनुत्पद्ये भृशं तात तव घोरेण कर्मणा॥१९॥

Seated himself at his ease. Thereupon he addressed the fowler, saying, "It appears to me that this business is not really suitable to you. O father, I greatly regret that you should adopt such a dishonourable profession".

व्याध उवाच

कुलोचितमिदं कर्म पितृपैतामहं परम्।

वर्तमानस्य मे धर्मे स्वे मनुं मा कृथा द्विज॥२०॥

The Fowler said :

This profession belongs to my race; and it has descended to me from my father and grandfather. O twice-born one, do not be sorry for the reason of my adopting the profession that belongs to my own family.

विद्यात्रा विहितं पूर्वं कर्म स्वमनुपालयन्।

प्रयत्नाच्च गुरु वृन्दौ शुश्रूषेऽहं द्विजोत्तम॥२१॥

Fulfilling the duties of my own trade, to which I am already destined by the creator, I carefully devote myself, O best of the regenerate ones, to the service of my superiors as well as the old men.

सत्यं वदे नाभ्यसूये यथाशक्ति ददामि वा

देवतातिथिभृत्यानामवशिष्टेन वर्तये॥२२॥

I always speak the truth; and I never envy other persons. As also I give away to the best of my power; and live upon what is left after the service of the gods, the guests and my own dependents.

न कुत्सयाम्यहं किञ्चिन्न गर्हे बलवत्तरम्।

कृतमन्वेति कर्तारं पुरा कर्म द्विजोत्तम॥२३॥

I never speak evil of anything; neither I hate anything, however great. O best of the twice-born persons, the actions done in the past existence always follow the doer.

कृषिगोरक्ष्यवाणिज्यमिह लोकस्य जीवनम्।

दण्डनीतिस्त्रयी विद्या तेन लोको भवत्युत्तम॥२४॥

In this world the chief professions of men are agriculture, the rearing of cows and trade. But in the next world, the acquaintance in ethics and the three special branches of knowledge (the three Vedas) prove most conducive.

कर्म शूद्रे कृषिर्वैश्ये संग्रामः क्षत्रिये स्मृतः।

ब्रह्मचर्यं तपो मन्त्राः सत्यं च ब्राह्मणे सदा॥२५॥

Service of other three classes has been the fixed duty of the Shudra. Agriculture has been fixed for the Vaishyas; and fighting has been ordained for the Kshatriyas. The vow of Brahmacharya, devotion, repetition of the mantras and truthfulness are always to be observed by the Brahmanas.

राजा प्रशास्ति धर्मेण स्वकर्मनिरताः प्रजाः।

विकर्माणश्च ये केचित् तान् युनक्ति स्वकर्मसु॥२६॥

The king should govern, in accordance with the dictates of virtue, the subjects, who always stick to their fixed profession. He should also appoint men to their own profession, who have really fallen from it.

भेतव्यं हि सदा राज्ञः प्रजानामधिपा हि ते।

वारयन्ति विकर्मस्थं नृपा मृगमिवेषुभिः॥२७॥

The king should always be feared by his subjects; because he is their lord. The kings, again, should check their subject, who has gone away from his fixed profession, even as they restrain the deer by the arrows.

जनकस्येह विप्रर्षे विकर्मस्थो न विद्यते।

स्वकर्मनिरता वर्णाश्रित्वारोऽपि द्विजोत्तम॥२८॥

O twice-born sage, O best of the Brahmanas, there is none here in the kingdom of king Janaka, who has fallen from his ordained duties. In fact, all the four classes strictly follow their respective duties.

स एष जनको राजा दुर्वृत्तमपि चेत् सुतम्।

दण्ड्यं दण्डे निक्षिपति तथा न ग्लानिं धार्मिकम्॥२९॥

Janaka is such a king that, even if his son be a cruel and a criminal one, he puts him under punishment. But he never inflicts penalty upon the virtuous.

सुयुक्तचारो नृपतिः सर्वं धर्मेण पश्यति।

श्रीश्च राज्यं च दण्डश्च क्षत्रियाणां द्विजोत्तम॥३०॥

With the assistance of the spies appointed by him, he casts a virtuous look upon all things. O best of the regenerate ones, prosperity, kingdom and the power of inflicting punishment rest with the Kshatriyas.

राजानो हि स्वधर्मेण श्रियमिच्छन्ति भूयसीम्।

सर्वेषामेव वर्णानां त्राता राजा भवत्युत॥३१॥

Indeed, the kings, practising their own special virtues, crave for immense prosperity. In fact, the king is the preserver of all the four classes.

परेण हि हतान् ब्रह्मन् वराहमहिषानहम्।

न स्वयं हन्मि विप्रर्षे विक्रीणामि सदात्वहम्॥३२॥

O regenerate one, I never slay the hogs and buffaloes myself. They are slain by others. O twice-born sage, only I always sell their flesh afterwards.

न भक्षयामि मांसानि ऋतुगामी तथा हहम्।

सदोपवासी च तथा नक्तभोजी सदा द्विज॥३३॥

I never eat flesh myself. Really I have an intercourse with my wife during her season. O twice-born one, I always fast during the day and eat only during the night.

अशीलश्चापि पुरुषो भूत्वा भवति शीलवान्।

प्राणिर्हिसारतश्चापि भवते धार्मिकः पुनः॥३४॥

A person, being born bad, may be of good character. Again, he may turn out virtuous, even if he be a slayer of animals by birth or profession.

व्यभिचारान्नेन्द्राणां धर्मः संकीर्यते महान्।

अधर्मो वर्धते चापि संकीर्यन्ते ततः प्रजाः॥३५॥

Virtue diminishes in strength on account of the misconduct of the kings; and sin becomes predominant. Thereon the subjects grow less.

भेरुण्डा वामनाः कुब्जाः स्थूलशीर्षास्तथैव च।

क्लीबाश्चान्याश्च बधिरा जायन्तेऽत्युच्चलोचनाः॥३६॥

Then also the formidable monsters, dwarfs and those, who have crooked backs and wide heads and those, who have lost the power of procreation, the dead and blind persons as also those, who have their eye-sight paralysed, begin to take birth.

पार्थिवानामधर्मत्वात् प्रजानामभवः सदा।

स एष राजा जनकः प्रजा धर्मेण पश्यति॥३७॥

In consequence of the criminality of the rulers of the earth, the subjects undergo continuous harms. But Janaka is such a monarch, that he looks upon his subjects with virtuous eyes.

अनुगृहणन् प्रजाः सर्वा स्वधर्मनिरताः सदा।

ये चैव मां प्रशंसन्ति ये च निन्दन्ति मानवाः॥३८॥

सर्वान् सुपरिणीतेन कर्मणा तोषयाम्यहम्।

He is ever kind to all his subjects, who perform their fixed duties. As for myself, those who praise me or those men who blame me, all of them I satisfy with deeds well done.

ये जीवन्ति स्वधर्मेण संयुज्जन्ति च पार्थिवाः॥३९॥

न किंचिदुपजीवन्ति दान्ता उत्थानशीलिनः।

But those kings, who lead their lives in the strict observance of their duties and are ever busy (in the performance of honest deeds) and who can bear austerity and possess smartness and promptitude, never depend upon anything for their support.

शक्त्यान्नदानं सततं तितिक्षा धर्मनित्यता॥४०॥

यथार्हं प्रति पूजा च सर्वभूतेषु वै सदा।

त्यागान्नान्यत्र मर्त्यानां गुणास्तिष्ठन्ति पूरुषे॥४१॥

Giving away food incessantly to the best of one's power, patience and firm belief in virtue, necessary regard for all creatures always, these virtues are present only in that person, who has wholly abandoned the world (the worldly pleasures); but in none else.

मृषा वादं परिहरेत् कुर्यात् प्रियमयाचितः।

न च कामान्न संरम्भान्न द्वेषाद् धर्ममुत्सृजेत्॥४२॥

One should do away with falsehood. He should render good to all without being asked. He should never forsake virtue out of lust or anger or malice.

प्रिये नातिभृशं हृष्येदप्रिये न च संज्वरेत्।

न मुहोदर्थकृच्छ्रेषु न च धर्मं परित्यजेत्॥४३॥

One should not express unnatural joy at good fortune or succumb under calamities. He should not grow dispirited, when overpowered by poverty or forsake his virtue when so overpowered.

कर्म चेत्किंचिदन्यत् स्यादितरन्न तदाचरेत्।

यत् कल्याणमभिध्यायेत् तत्रात्मानं नियोजयेत्॥४४॥

If on a certain occasion one commits a wrong, he should not commit it again. One should direct his soul to what contributes to the happiness of others.

न पापे प्रतिपापः स्यात् साधुरेव सदा भवेत्।

आत्मनैव हतः पापो यः पापं कर्तुमिच्छति॥४५॥

There should be no wrong over wrong; rather one should deal honestly. The sinful person, who desires to commit a crime, is slain by himself.

कर्म चैतदसाधूनां वृजिनामसाधुवत्।

न धर्मोऽस्तीति मन्वानाः शुचीनवहसन्ति ये॥४६॥

अश्रद्धाया धर्मस्य ते नश्यन्ति न संशयः।

महादुतिरिवाध्मातः पापो भवति नित्यदा॥४७॥

By committing a crime one becomes wicked and dishonest. Those who consider that there is no virtue or those, who laugh at the pure and good, these vicious men undoubtedly find decay in the long run. The wicked person daily grows flatulent, even as the leather bag inflated with wind.

मूढानामवलिप्तानामसारं भावितं भवेत्।

दर्शयत्यन्तरात्मा तं दिवा रूपमिवांशुमान्॥४८॥

The ideas of those, who are destitute of all sensibilities and who also are most worldly, are worthless. The inner soul points him out (as a fool), even as the sun discovers all features during the day.

न लोके राजते मूर्खः केवलात्मप्रशंसया।

अपि चेह श्रिया हीनः कृतविद्यः प्रकाशते॥४९॥

The fool cannot shine in this world only by praising himself. Rather the learned man, even if he be dirty and anointed, shines gloriously in this world.

अबुवन् कस्यचिन्निन्दितात्मपूजामवर्णयन्।

न कश्चिद् गुणसम्पन्नः प्रकाशो भुवि दृश्यते॥५०॥

He never speaks ill of any one; nor does he utter his own praise. No person is found on earth, who shines with all the excellent qualities.

विकर्मणा तप्यमानः पापाद् विपरिमुच्यते।

न तत् कुर्या पुनरिति द्वितीयात् परिमुच्यते॥५१॥

The person, who repents for his sins, is freed from them. If one declares that he would not commit the sin again, he is delivered from committing a second one.

कर्मणा येन तेनेह पापाद् द्विजवरोत्तम।

एवं श्रुतिरियं ब्रह्मन् धर्मेषु प्रतिदृश्यते॥५२॥

O best and foremost of the Brahmanas, he may also be saved from sin by the performance of any one of the ordained acts. O Brahmana, this is Shruti, which may be referred to as one this relating to virtue.

पापान्यबुद्धवेह पुरा कृतानि

प्राग् धर्मशीलोऽपि विहन्ति पश्चात्।

धर्मो राजन् नुदते पूरुषाणां

यत् कुर्वते पापमिह प्रमादात्॥५३॥

A person, who was formerly virtuous, having committed sins out of ignorance, can destroy those sins afterwards. O monarch, the virtue of persons shines again (drives off all sins), if sins are committed out of mistake.

पापं कृत्वा हि मन्येत नाहमस्मीति पूरुषः।

तं तु देवाः प्रपश्यन्ति स्वस्यैवान्तर पूरुषः॥५४॥

After having committed a sin, one should consider that he is no longer a man. The gods behold his sin, as also the monitor that is within him.

चिकीर्षेदेव कल्याणं श्रद्धायानोऽनसूयकः।

वसनस्येव छिद्राणि साधूनां विवृणोति यः॥५५॥

The person, who with piety and without detestation, hides the faults of the honest, like holes in his own garment surely desires to provide for the means of salvation.

पापं चेत् पूरुषः कृत्वा कल्याणमभिपद्यते।

मुच्यते सर्वपापेभ्यो महाघ्नेणैव चन्द्रमाः॥५६॥

After having committed the sin, if a person really seeks salvation, he is delivered from all his sins, even as the moon looks bright after it has come out of the clouds.

यथाऽऽदित्यः समुद्यन् वै तमः पूर्वं व्यपोहति।

एवं कल्याणमातिष्ठन् सर्वपापैः प्रमुच्यते॥५७॥

Thus seeking salvation, a man is freed from all his sins, even as the sun, upon rising, displays its lustre after it has driven off all darkness.

पापानां विद्वद्यश्चिदान् लोभमेव द्विजोत्तमा

लुब्धाः पापं व्यवस्यन्ति नरा नातिबहुश्रुताः॥५८॥

O best of the twice-born ones, do you know that temptation forms the ground-work of all sins. Men, that are destitute of enough of knowledge, having been given to temptation, commit sins.

अधर्मा धर्मरूपेण तृणैः कूपा इवावृताः।

तेषां दमः पवित्राणि प्रलापा धर्मसंश्रिताः।

सर्वं हि विद्यते तेषु शिष्टाचारः सुदुर्लभः॥५९॥

Sinful persons hide themselves under the guise of virtue, even as the wells remain undiscovered on account of the grasses growing over and covering them. The self-control, which they seem to possess, their holiness, their speeches regarding virtue, all these are witnessed in them. But good behaviours are hardly found in them.

मार्कण्डेय उवाच

स तु विप्रो महाप्राज्ञो धर्मव्याधमपृच्छत।

शिष्टाचारं कथमहं विद्यामिति नरोत्तम॥६०॥

Markandeya said :

Indeed, that greatly wise Brahmana asked the virtuous flower, saying, "O foremost of men, how shall I know the virtuous behaviours?"

एतदिच्छामि भद्रं ते श्रोतुं धर्मभृतां वरा।

त्वत्तो महामते व्याध तद् ब्रवीहि यथातथम्॥६१॥

O best of virtuous persons, you are blessed! I desire to hear this from you. O lofty-minded one, O Fowler, tell me the details of it truly.

व्याध उवाच

यज्ञो दानं तपो वेदाः सत्यं च द्विजसत्तमा

पञ्चैतानि पवित्राणि शिष्टाचारेषु सर्वदा॥६२॥

The Fowler said :

O foremost of the regenerate ones, sacrifice, gift, austerity, the study of the Vedas and truthfulness, these five holy things are always noticed in a virtuous conduct.

कामक्रोधौ वशे कृत्वा दम्भं लोभमनर्जवम्।

धर्ममित्येव संतुष्टास्ते शिष्टाः शिष्टसम्पत्ताः॥६३॥

Having control over desires, anger, haughtiness, avarice and wickedness, those who take pleasure in virtue because it is virtue, are, in the opinion of the honest and wise, really reckoned to be virtuous.

न तेषां विद्यतेऽवृत्तं यज्ञस्वाध्यायशीलिनाम्।

आचारपालनं चैव द्वितीयं शिष्टलक्षणम्॥६४॥

Those persons who perform sacrifices and are ever devoted to the study of Vedas, have no behaviours other than what are practised by the virtuous. Indeed good behaviours form the second attribute of the pious.

गुरुशुश्रूषणां सत्यमक्रोधो दानमेव च।

एतच्चतुष्टयं ब्रह्मन् शिष्टाचारेषु नित्यदा॥६५॥

O Brahmana, rendering services to the superiors, truthfulness, worthlessness and gift, these four are ever present in those, who are really virtuous.

शिष्टाचारे मनः कृत्वा प्रतिष्ठाप्य च सर्वशः।

यामयं लभते वृत्तिं सा न शक्या ह्यतोऽन्यथा॥६६॥

Once can wholly obtain credit by directing the heart towards virtuous behaviours. This he gains only be practising the above four; otherwise to gain this becomes impossible.

वेदस्योपनिषत् सत्यं सत्यस्योपनिषद् दमः।

दमस्योपनिषत् त्यागः शिष्टाचारेषु नित्यदा॥६७॥

Truth constitutes the essence of the Vedas. Control over passions constitutes the essence of truth. And self-denial (refraining from the worldly enjoyments) forms the essence of self-control. These attributes are always present in a virtuous conduct.

ये तु धर्मानसूयन्ते बुद्धिमोहान्विता नराः।

अपथा गच्छतां तेषामनुयाता च पीड्यते॥६८॥

Those persons, who, being intelligent and full of delusions, hate these virtues, surely tread in the sinful path. The men who follow them fall in the abyss of decay.

ये तु शिष्टाः सुनियताः श्रुतित्यागपरायणाः।

धर्मपन्थानमारूढाः सत्यधर्मपरायणाः॥६९॥

They, who are virtuous and are devoted to the observance of the vows, to the Shrutis and to self-denial; and they who have ascended the paths of virtue and are engaged in speaking truth and observing virtues;

नियच्छन्ति परां बुद्धिं शिष्टाचारान्विता जनाः।

उपाध्यायमते युक्ताः स्थित्या धर्मार्थदर्शिनः॥७०॥

They, who are endued with the virtuous behaviours; they, who follow the orders of the preceptors; and they, who minutely observe the import of the scriptures, obtain the highest intelligence.

नास्तिकान् भिन्नमर्यादान् क्रूरान् पापमतौ स्थितान्।

त्यज तान् ज्ञानमाश्रित्य धार्मिकानुपसेव्य च॥७१॥

Forsake the atheists, who are notorious, wicked and always entertain cruel ideas. Take shelter under knowledge and always worship those, that are virtuous.

कामलोभग्रहाकीर्णां पञ्चेन्द्रियजलां नदीम्।

नावं धृतिमयीं कृत्वा जन्मदुर्गाणि संतरा॥७२॥

By means of the boat of endurance you cross over that river, which is replete with such creatures as the desires and temptations. Its waters are the fine senses and the shoals found therein are the successive births.

क्रमेण संचितो धर्मो बुद्धियोगमयो महान्।

शिष्टाचारे भवेत् साधू रागः शुक्लेव वाससि॥७३॥

As great is virtue or as it consists in the practice of intelligence and yoga, it looks very beautiful, when acquired and added to a virtuous behaviour, like the dye on a white garment.

अहिंसा सत्यवचनं सर्वभूतिहृतं परम्।

अहिंसा परमो धर्मः स च सत्ये प्रतिष्ठितः।

सत्ये कृत्वा प्रतिष्ठां तु प्रवर्तन्ते प्रवृत्तयः॥७४॥

Absence of malice and truthfulness are most beneficial to all creatures. Absence of malice constitutes the chief virtue, which, again, is founded upon truth. Indeed, all our desirabilities find their scope, when they are all based upon truth.

सत्यमेव गरीयस्तु शिष्टाचारनिषेवितम्।

आचारश्च सतां धर्मः संतश्चाचारलक्षणाः॥७५॥

Truth is the supreme virtue, which is specially adopted by the pious. Good behaviour forms the peculiar virtue of the honest and the wise. Those, that are holy, possess good conduct.

यो यथाप्रकृतिर्जन्तुः स स्वां प्रकृतिमश्नुते।

पापात्मा क्रोधकामादीन् दोषानापनोत्यनात्मवान्॥७६॥

Every creature frames principles of his own according to his inherent tendency. The vicious man, who can not restrain his own self, becomes subject to these vices, viz., desires, wrath and others.

आरम्भो न्याययुक्तो यः स हि धर्म इति स्मृतः।

अनाचारस्त्वधर्मेति एतच्छिष्टानुशासनम्॥७७॥

It is an immortal maxim that justice constitutes virtue. The virtuous say that evil behaviours constitute sin.

अक्रुद्धयन्तोऽनसूयन्तो निरहकारमत्सराः।

ऋजवः शमसम्पन्नाः शिष्टाचारा भवन्ति ते॥७८॥

Those men are reckoned to be virtuous, who never show wrath, pride or haughtiness and malice or whose conduct is ever marked by simplicity and quiet due.

त्रैविद्यवृद्धाः शुतयो वृत्तवन्तो मनस्विनः।

गुरुशुश्रूषवो दान्ताः शिष्टाचारा भवन्त्युत॥७९॥

Those again, are said to possess virtuous conduct, who carefully follow the rites laid down in the three Vedas; who are holy; who possess piety and sacred character; who serve the superiors; and who also have the power of restraining the self.

तेषामहीनसत्त्वानां दुष्कराचारकर्मणाम्।

स्वैः कर्मभिः सत्कृतानां घोरत्वं सम्प्रणश्यति॥८०॥

The actions and behaviours of those great men are difficult of acquisition. The sins of those men, who are made pure by means of their own actions, die out of themselves.

तं सदाचारमश्चर्यं पुराणं शाश्वतं ध्रुवम्।

धर्मं धर्मेण पश्यन्तः स्वर्गं यान्ति मनीषिणः॥८१॥

This pious behaviour is most wonderful, ancient, inchangeable and eternal. The wise men's who with sanctity lead a virtuous life secure heaven.

आस्तिका मानहीनाश्च द्विजातिजनपूजकाः।

श्रुतवृत्तोपसम्पन्नाः सन्तः स्वर्गनिवासिनः॥८२॥

The holy men, who are atheists, as also who are unaustentatious and who are respectful towards the degenerate persons and who, again, are familiar with the holy rites, are deserved to live in heaven.

वेदोक्तः परमो धर्मो धर्मशास्त्रेषु चापरः।

शिष्टाचारश्च शिष्टानां त्रिविधं धर्मलक्षणम्।

The explanation of virtue is threefold. The first is called the supreme virtue, which is inculcated in the Vedas. The second is what is laid down in Dharmashastras. The third is called the honest behaviour, which is observed by the pious.

धारणं चापि विद्यानां तीर्थानामवगाहनम्॥८३॥

क्षमा सत्यार्जवं शौचं सतामाचारदर्शनम्।

Crossing over (the ocean of) knowledge, the performance of ablutions in the places of pilgrimage, forgiveness, truthfulness, simplicity, sacredness are the characteristics of virtuous conduct.

सर्वभूतदयावन्तो अहिंसानिरताः सदा॥८४॥

परुषं च न भाषन्ते सदा सन्तो द्विजप्रियाः।

Those who, are kind to all creatures and who are never malignant and who never speak ill of anybody, are always dear to the twice-born ones.

शुभानामशुभानां च कर्मणां फलसंचये॥८५॥

विपाकमभिजानन्ति ते शिष्टाः शिष्टसम्पत्ताः।

न्यायोपेता गुणोपेताः सर्वलोकहितैषिणः॥८६॥

सन्तः स्वर्गजितः शुक्लाः संनिविष्टाश्च सत्ये।

Who are familiar with the results of good or evil actions, are reckoned by the wise to be virtuous. Again, those who are just and virtuous and well disposed towards all and who are honest and have obtained heaven, who possess sacred characters and constantly tread in the path of virtue.

दातारः संविभक्तारो दीनानुग्रहकारिणः॥८७॥

सर्वपूज्याः श्रुतधनास्तथैव च तपस्विनः।

सर्वभूतदयावन्तस्ते शिष्टाः शिष्टसम्पत्ताः॥८८॥

Who are liberal in gifts and unselfish, who show favour to the distressed and who are revered by all, who possess the wealth of knowledge, who are devotees and who are kind to all creatures, are virtuous according to the honest and wise.

दानशिष्टाः सुखौल्लोकानापुवन्तीह च श्रियम्।

पीडया च कलत्रस्य भृत्यानां च समाहिताः॥८९॥

अतिशक्त्या प्रयच्छन्ति सन्तः सद्भिः समागताः।

लोकयात्रां च पश्यन्तो धर्ममात्महितानि च॥९०॥

The persons, who are charitable, secure prosperity in this world and abodes of happiness, in the next. The virtuous men, if approached and solicited by the honest and wise, give away alms to them with the best of his power, even at the denial of the comforts of his wife and dependents. Looking to their own interest and having an eye upon virtue and the ways of the world.

एवं सन्तो वर्तमानास्त्वेधन्ते शाश्वतीः समाः।

अहिंसा सत्यवचनमानुशंस्यमथार्जवम्॥९१॥

अद्रोहो नाभिमानश्च ह्रीस्तितीक्षा दमः शमः।

धीमन्तो धृतिमन्तश्च भूतानामनुकम्पकाः॥९२॥

अकामद्वेषसंयुक्तास्ते सन्तो लोकसाक्षिणः।

The men, who thus practise virtue, obtain the greatest amount of virtue through eternal ages. Persons, who possess the attributes of truthfulness, abstention from injuring others, modestly and simplicity and who are not malicious and proud, who are mild and self-sacrificing, who have self-control and forbearance, intelligence and patience, who are kind towards all creatures and who are free from desires and malice, are said to be the witnesses of the world.

त्रीण्येव तु पदान्याहुः सतां व्रतमनुत्तमम्॥९३॥

न चैव द्रुहोद् दद्याच्च सत्यं चैव सदा वदेत्।

These three are reckoned to constitute the highest way of the pious, viz., a man must not offend anybody. He must be charitable. Also he must speak the truth always. Those great men of highest virtue.

सर्वत्र च दयावन्तः सन्तः करुणवेदिनः॥९४॥

गच्छन्तीह सुसंतुष्टा धर्मपन्थानमुत्तमम्।

शिष्टाचाराः महात्मानो येषां धर्मः सुनिश्चितः॥१५॥

Who are kind on all occasions and who are filled with compassion, obtain the greatest contentment and ascend the superior path of virtue; and whose acquisition of virtue is most certain.

अनसूया क्षमा शान्तिः संतोषः प्रियवादिता।

कामक्रोधपरित्यागः शिष्टाचारनिषेवणम्॥१६॥

कर्म च श्रुतसम्पन्नं सतां मार्गमनुत्तमम्।

Harmlessness, forgiveness, peacefulness, contentment, agreeable speech, giving away passions and excitements, the service of the virtuous characters and actions performed in accordance with the dictates of the Shastra constitute the superior path of the honest and the wise.

शिष्टाचारं निषेवन्ते नित्यं धर्ममनुव्रताः॥१७॥

प्रज्ञाप्रासादमारुह्य मुच्यन्ते महतो भयात्।

प्रेक्षन्तो लोकवृत्तानि विविधानि द्विजोत्तमाः॥१८॥

अतिपुण्यानि पापानि तानि द्विजवरोत्तमा।

Those who constantly follow the path of virtue and daily worship the virtuous, can ascend the palace of knowledge. It is they only who are freed from that greatest terror (rebirth). O best of Brahmanas, it is they only who have the power of observing the several aspects of human nature.

एतत् ते सर्वमाख्यातं यथाप्रज्ञं यथाश्रुतम्।

शिष्टाचारगुणं ब्रह्मन् पुरस्कृत्य द्विजर्वभः॥१९॥

O foremost of Brahmanas I have thus related to you all about the virtuous as well as the vicious, behaviours according to my own knowledge or as I have heard on the matter. O Brahmana, O foremost of the twice-born ones, I have done justice to the subject of virtuous conduct, which I had introduced.

CHAPTER 208

(MARKANDEYA-SAMASYA PARVA)-
Continued

History of Pativrata

मार्कण्डेय उवाच

स तु विप्रमथोवाच धर्मव्याधो युधिष्ठिर।

यदहमाचरे कर्म घोरमेतदसंशयम्॥१॥

Markandeya said :

O Yudhishtira, that virtuous fowler then said to that Brahmana, "The acts that I perform are certainly cruel, there is no doubt.

विधिस्तु बलवान् ब्रह्मन् दुस्तरं हि पुरा कृतम्।

पुरा कृतस्य पापस्य कर्मदोषो भवत्ययम्॥२॥

O Brahmana, Destiny in all powerful; it is difficult to overcome the consequences of our past actions. This is the Karma, evil arising from sins committed in a former life.

दोषस्यैतस्य वै ब्रह्मन् विधाते यत्नवानहम्।

विधिना हि हते पूर्वं निमित्तं घातको भवेत्॥३॥

O Brahmana, I am always assiduous in eradicating this evil. The Destiny has already killed one when he is killed by another, the executioner is but an instrument.

निमित्तभूता हि वयं कर्मणोऽस्य द्विजोत्तमा।

येषां हतानां मांसानि विक्रीणामीह वै द्विजाः॥४॥

तेषामपि भवेद् धर्म उपयोगे न भक्षणे।

देवतातिथिभृत्यानां पितृणां चापि पूजनम्॥५॥

O foremost of Brahmanas, we are but such agents in consequence of our Karma, O twice-born one, those animals that are killed and the most of which are sold, also acquire Karma, for the celestials the guests and servants are entertained and Pitris are gratified with this dainty food.

ओषधयो वीर्यश्चैव पशवो मृगपक्षिणः।

अनादिभूता भूतानामित्यपि श्रूयते श्रुतिः॥६॥

It is mentioned in the Shruti that herbs, vegetables, deer, birds and the wild animals are the ordained food for all creatures.

आत्ममांसप्रसादेन शिबिरौशीनरो नृपः।

स्वर्गं सुदुर्गमं प्राप्तः क्षमावान् द्विजसत्तमा॥७॥

O foremost of Brahmanas, the son of Ushinara, Shibi of great forbearance, obtained heaven which is very difficult to obtain, by giving away his own flesh.

स्वधर्म इति कृत्वा तु न त्यजामि द्विजोत्तम।

पुरा कृतमिति ज्ञात्वा जीवाम्येतेन कर्मणा॥८॥

O foremost of Brahmanas, knowing this to be the duty of my order, I do not give it up. Knowing this to be the result of my own acts, I earn my livelihood by doing it.

स्वकर्म त्यजतो ब्रह्मन्नधर्म इह दृश्यते।

स्वकर्मनिरतो यस्तु धर्मः स इति निश्चयः॥९॥

O Brahmana, to abandon one's own duty is considered to be sin. To stick to one's own duty is certainly a meritorious act.

पूर्वं हि विहितं कर्म देहिनं न विमुञ्चति।

धात्रा विधिरयं दृष्टो बहुधा कर्मनिर्णये॥१०॥

The acts done before (in one's own former birth) never leave any creature. In determining the various effects of Karma, the Creator did see it.

द्रष्टव्या तु भवेत् प्रज्ञा कूरे कर्मणि वर्तता।

कथं कर्म शुभं कुर्यां कथं मुच्ये पराभवात्॥११॥

A man, being under the influence of evil Karma, must always consider 'how he can do for his Karma and how he can extricate himself from an evil doom.'

कर्मणस्तस्य घोरस्य बहुधा निर्णयो भवेत्।

दाने च सत्यवाक्ये च गुरुशुश्रूषणे तथा॥१२॥

द्विजातिपूजने चाहं धर्मे च निरतः सदा।

अभिमानातिवादाभ्यां निवृत्तोऽस्मि द्विजोत्तम॥१३॥

There are various ways in which evil Karma might be expiated, such as, by making gifts, by speaking truth and by serving the preceptor, by worshipping the order of the twice-born, by becoming devoted to virtue, free from pride and idle talk. O foremost of Brahmanas, I do these things.

कृषिं साध्विति मन्यन्ते तत्र हिंसा परा स्मृता।

कर्पन्तो लाङ्गलैः पुंसो घ्नन्ति भूमिशयान् बहून्।

जीवान्यांश्च बहुशस्तत्र किं प्रतिभाति ते॥१४॥

Agriculture is considered to be a praiseworthy occupation, but it is well-known that

even in it great harm is done to animal life. In ploughing the ground, various creatures and animal lives are destroyed. What is your opinion on this matter?

धान्यबीजानि यान्याहुर्ब्रह्मादीनि द्विजोत्तम।

सर्वाण्येतानि जीवानि तत्र किं प्रतिभाति ते॥१५॥

O foremost of Brahmanas, Vrihi and other so called seeds of rice are all living organisms, what is your opinion on this matter?

अध्याक्रम्य पशूंश्चापि घ्नन्ति वै भक्षयन्ति च।

वृक्षांस्तथौषधीश्चापि छिन्दन्ति पुरुषा द्विज॥१६॥

जीवा हि बहवो ब्रह्मन् वृक्षेषु च फलेषु च।

उदके बहवश्चापि तत्र किं प्रतिभाति ते॥१७॥

O Brahmana, Men hunt wild animals and kill them to eat their meat; they also cut up trees and plants. O Brahmana, there are innumerable animal organisms in trees and fruits and also in water, do you not think so?

सर्वं व्याप्तमिदं ब्रह्मन् प्राणिभिः प्राणिजीवैः।

मत्स्यान् च सन्ते मत्स्याश्च तत्र किं प्रतिभाति ते॥१८॥

सत्त्वैः सत्त्वानि जीवन्ति बहुधा द्विजसत्तम।

प्राणिनोऽन्योन्यभक्षश्च तत्र किं प्रतिभाति ते॥१९॥

O Brahmana, the whole universe is full of animals and animal organisms. Do you not see that fish preys upon fish and various other species of animals prey on various other animals and there are also some who prey upon one another.

चङ्क्रम्यमाणा जीवांश्च धरणीसंश्रितान् बहून्।

पद्भ्यां घ्नन्ति नरा विप्र तत्र किं प्रतिभाति ते॥२०॥

O Brahmana, a man kills innumerable animals that live in the ground by trampling them by their feet. What have you to say to this?

उपविष्टाः शयानाश्च घ्नन्ति जीवानेकशः।

ज्ञानविज्ञानवन्तश्च तत्र किं प्रतिभाति ते॥२१॥

Even wise and learned men kill many animals in various ways when sleeping or resting. What have you to say to this?

जीदैर्चस्तमिदं सर्वमाकाशं पृथिवी तथा।

अविज्ञानाच्च हिंसन्ति तत्र किं प्रतिभाति ते॥२२॥

The earth and the sky are all full of animal organisms. Which are unconsciously killed by men from ignorance, what have you to say to this?

अहिंसेति यदुक्तं हि पुरुषैर्विस्मितैः पुरा।

के न हिंसन्ति जीवान् वैलोकेऽस्मिन् द्विजसत्तम

बहु संचित्य इति वै नास्ति कश्चिदहिंसकः॥२३॥

O foremost of men, who is there on earth who does not do harm to any creature? After full consideration, this is the conclusion (that I have come to) that there is none who has not killed an animal.

अहिंसायां तु निरता यतयो द्विजसत्तम।

कुर्वन्त्येव हि हिंसां ते यत्नादल्पतरा भवेत्॥२४॥

O foremost of Brahmanas, even the Rishis whose vows are not to destroy animals, (do destroy animals). Only on account of their very great care, they commit less destruction (of animals).

आलक्ष्याश्चैव पुरुषाः कुले जाता महागुणाः।

महाघोराणि कर्माणि कृत्वा लज्जन्ति वै द्विज॥२५॥

Men of noble birth and great accomplishment perpetrate wicked acts in defiance of all and they are not ashamed of it.

सुहृदः सुहृदोऽन्याश्च दुर्हृदश्चापि दुहृदः।

सम्यक् प्रवृत्तान् पुरुषान् न सम्यगनुपश्यतः॥२६॥

Good men acting in an exemplary way are not praised by other good men, nor bad men acting in a contrary way are praised by other wicked men.

समृद्धैश्च न नन्दन्ति बान्धवा बान्धवैरपि।

गुल्मैश्चैव विनिन्दन्ति मूढाः पण्डितमानिनः॥२७॥

Friends are not agreeable to friends, however accomplished they might be. Foolish pedantic men (ever) find fault with the virtue of their preceptors.

बहु लोके विपर्यस्तं दृश्यते द्विजसत्तम।

धर्मयुक्तमधर्मं च तत्र किं प्रतिभाति ते॥२८॥

Such reverses of the natural orders of things, O foremost of Brahmanas, are always seen (in this world). What is your opinion as to the virtuousness or otherwise of this state of things?

वक्तुं बहुविधं शक्यं धर्माधर्मेषु कर्मसु।

स्वकर्मनिरतो यो ह स यशः प्राप्नुयान्महत्॥२९॥

There can be said many things as regards the goodness or the badness of our actions. But he who sticks to the Dharma of his own order acquires great fame.

CHAPTER 209

(MARKANDEYA-SAMASYA PARVA)-

Continued

The colloquy between the Fowler and the Brahmana

मार्कण्डेय उवाच

धर्मव्याघस्तु निपुणं पुनरेव युधिष्ठिर।

विप्रर्षभमुवाचेदं सर्वधर्मभृतां वर॥३०॥

Markandeya said :

O Yudhishtira, that foremost of all virtuous men, that pious fowler, then skillfully thus again spoke to that best of Brahmanas.

व्याघ उवाच

श्रुतिप्रमाणो धर्मोऽयमिति वृद्धानुशासनम्।

सूक्ष्मा गतिर्हि धर्मस्य बहुशाखा ह्यनन्दिका॥३१॥

The Fowler said :

It is ordained by the old as found in the Shruti that the ways of virtue are subtle, diverse and infinite.

प्राणान्तिके विवाहे च वक्तव्यमनृतं भवेत्।

अनृतेन भवेत् सत्यं सत्येनैवानृतं भवेत्॥३२॥

In life being at risk and in marriage, it is proper to speak an untruth. Sometimes by untruth, truth is maintained and by truth untruth is maintained.

यद् भूतहितमत्यन्तं तत् सत्यमिति धारणा।

विपर्ययकृतोऽधर्मः पश्य धर्मस्य सूक्ष्मताम्॥३३॥

Whatever conduces to the greatest good of all creatures is considered to be the truth. Virtue is thus perverted. Do you mark its subtle ways?

यत् करोत्यशुभं कर्म शुभं वा यदि सत्तम।

अवश्यं तत् समाप्नोति पुरुषो नात्र संशयः॥३४॥

विषमां च दशां प्राप्तो देवान् गर्हति वै भृशम्।

आत्मनः कर्मदोषाणि न विजानात्यपण्डितः॥६॥

O excellent one, man's actions are either good or bad and he undoubtedly reaps their fruits. The ignorant man, having attained to an object state, grossly abuses the gods, not knowing that it is the result of his own evil Karma.

मूढो नैकृतिकश्चापि चपलश्च द्विजोत्तम।

सुखदुःखविपर्यासान् सदा समुपपद्यते॥७॥

O foremost of Brahmanas, the foolish men, designing men and the fickle men attain the very reverse of happiness or misery.

नैनं प्रज्ञा सुनीतं वा त्रायते नैव पौरुषम्।

योऽयमिच्छेद् यथा कामं तं तं कामं स आप्नुयात्॥८॥

यदि स्यादपराधीनं पौरुषस्य क्रियाफलम्।

संयतश्चापि दक्षश्च मतिमन्तश्च मानवाः॥९॥

Neither learning nor good morals, nor personal exertion can save them. If the fruits of one's exertions were not dependent on any thing else, men would have obtained the object of their desire by their own exertions. Able, intelligent and diligent men.

दृश्यन्ते निष्फलाः सन्तः प्रहीणाः सर्वकर्मभिः।

भूतानामपरः कश्चिद्विषयां सततोत्थितः॥१०॥

वञ्चनायां च लोकस्य स सुखी जीवते सदा।

अचेष्टमपि चासीनं श्रीः कंचिदुपतिष्ठति॥११॥

Are seen to have been baffled in their efforts; and they attain the fruits of their actions. Persons who are always active in injuring others and in practising deception lead a happy life in this world. There are many who obtain prosperity without any exertion.

कश्चित् कर्माणि कुर्वन् हि न प्राप्यमधिगच्छति।

देवानिष्ट्वा तपस्तपत्वा कृपणैः पुत्रगृद्धिभिः॥१२॥

There are other again who with the greatest exertion are unable to obtain what is their own dues. The miserly persons with the object of having sons worship the celestials and perform asceticism.

दशमासधृता गर्भे जायन्ते कुलपांसनाः।

अपरे धनधान्यैश्च भोगैश्च पितृसंचितैः॥१३॥

These sons, remaining for ten months in the womb, (when born) become the stains of their

family. Other enjoy luxury, wealth and coins amassed by their ancestors.

विपुलैरभिजायन्ते लब्धास्तैरेव मङ्गलैः।

कर्मजा हि मनुष्याणां रोगा नास्त्यत्र संशयः॥१४॥

आधिभिश्चैव बाध्यन्ते व्याधैः क्षुद्रमृगा इव।

ते चापि कुशलैर्वैद्यैर्निपुणैः सम्भृतौषधैः॥१५॥

व्याधयो विनिवार्यन्ते मृगा व्याधैरिव द्विज।

येषामस्ति च भोक्तव्यं ग्रहणीदोषपीडिताः॥१६॥

The diseases from which men suffers are certainly the result of their own Karma. They then behave like small deer in the hands of the hunters. They are afflicted with mental troubles. O Brahmana, as deer are stopped by the hunters, so these diseases are checked by able and skillful physician with their many drugs. Those that have objects of enjoyments suffer from severe bowl complaints.

न शक्नुवन्ति ते भोक्तुं पश्य धर्मभृतां वर।

अपरे बाहुबलिनः क्लिश्यन्ते बहवो जनाः॥१७॥

Behold, O foremost of all virtuous men, he cannot enjoy. O those who possess great strength of arms suffer from misery.

दुःखेन चाधिगच्छन्ति भोजनं द्विजसत्तम।

इति लोकमनाक्रन्दं मोहशोकपरिप्लुतम्॥१८॥

O foremost of Brahmanas, they are enabled to earn their livelihood with (only) good deal of difficulty. Thus men are helpless, afflicted with grief and illusion and

स्रोतसासकृदाक्षिप्तं ह्रियमाणं बलीयसा।

न प्रियेयुर्न जीर्येयुः सर्वे स्युः सार्वकामिकाः॥१९॥

नाप्रियं प्रतिपश्येयुर्वशित्वं यदि वै भवेत्।

उपर्युपरि लोकस्य सर्वो गन्तुं समीहते।

यतते च यथाशक्ति न च तद् वर्तते तथा॥२०॥

Again and again tossed and overpowered by the powerful current of his own actions. If there were absolute freedom of action, then no creature would die and none would be subject to decay or await his evil doom. Every body would then attain the object of his desire. All persons try to excel their neighbours; they try to do it with the utmost of their power, but the result becomes the reverse.

बहवः सम्प्रदृश्यन्ते तुल्यनक्षत्रमङ्गलाः।

महच्च फलवैषम्यं दृश्यते कर्मसंघिषु॥२१॥

Many persons are born under the influence of the same star and the same auspicious good luck, but a great diversity is observed in all their actions.

न केचिदीशते ब्रह्मन् स्वयंचाहस्य सत्तम।

कर्मणां प्राक् कृतानां वै इह सिद्धिः प्रदृश्यते॥२२॥

O Brahmana, O excellent one, none can be the dispenser of his own destiny. The actions done in a former life is seen to produce fruits in this life.

यथाश्रुतिरियं ब्रह्मन् जीवः किल सनातनः।

शरीरमष्ट्रुवं लोके सर्वेषां प्राणिनामिह॥२३॥

O Brahmana, it is said in the everlasting Shruti that the soul is eternal and everlasting, but the bodies of all creatures are liable to be destroyed here (in this world).

वध्यमाने शरीरे तु देहनाशो भवत्युत।

जीवः सङ्क्रमतेऽन्यत्र कर्मबन्धनिबन्धनः॥२४॥

Thereupon when death occurs, only the body is destroyed, but the spirit bound in the bonds of actions goes elsewhere.

ब्राह्मण उवाच

कथं धर्मविदां श्रेष्ठ जीवो भवति शाश्वतः।

एतदिच्छाम्यहं ज्ञातुं तत्त्वेन वदतां वर॥२५॥

The Brahmana said :

O excellent one, learned in the mystery of Karma, O foremost of speakers, how does the spirit become eternal? I desire to hear this in detail.

व्याध उवाच

न जीवनाशोऽस्ति हि देहभेदे

मिथ्यैतदाहुर्म्रियते किलेति।

जीवस्तु देहान्तरितः प्रयाति

दशार्थतैवास्य शरीरभेदः॥२६॥

The Fowler said :

The spirit does not die, in death it simply has a change of abode. They are mistaken who foolishly say that all creatures are to die. The

soul only goes to another body and its this change of abode is called the Death.

अन्यो हि नाश्नाति कृतं हि कर्म

मनुष्यलोके मनुजस्य कश्चित्।

यत् तेन किञ्चिद्धि कृतं हि कर्म

तदश्नुते नास्ति कृतस्य नाशः॥२७॥

In the world of men none reaps the fruits of another man's Karma. Whatever one does, he is sure to reap the fruits of his own actions, for the consequences of Karma are never destroyed.

सुपुण्यशीला हि भवन्ति पुण्या

नराधमाः पापकृतो भवन्ति।

नरोऽनुयातस्त्विह कर्मभिः स्वै-

स्ततः समुत्पद्यति भावितस्तैः॥२८॥

The virtuous become endued with great virtue and the sinful become the perpetrators of wicked deeds. Men's actions follow them and influenced by these (fruits of his actions) they are born again.

ब्राह्मण उवाच

कथं सम्भवते योनौ कथं वा पुण्यपापयोः।

जातीः पुण्यास्त्वपुण्याश्च कथं गच्छति सत्तमा॥२९॥

The Brahmana said :

Why does the soul take its birth and how does it become sinful or virtuous? O excellent one, how does it come to belong to a sinful or virtuous man?

व्याध उवाच

गर्भाधानसमायुक्तं कर्मेदं सम्प्रदृश्यते।

समासेन तु ते क्षिप्रं प्रवक्ष्यामि द्विजोत्तमा॥३०॥

यथा सम्भूतसम्भारः पुनरेव प्रजायते।

शुभकृच्छुभयोनीषु पापकृत् पापयोनिषु॥३१॥

The Fowler said :

This mystery belongs to the subject of procreation, but I shall briefly describe it to you. O foremost of Brahmanas, the soul is again born with its accumulated load of Karma, the virtuous ones in the virtuous and the sinful ones in the sinful.

शुभैः प्रयोगैर्देवत्वं व्यामिश्रैर्मानुषो भवेत्।

मोहनीयैर्वियोनीषु त्वयोगामी च किल्बिषी॥३२॥

By performing (only) virtuous actions, it attains to the state of the celestials. By a combination of good and bad (actions), it acquires the state of human beings. By indulging in sensuality and similar vicious propensities, it is born as lower animals and by sinful acts it goes to hell.

जातिपृत्युजरादुःखैः सततं समभिद्रुतः।

संसारे पच्यमानश्च दोषैरात्मकृतैर्नरः॥३३॥

Afflicted with the miseries of birth, death and dotage, man is destined to rot here (on earth) from the evil effects of his own actions (in a previous birth).

तिर्यग्योनिःसहस्राणि गत्वा नरकमेव च।

जीवाः सम्परिवर्तन्ते कर्मबन्धनिबन्धनाः॥३४॥

Passing through hell and also through thousands of various births, our souls bound by the bonds of their own Karma travel (for everlasting time).

जन्तुस्तुकर्मभिस्तैस्तैः स्वकृतैः प्रेत्य दुःखितः।

तद्दुःखप्रतिघातार्थमपुण्यां योनिमाप्नुते॥३५॥

Animate creatures become miserable in the next world from their own actions and as the result of those miseries they are (again) born as lower animals.

ततः कर्म समादत्ते पुनरन्यं नवं बह्वु।

पच्यते तु पुनस्तेन भुक्त्वापण्यमिवातुरः॥३६॥

Then they again accumulate a new store of actions and consequently they suffer misery over again, as does a diseased man who eats unwholesome food.

अजस्रमेव दुःखार्तोऽदुःखितः सुखसंज्ञितः।

ततोऽनिवृत्तबन्धत्वात् कर्मणामुदयादपि॥३७॥

Although they are thus afflicted with misery, they consider themselves to be (very) happy and comfortable; and consequently their bonds (of Karma) are not loosened and new Karma thus again arises.

परिक्रामति संसारे चक्रवद् बहुवेदनः।

स चेन्निवृत्तबन्धस्तु विशुद्धश्चापि कर्मभिः॥३८॥

Suffering from various miseries, they turn in this world like a wheel. If they cast off their bonds (of actions) and if they purify themselves by their actions,

तपोयोगसमारम्भं कुस्ते द्विजसत्तम।

कर्मभिर्बहुभिश्चापि लोकानश्नाति मानवः॥३९॥

If they perform asceticism and practise religious meditation, then, O foremost of Brahmanas, men by their these acts can attain to the region of bliss.

स चेन्निवृत्तबन्धस्तु विशुद्धश्चापि कर्मभिः।

प्राप्नोति सुकृताल्लोकान् यत्र गत्वा न शोचति॥४०॥

By casting off their bonds (of Karma) and by purifying Karma, men attain those regions of bliss where misery is unknown.

पापं कुर्वन् पापवृत्तः पापस्यान्तं न गच्छति।

तस्मात् पुण्यं यतेत् कर्तुं वर्जयित् च पापकम्॥४१॥

The sinful man who is addicted to vices never comes to the end of his course of inequities. Therefore we must do what is virtuous and forbear from doing what is sinful.

अनसूयुः कृतज्ञश्च कल्याणानि च सेवते।

सुखानि धर्ममर्थं च स्वर्गं च लभते नरः॥४२॥

Whoever with a heart full of gratitude and free from malice try to do what is good, obtain wealth, virtue, happiness and heaven.

संस्कृतस्य च दान्तस्य नियतस्य यतात्मनः।

प्राज्ञस्यानन्तरा वृत्तिरिह लोके परत्र च॥४३॥

Those who are freed from sin, those who are wise, forbearing, righteous and self-controlled enjoy continuous bliss in this world and in the world next.

सतां धर्मेण वर्तेत क्रियां शिष्टवदाचरेत्।

असंवलेशेन लोकस्य वृत्तिं लिप्सेत वै द्विज॥४४॥

सन्ति ह्यागमविज्ञानाः शिष्टाः शास्त्रे विचक्षणाः।

स्वधर्मेण क्रिया लोके कर्मणः सोऽप्यसंकरः॥४५॥

O Brahmana, man must follow the standard of virtue of the good; and in his acts he must imitate the example of the virtuous. There are virtuous men learned in the holy Shastras and conversant in all moralities. Man's proper duty consists in his following his own proper avocations such being the case, these avocations never become confused and mixed up.

प्राज्ञो धर्मेण रमते धर्मं चैवोपजीवति।

तस्माद् धर्मादवाप्तेन घनेन द्विजसत्तम॥४६॥

तस्यैव सिञ्चते मूलं गुणान् पश्यति तत्र वै।

धर्मात्मा भवति ह्येवं चित्तं चास्य प्रसीदति॥४७॥

The wise man delights in virtue and he lives by virtue. O foremost of Brahmanas, such a man with the wealth of virtue which he thus acquires waters the root of the plant (particular righteousness) in which he finds most virtue. The virtuous man thus acts and his mind becomes thus calm.

स मित्रजनसंतुष्ट इह प्रेत्य च नन्दति।

शब्दं स्पर्शं तथा रूपं गन्धानिष्टांश्च सत्तम॥४८॥

प्रभुत्वं लभते चापि धर्मस्यैतत् फलं विदुः।

धर्मस्य च फलं लब्ध्वा न तृप्यति महाद्विज॥४९॥

He is pleased with his friend, in this world and he also enjoys happiness in the world next. O excellent one, know, virtuous men acquire sovereignty over all and obtain (the pleasure) of beauty, flavour, sound and touch according to their desire. O Brahmana, (an enlightened) man is not satisfied with the fruits of virtue.

अतृप्यमाणो निर्वेदमापेदे ज्ञानचक्षुषा।

प्रज्ञानक्षुर्नर इह दोषं नैवानुसृज्यते॥५०॥

विरज्यति यथाकामं न च धर्मं विमुञ्चति।

सर्वत्यागे च यतते दृष्ट्वा लोकं क्षयात्मकम्॥५१॥

ततो मोक्षे प्रयतते नानुपायादुपायतः।

एवं निर्वेदमादत्ते पापं कर्म जहाति च॥५२॥

Not satisfied with it, he with the light of spiritualism becomes indifferent to pain and pleasure; the worldly vices cannot influence him. Of his own free will, he becomes indifferent to all worldly pursuits, but he does not forsake virtue. Observing every thing worldly as transient, he tries to renounce everything and not calculating on mere chance, he devises means for the attainments of salvation. Thus does he renounce all worldly pursuits and shuns all sins.

धार्मिकश्चापि भवति मोक्षं च लभते परम्।

तपो निःश्रेयसं जन्तोस्तस्य मूलं शमो दमः॥५३॥

He thus becomes virtuous and he thus finally attains salvation. Tara (meditation) is the chief

requisite for obtaining salvation, resignation and forbearance are its roots.

तेन सर्वानवाप्नोति कामान् यान् मनसेच्छति।

इन्द्रियाणां निरोधेन सत्येन च दमेन च।

ब्रह्मणः पदमाप्नोति यत् परं द्विजसत्तम॥५४॥

By this means he obtains all the objects of his desire. By subduing his senses and by means of truthfulness and forbearance, O foremost of Brahmanas, he obtains the supreme state of Brahma.

ब्राह्मण उवाच

इन्द्रियाणि तु यान्याहुः कानि तानि यतव्रत।

निग्रहश्च कथं कार्यो निग्रहस्य च किं फलम्॥५५॥

कथं च फलमाप्नोति तेषां धर्मभृतां वर।

एतदिच्छामि तत्त्वेन धर्मं ज्ञातुं निबोध मे॥५६॥

The Brahmana said :

O foremost of all virtuous and vow-observing men, you talk of the senses; what are they? How might they be subdued? What is the good of subduing them? How does a creature obtain the fruits of doing it? I eagerly desire to know all about these matters.

CHAPTER 210

(MARKANDEYA-SAMASYA PARVA)-

Continued

The colloquy between the Fowler and the Brahmana

मार्कण्डेय उवाच

एवमुक्तस्तु विप्रेण धमव्याधो युधिष्ठिर।

प्रत्युवाच यथा विप्रं तच्छृणुष्व नराधिप॥१॥

Markandeya said :

O Yudhishtira, O ruler of men, hear what the virtuous fowler said to that Brahmana when he was thus asked by him.

व्याध उवाच

विज्ञानार्थं मनुष्याणां मनः पूर्वं प्रवर्तते।

तत् प्राप्य कामं भजते क्रोधं च द्विजसत्तम॥२॥

The Fowler said :

O foremost of Brahmanas, men's minds are first bent towards acquiring knowledge. When

that is acquired, they indulge in their desires and anger.

ततस्तदर्थं यतते कर्म चारभते महत्।

इष्टानां रूपगन्धानामभ्यासं च निषेवते॥३॥

For that end, they labour and perform great works and indulge in their much desired pleasures of beauty, of flavour.

ततो रागः प्रभवति द्वेषश्च तदनन्तरम्।

ततो लोभः प्रभवति मोहश्च तदनन्तरम्॥४॥

Then follows attachment, then follows envy, then avarice and then illusion (extinction of all spiritual light).

ततो लोभाभिभूतस्य रागद्वेषहतस्य च।

न धर्मे जायते बुद्धिर्व्याजाद् धर्मं करोति च॥५॥

When men are thus influenced by avarice, envy and attachment, their understanding does not lean towards virtue; and they then practise the very mockery of virtue.

व्याजेन चरते धर्ममर्थं व्याजेन रोचते।

व्याजेन सिध्यमानेषु धनेषु द्विजसत्तम॥६॥

तत्रैव रमते बुद्धिस्ततः पापं चिकीर्षति।

सुहृद्भिर्वार्यमाणश्च पण्डितैश्च द्विजोत्तम॥७॥

O foremost of Brahmanas, practising virtue with hypocrisy, they remain satisfied in acquiring wealth by dishonourable means. And with the wealth thus acquired, their intelligence becomes attached to the evil ways; they were then filled with the desire to commit sins. O foremost of Brahmanas, when their friends and the learned men remonstrate.

उत्तरं श्रुतिसम्बद्धं ब्रवीत्यश्रुतियोजितम्।

अधर्मस्त्रिविधस्तस्य वर्तते रागदोषजः॥८॥

They are ready with various answers which are neither sound nor convincing. From their attachment for evil ways, they are guilty of threefold sins.

पापं चिन्तयते चैव ब्रवीति च करोति च।

तस्याधर्मप्रवृत्तस्य गुणा नश्यन्ति साधवः॥९॥

They commit sin in thought, in word and also in action. Addicted to evil ways, all their good qualities are destroyed.

एकशीलैश्च मित्रत्वं भजन्ते पापकर्मिणः।

स तेन दुःखमाप्नोति परत्र च विपद्यते॥१०॥

These men of evil deeds form friendship with men of similar character and therefore as its result, they suffer misery in this world as well as in the next.

पापात्मा भवति ह्येवं धर्मलाभं तु मे शृणु।

यस्त्वेतान् प्रज्ञया दोषान् पूर्वमेवानुपश्यति॥११॥

कुशलः सुखदुःखेषु साधुं श्लाघ्युपसेवते।

तस्य साधुसमारम्भाद् बुद्धिर्धर्मेषु राजते॥१२॥

All sinful men are of this nature. Now hear about the virtuous man. He discerns evils by means of his spiritual sight. He is able to discriminate between happiness and misery. He is full of respectful attention to men of virtue; and by practising virtues, his mind becomes inclined to virtue.

ब्राह्मण उवाच

ब्रवीषि सूनृतं धर्म्यं यस्य वक्ता न विद्यते।

दिव्यप्रभावः सुमहानृषिरेव मतोऽसि मे॥१३॥

The Brahmana said :

You have given a true exposition of virtue which none else is able to do. Your spiritual power is great and you appear to me to be a great Rishi.

व्यास उवाच

ब्राह्मणा वै महाभागाः पितरोऽचभुजः सदा।

तेषां सर्वात्मना कार्यं प्रियं लोके मनीषिणा॥१४॥

The Fowler said :

The greatly powerful Brahmanas are worshipped with the same honours as our ancestors. They are before others always propitiated with offerings of food. Wisemen in this world do what is pleasing to them with all their heart.

यत् तेषां च प्रियं तत् ते वक्ष्यामि द्विजसत्तम।

नमस्कृत्वा ब्राह्मणेभ्यो ब्राह्मीं विद्यां निबोध मे॥१५॥

O foremost of Brahmanas, after having bowed down to Brahmanas as a class I shall now tell you what is pleasing to them. Learn now the Brahma Philosophy,

इदं विश्वं जगत् सर्वमजय्यं चापि सर्वशः।

महाभूतात्मकं ब्रह्म नातः परतरं भवेत्॥१६॥

This whole universe, which is unconquerable and which abounds in great elements, is Brahma (himself). There is nothing high than this.

महाभूतानि खं वायुरग्निरापस्तथा च भूः।

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः॥१७॥

Earth, air, water and sky are the great elements. Form, flavour, sound, touch and taste are their characteristic properties.

तेषामपि गुणाः सर्वे गुणवृत्तिः परस्परम्।

पूर्वपूर्वगुणाः सर्वे क्रमशो गुणिषु त्रिषु॥१८॥

These latter also have their (own peculiar) properties correlated to each other. Of the three qualities they are characterised by each in order of priority.

षष्ठस्तु चेतना नाम मन इत्यभिधीयते।

सप्तमी तु भवेद् बुद्धिरहंकारस्ततः परम्॥१९॥

The sixth property is consciousness which is called mind. The seventh is intelligence and then follows Egoism.

इन्द्रियाणि च पञ्चात्मा रजः सत्त्वं तमस्तथा।

इत्येष सप्तदशको राशिरव्यक्तसंज्ञकः॥२०॥

सर्वैरिहेन्द्रियार्थैस्तु व्यक्ताव्यक्तैः सुसंवृतैः।

चतुर्विंशक इत्येष व्यक्ताव्यक्तमयो गुणः।

एतत् ते सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि॥२१॥

Then are the five senses, then the soul, then the moral qualities, called, Sattva, Raja and Tama. These seventeen are said to be the unknown or incomprehensible qualities. I have told you all this, what else do you wish to know?

CHAPTER 211

(MARKANDEYA-SAMASYA PARVA)-

Continued

The colloquy between the Fowler and the Brahmana

मार्कण्डेय उवाच

एवमुक्तः स विप्रस्तु धर्मव्याधेन भारत।

कथामकथयद् भूयो मनसः प्रीतिवधनीम्॥१॥

Markandeya said :

O descendant of Bharata, having been thus addressed by that Brahmana, the virtuous

fowler again began to speak (on things) so pleasing to the mind.

ब्राह्मण उवाच

महाभूतानि यान्याहुः पञ्च धर्मभृतां वरा।

एकैकस्य गुणान् सम्यक् पञ्चानामपि मे वद॥२॥

The Brahmana said :

O foremost of all virtuous men, it is said that there are five great elements. Will you describe to me in detail the properties of those five (elements)?

व्याध उवाच

भूमिरापस्तथा ज्योतिर्वायुराकाशमेव च।

गुणोत्तराणि सर्वाणि तेषां वक्ष्यामि ते गुणान्॥३॥

The Fowler said :

The earth, water, fire, air and sky, all have properties enter-lapping each other. I shall describe them to you.

भूमिः पञ्चगुणा ब्रह्मनुदकं च चतुर्गुणम्।

गुणास्त्रयस्तेजसि च त्रयश्चाकाशवातयोः॥४॥

O Brahmana, the earth has five qualities, water four, fire three and the air and the sky together three.

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः।

एते गुणाः पञ्च भूमेः सर्वेभ्यो गुणवत्तराः॥५॥

Sound, touch, form, flavour and taste, these five qualities belong to earth.

शब्दः स्पर्शश्च रूपं च रसश्चापि द्विजोत्तम।

अपामेते गुणा ब्रह्मन् कीर्तितास्तव सुव्रत॥६॥

O foremost of Brahmanas, O twice-born one, O vow-observing Rishi, sound, touch, form and taste have been described to you as the properties of water.

शब्दः स्पर्शश्च रूपं च तेजसोऽथ गुणास्त्रयः।

शब्दः स्पर्शश्च वायौ तु शब्दश्चाकाश एव तु॥७॥

Sound, touch and form are the three properties of fire; sound and touch are the two properties of the air; and sound is the property of the sky.

एते पञ्चदश ब्रह्मन् गुणा भूतेषु पञ्चसु।

वर्तन्ते सर्वभूतेषु येषु लोकाः प्रतिष्ठिताः॥८॥

O Brahmana, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed.

अन्योन्यं नातिवर्तन्ते सम्यक् च भवति द्विज।

यदा तु विषमं भावमाचरन्ति चराचराः॥१॥

तदा देही देहमन्यं व्यतिरोहति कालतः।

आनुपूर्व्यां विनश्यन्ति जायन्ते चानुपूर्वशः॥१०॥

O Brahmana, they are not opposed to one another; they exist in proper combination. When this universe is thrown into a state of chaos then every corporeal being in proper time assumes another body. It perishes also in due order.

तत्र तत्र हि दृश्यन्ते धातवः पाञ्चभौतिकाः।

यैरावृतमिदं सर्वं जगत् स्थावरजङ्गमम्॥११॥

इन्द्रियैः सृज्यते यद् यत् तत् तद् व्यक्तमिति स्मृतम्।

तदव्यक्तमिति ज्ञेयं लिङ्गचाह्यमतीन्द्रियम्॥१२॥

There (everlastingly) exist the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptible by the senses is called Vyakta (manifest) and whatever is not perceptible by the senses is called Avyakta (not manifest).

यथास्वं चाहकाण्येषां शब्दादीनामिमानि तु।

इन्द्रियाणि यदा देही धारयन्निव तप्यते॥१३॥

लोके विततमात्मानं लोकं चात्मनि पश्यति।

परावरजो यः शक्तः स तु भूतानि पश्यति॥१४॥

When a person engages in Tapa after having duly subdued his senses which have their own proper objective play in the external conditions of sound, form, then he sees that his own spirit pervades the whole universe and the universe is also reflected in him.

पश्यतः सर्वभूतानि सर्वावस्थासु सर्वदा।

ब्रह्मभूतस्य संयोगो नाशुभेनोपपद्यते॥१५॥

अज्ञानमूलं तं क्लेशमतिवृत्तस्य पौरुषम्।

लोकवृत्तिप्रकाशेन ज्ञानमार्गेण गम्यते॥१६॥

अनादिनिधनं जन्तुमात्मयोनिं सदाव्ययम्।

अनौपम्यममूर्तं च भगवानाह बुद्धिमान्॥१७॥

He who is bound to the bonds of his previous Karma, although learned in the highest spiritual wisdom, is cognizant only of his own soul's objective existence, but the person whose soul is never affected by the

objective conditions around is never subject to ills, owing to its absorption in the primal spirit of Brahma. When a person has overcome illusion, his manly virtues consisting the essence of spiritual wisdom turn to spiritual enlightenment which illuminates the intelligence of all beings. Such a being is called by the omnipotent, the intelligent one who is without beginning and without end, self-existence, immutable, incorporeal and incomparable.

तपोमूलमिदं सर्वं यन्मां विप्राणुपृच्छसि।

इन्द्रियाण्येव संयम्य तपो भवति नान्यथा॥१८॥

O Brahmana, what you have enquired of me is the result of self-discipline. This self-discipline can only be acquired by subduing the senses. It can not be acquired by any other means.

इन्द्रियाण्येव तत् सर्वं यत् स्वर्गनरकावुभौ।

निगृहीतविसृष्टानि स्वर्गाय नरकाय च॥१९॥

Heaven and hell both are dependent on our senses. When subdued, they lead us to heaven and when indulged in, they lead us to hell.

एष योगविधिः कृत्स्नो यावदिन्द्रियधारणम्।

एतन्मूलं हि तपसः कृत्स्नस्य नरकस्य च॥२०॥

This subjugation of the senses is the highest means of attaining spiritual advancement; it is also at the root of all our spiritual degradation.

इन्द्रियाणां प्रसङ्गेन दोषमार्च्छन्त्यसंशयम्।

संनियम्य तु तान्येव ततः सिद्धिं समाप्नुयात्॥२१॥

By indulging in them, a person contracts vices and by bringing them under control, he attains salvation.

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति।

न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः॥२२॥

The self-controlled man who acquires over his six senses is never tainted with sin; and consequently evil has no power over him.

रथः शरीरं पुरुषस्य दृष्ट-

मात्मा नियतेन्द्रियाण्याहुस्त्वान्।

तैरप्रमत्तः कुशली सदश्वै-

र्दानैः सुखं याति रथीव धीरः॥२३॥

Man's body has been compared with a chariot, his soul with a charioteer and his senses with the horses. A skillful man drives about without confusion, like an able charioteer with well-broken horses.

घण्णामात्मनि युक्तानामिन्द्रियाणां प्रमाथिनाम्।

यो धीरो धारयेद् रश्मीन् स स्यात् परमसारथिः॥२४॥

That man is an excellent driver who knows how to patiently wield the reins of these and horses, namely the six senses inherent in our nature.

इन्द्रियाणां प्रसृष्टानां हयानामिव वर्त्मसु।

धृतिं कुर्वीत सारथ्ये धृत्या तानि जयेद् ध्रुवम्॥२५॥

When our senses become ungovernable like horses on the road, we must patiently rein them in, for with patience we are sure to get the better of them.

इन्द्रियाणां विचरतां यन्मनोऽनु विधीयते।

तदस्य हरते बुद्धिं नावं वायुरिवाम्भसि॥२६॥

When man's mind is overpowered by any one of these senses running wild, he loses his reason and becomes like a ship tossed by the tempest in the sea.

येषु विप्रतिपद्यन्ते षट्सु मोहात् फलागमम्।

तेष्वध्यवसिताध्यायी विन्दते ध्यानजं फलम्॥२७॥

Men are deceived by illusion in hoping to reap the fruit of those six things the effects of which are studied by persons of spiritual insight who thereby reap the fruits of their clear perception.

CHAPTER 212

(MARKANDEYA-SAMASYA PARVA)-

Continued

The colloquy between the Fowler and the Brahmana

मार्कण्डेय उवाच

एवं तु सूक्ष्मे कथिते धर्मव्याधेन भारता।

ब्राह्मणः स पुनः सूक्ष्मं पप्रच्छ सुसमाहितः॥१॥

Markandeya said :

O descendant of Bharata, when the fowler expounded these abstruse points, the Brahmana with great attention asked about other subtle points.

ब्राह्मण उवाच

सत्त्वस्य रजसश्चैव तमसश्च यथातथम्।

गुणांस्तत्त्वेन मे ब्रूहि यथावदिह पृच्छतः॥२॥

The Brahmana said :

Truly describe to me who duly now ask you the respective virtues of the three qualities, namely Sattva, Raja and Tama.

व्याघ्र उवाच

हन्त ते कथयिष्यामि यन्मां त्वं परिपृच्छसि।

एषां गुणान् पृथक्त्वेन निबोध गदतो मम॥३॥

I shall tell you what you ask me. I shall separately describe to you their respective virtues. Listen to them.

मोहात्मकं तमस्तेषां रज एषां प्रवर्तकम्।

प्रकाशबहुलत्वाच्च सत्त्वं ज्याय इहोच्यते॥४॥

Tama is characterised by illusion, Raja incites men to action, Sattva is of great splendour and therefore it is called the greatest of them all.

अविद्याबहुलो मूढः स्वप्नशीलो विचेतनः।

दुर्हृषीकस्तमोऽध्वस्तः सक्रोधस्तामसोऽलसः॥५॥

He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to (day) dreaming, who is idle, unenergetic, full of anger and haughtiness, is said to be under the influence of Tama.

प्रवृत्तवाक्यो मन्त्री च यो नराङ्गयोऽनसूयकः।

विधित्समानो विप्रर्षे स्तब्धो मानी स राजसः॥६॥

O Brahmana Rishi, that excellent man who is agreeable in speech, thoughtful, free from envy, industrious in action from an eager desire to reap its fruits and of warm temperament, is said to be under the influence of Raja.

प्रकाशबहुलो धीरो निर्विधित्सोऽनसूयकः।

अक्रोधनो नरो धीमान् दान्तश्चैव स सात्त्विकः॥७॥

He who is resolute, patient, not subject to anger, free from malice and is not skillful in action from want of a selfish desire to reap its fruits and who is wise and forbearing, is said to be under the influence of Sattva.

सात्त्विकस्त्वथ सम्बुद्धो लोकवृत्तेन क्लिश्यते।

यदा बुध्यति बोद्धव्यं लोकवृत्तं जुगुप्सते॥८॥

वैराग्यस्य च रूपं तु पूर्वमेव प्रवर्तते।

मृदुर्भवत्यहङ्कारः प्रसीदत्यार्जवं च यत्॥११॥

ततोऽस्य सर्वद्वन्द्वानि प्रशाम्यन्ति परस्परम्।

न चास्य संशयो नाम क्वचिद् भवति कश्चन॥१०॥

When a man endued with Sattva quality is influenced by worldliness he suffers misery but he hates worldliness when he realises its full significance. Then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases and uprightness becomes more prominent. His conflicting moral sentiments are reconciled and then self-restraint in any matter (for him) becomes unnecessary.

शूद्रयो नौ हि जातस्य सहगुणानुपतिष्ठतः।

वैश्यत्वं लभते ब्रह्मन् क्षत्रियत्वं तथैव च॥११॥

आर्जवे वर्तमानस्य ब्राह्मण्यमभिजायते।

गुणास्ते कीर्तिताः सर्वे किं भूयः श्रोतुमिच्छसि॥१२॥

O Brahmana, a man may be born as a Shudra but if he is endued with good qualities, he may attain to the state of a Vaishya. Similarly that of a Kshatriya and if he is steadfast in rectitude he may even become a Brahmana. I have described to you all these virtues, what else do you wish to learn.

CHAPTER 213

(MARKANDEYA-SAMASYA PARVA)-
Continued

The colloquy between the Fowler and the
Brahmana

ब्राह्मण उवाच

पार्थिवं घातुमासाद्य शारीरोऽग्निः कथं भवेत्।

अवकाशविशेषेण कथं वर्तयतेऽनिलः॥१॥

The Brahmana said :

How is it that the (vital) fire in combination with the earthly elements (matter) becomes the corporeal (living creatures)? And how does the (vital) air (the breath) according to the nature of its seat excites to action (the corporeal living creatures)?

मार्कण्डेय उवाच

प्रश्नमेतं समुद्दिष्टं ब्राह्मणेन युधिष्ठिर।

व्याधस्तु कथयामास ब्राह्मणाय महात्मने॥२॥

Markandeya said :

O Yudhishthira, this question being put to the fowler by the Brahmana, the fowler thus replied to that high-souled Brahmana.

व्याध उवाच

मूर्धनिमाश्रितो वह्निः शरीरं परिपालयन्।

प्राणो मूर्धनि ज्ञानौ च वर्तमानो विचेष्टते॥३॥

The Fowler said :

The vital spirit manifesting itself it seat the consciousness causes the action of the corporeal frame. The soul being present in both of these acts.

भूतं भव्यं भविष्यं च सर्वं प्राणे प्रतिष्ठितम्।

श्रेष्ठं तदेव भूतानां ब्रह्मयोनिमुपास्महे॥४॥

The past, the present and the future are inseparably associated with the soul. It is the highest of the possessions of all creatures. It is the essence of Supreme Spirit and we adore it.

स जन्तुः सर्वभूतात्मा पुरुषः स सनातनः।

महान् बुद्धिरहङ्कारो भूतानां विषयश्च सः॥५॥

It is the animating principle of all creatures, it is the eternal Purusha. It is great, it is the intelligence and it is the Ego, it is the seat of all elements.

एवं त्विह स सर्वत्र प्राणेन परिपाल्यते।

पृष्ठतस्तु समानेन स्वां स्वां गतिमुपाश्रितः॥६॥

Thus while seated here (in the corporeal form), it is sustained in all its external or internal relations by the subtle eternal air called Prana and afterwards each creature goes its own way by the action of another subtle air called Samana.

बस्तिमूलं गुदं चैव पावकं समुपाश्रितः।

वहन् मूत्रं पूरीषं वाय्वपानः परिवर्तते॥७॥

This (Samana) transforming itself to Apana air and supported by the head of the stomach carries the refuse matter of the body, such as urine to the kidneys and intestines.

प्रयत्ने कर्मणि बले स एष त्रिषु वर्तते।

उदानमिति तं प्राहुरध्यात्मविदुषो जनाः॥८॥

It is present in the three elements of actions, exertion and power and then in that state is

called Udana by men learned in the physical science.

संधौ संधौ संनिविष्टः सर्वेष्वपि तथानिलः।

शरीरेषु मनुष्याणां व्यान इत्युपदिश्यते॥१॥

When it manifests itself by its presence at all the junction points of the system, it is known by the name of Vyana.

धातुष्वग्निस्तु विततः स तु वायुसमीरितः।

रसान् धातूँश्च दोषाँश्च वर्तयन् परिधावति॥१०॥

The internal heat is diffused over all the tissues of our system and supported by these kinds of air, it transforms our food and the tissues and the humours of our system.

प्राणानां संनिपातात् तु संनिपातः प्रजायते।

ऊष्मा चाग्निरिति ज्ञेयो योऽन्नं पचति देहिनाम्॥११॥

By the coalition of Prana and other airs, a reaction ensues and the heat generated thereby is known as the internal heat of the human system which causes digestion of food.

समानोदानयोर्मध्ये प्राणापानौ समाहितौ।

समर्थितस्त्वधिष्ठानं सम्यक् पचति पावकः॥१२॥

The Prana and the Apana airs are interposed within the Samana and the Udana airs. The heat generated by their coalition causes the growth of the body.

अस्यापि पायुपयन्तस्तथा स्याद् गुदसंज्ञितः।

स्रोतांसि तस्माज्जायन्ते सर्वप्राणेषु देहिनाम्॥१३॥

अग्निवेगवहः प्राणो गुदान्ते प्रतिहन्यते।

स ऊर्ध्वमागम्य पुनः समुत्क्षिपति पावकम्॥१४॥

पक्काशयस्त्वधो नाभ्यामूर्ध्वमामाशयः स्थितः।

नाभिमध्ये शरीरस्य प्राणाः सर्वे प्रतिष्ठिताः॥१५॥

That portion of its seat extending to as far as the rectum, is called Apana and from that, arteries arise in the five airs Prana. Prana acted on by the heat, strikes against the extremity of Apana region and then recoiling, it reacts on the heat. Above the navel is the region of undigest food and below it, the region of digestion. Prana and all other airs of the system are seated in the navel.

प्रवृत्ता हृदयात् सर्वे तिर्यगूर्ध्वमधस्तथा।

वहन्यन्नरसान् नाड्यो दशप्राणप्रचोदिताः॥१६॥

The arteries issuing from the heart run upwards and downwards and also in oblique directions, they carry the best essence of our food and are acted upon by the ten Prana airs.

योगिनामेष मार्गस्तु येन गच्छन्ति तत् परम्।

जितक्लमाः समा धीरा मूर्धन्यात्मानमादधुः।

एवं सर्वेषु विततौ प्राणापानौ हि देहिषु॥१७॥

This is the way, by which go to the highest state, the Yogis who have overcome all difficulties who are patient and self-controlled and who have their souls seated in their brains. The Prana and Apana are thus present in all creatures.

एकादशविकारात्मा कलासम्भारसम्भृतः।

मूर्तिमन्तं हि तं विद्धि नित्यं योगजितात्मकम्॥१८॥

तस्मिन् यः संस्थितो ह्यग्निर्नित्यं स्थाल्यामिवाहितः।

आत्मानं तं विजानीहि नित्यं योगजितात्मकम्॥१९॥

देवो यः संस्थितस्तस्मिन्नब्धिरिव पुष्करे।

क्षेत्रज्ञं तं विजानीहि नित्यं योगजितात्मकम्॥२०॥

जीवात्मकानि जानीहि रजः सत्त्वं तमस्तथा।

जीवात्मगुणं विद्धि तथाऽऽत्मानं परात्मकम्॥२१॥

Know that the soul is embodied in the corporeal disguise, in the eleven allteopus conditions (of the animal system) and that though eternal, its normal state is apparently modified by its accompaniments even like the fire purified in its pan, eternal yet with its course altered by its surroundings; and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to sleek surface of a lotus leaf on which it rolls; know that Sattva Raja and Tama are the attributes of all life. Life is the attribute of spirit and spirit again is the attribute of the Supreme Soul.

अचेतनं जीवगुणं वदन्ति

स चेष्टते चेष्टयते च सर्वम्।

ततः परं क्षेत्रविदो वदन्ति

प्राक्लपयद् यो भुवनानि सप्त॥२२॥

Inert and insensible matter is the seat of the living principle which is active in itself and induces activity in others. That by which the

seven worlds are incited to action is called the most high by men of high spiritual insight.

एवं सर्वेषु भूतेषु भूतात्मा सम्प्रकाशते।

दृश्यते त्वङ्मयया बुद्ध्या सूक्ष्मया ज्ञानवेदिभिः॥२३॥

Thus in all these elements the eternal spirit does not show itself, but is perceived by the learned in spiritual science by reason of their high and keen perception.

चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम्।

प्रसन्नात्माऽऽत्तनि स्थित्वा सुखमानन्त्यमश्नुते॥२४॥

A pure-minded man, by purifying his heart, is able to destroy the good and evil effects of his actions and obtains eternal bliss by the enlightenment of his inner spirit.

लक्षणं तु प्रसादस्य यथा तृप्तः सुखं स्वपेत्।

निवाते वा यथा दीपो दीप्येत् कुशलदीपितः॥२५॥

This state of peace and purification of heart is likened to the state of a person who, in a cheerful state of mind, sleeps soundly or to the brilliance of a lamp trimmed by a skillful hand.

पूर्वरात्रे परे चैव युञ्जानः सततं मनः।

लब्धाहारो विशुद्धात्मा पश्यन्नात्मानमात्मनि॥२६॥

प्रदीप्तेनैव दीपेन मनोदीपेन पश्यति।

दृष्ट्वाऽऽत्मानं निरात्मानं स तदा विप्रमुच्यते॥२७॥

Such a pure-minded man living on frugal diet perceives the supreme spirit reflected in his own mind and by practising concentration of mind in the evening and early in the morning sees the Supreme Spirit which has no attributes, in the light of his heart, shining like a dazzling lamp and thus he obtains salvation.

सर्वोपायैस्तु लोभस्य क्रोधस्य च विनिग्रहः।

एतत् पवित्रं लोकानां तपो वै संक्रमो मतः॥२८॥

Avarice and anger must be subdued by all means, for this constitutes the most sacred virtue that people can practice. It is considered to be the means by which men cross over to the other side of this sea of misery and pain.

नित्यं क्रोधात् तपो रक्षेद् धर्मं रक्षेच्च मत्सरात्।

विद्यां मानापमानाभ्यामात्मानं तु प्रमादतः॥२९॥

A man must preserve his virtue, being overcome by anger, his righteousness by pride, his learning by vanity and his soul by illusion.

आनृशंस्यं परो धर्मः क्षमा च परम बलम्।

आत्मज्ञानं परं ज्ञानं सत्यं व्रतपरं व्रतम्॥३०॥

Leniency is the best of virtues and forbearance is the best of the powers; the knowledge of the spirit is the best of all knowledge and truthfulness is the best of religious vows.

सत्यस्य वचनं श्रेयः सत्यं ज्ञानं हितं भवेत्।

यद् भूतहितमत्यन्तं तद् वै सत्यं परं मतम्॥३१॥

To tell the truth is good and the knowledge of truth also is good, but what conduces to the greatest good of all creatures is known as the highest truth.

यस्य सर्वे समारम्भा निराशीर्बन्धनाः सदा।

त्यागे यस्य हुतं सर्वं स त्यागी स च बुद्धिमान्॥३२॥

He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirements of his renunciation is a real Sanyasi and is really wise.

यतो न गुरुरप्येनं श्रावयेदुपपादयेत्।

तं विद्याद् ब्रह्मणो योगं वियोगं योगसंज्ञितम्॥३३॥

Communion with Brahma cannot be taught to us even by our spiritual preceptor; he can only give us a clue to the mystery; renunciation of things of the material world is called Yoga.

न हिंस्यात् सर्वभूतानि मैत्राद्यगणतश्चरेत्।

नेदं जीवितमासाद्य वैरं कुर्वीत केनचित्॥३४॥

We must not do harm to any creature and must live in amity with all. In this our present existence we must not avenge ourselves on any creature.

आकिञ्चन्यं सुसंतोषो निराशित्वमचापलम्।

एतदेव परं ज्ञानं सदात्मज्ञानमुत्तमम्॥३५॥

Self-abnegation, peace of mind, renunciation of hope and equanimity, these are the ways by which spiritual enlightenment can always be secured. The knowledge of self is the best of all knowledge.

परिग्रहं परित्यज्य भवेद् बुद्ध्या यतव्रतः।

अशोकं स्थानमाश्रित्य निश्चलं प्रेत्य चेह च॥३६॥

It this world as well as in the next, renouncing all worldly desires and assuming a

stolid indifference, in which all suffering is at rest, people should fulfill their religious duties with the aid of their intelligence.

तपोनित्येन दान्तेन मुनिना संयतात्मना।

अजितं जेतुकामेन भाव्यं सङ्गेष्वसङ्गिना॥३७॥

The Rishi who desires to obtain salvation which is very difficult to obtain, must always perform austerities, must be forbearing, self-controlled and must give up that longing fondness which binds him to the things of the earth.

गुणागुणमनासङ्गमेककार्यमनन्तरम्।

एतत् तद् ब्रह्मणो वृत्तमाहुरेकपदं सुखम्॥३८॥

परित्यजति यो दुःखं सुखं चाप्नुभयं नरः।

ब्रह्म प्राप्नोति सोऽत्यन्तमसङ्गेन च गच्छति॥३९॥

The attributes that are perceptible in us become non-attributes in Him. He is not bound by anything. He is perceptible only by the expansion and development of our spiritual vision. As soon as the illusion of ignorance is dispelled, this supreme and unalloyed bliss is obtained. By foregoing the objects of both pleasure and pain and by renouncing the feeling which binds him to the things of the earth, one attains to Brahma.

यथाश्रुतमिदं सर्वं समासेन द्विजोत्तम।

एतत् ते सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि॥४०॥

O excellent Brahmana, I have told you in brief all that I have heard. What else do you desire to hear.

CHAPTER 214

(MARKANDEYA-SAMASYA PARVA)-

Continued

The colloquy between the Fowler and the Brahmana

मार्कण्डेय उवाच

एवं संकथिते कृत्स्ने मोक्षधर्मे युधिष्ठिर।

दृढप्रीतमना विप्रो धर्मव्याधमुवाच ह॥१॥

Markandeya said :

O Yudhishtira, when all this about the mystery of salvation was told to the Brahmana, he was highly pleased. He then thus spoke to the virtuous Fowler.

न्याययुक्तमिदं सर्वं भवता परिकीर्तितम्।

न तेऽस्त्यविदितं किंचिद् धर्मेष्विह हि दृश्यते॥२॥

The Brahmanas said :

All this that you have told me is rational. It appears that there is nothing in connection with the mysteries of religion which you do not know.

व्याध उवाच

प्रत्यक्षं मम यो धर्मस्तं च पश्य द्विजोत्तम।

येन सिद्धिरियं प्राप्ता मया ब्राह्मणपुङ्गव॥३॥

The Fowler said :

O foremost of Brahmanas, chief of the twice-born, behold with your own eyes all the virtues that I possess and by reason of which I have attained to this success (blissful state).

उत्तिष्ठ भगवन् क्षिप्रं प्रविश्याभ्यन्तरं गृहम्।

द्रष्टुमर्हसि धर्मज्ञ मातरं पितरं च मे॥४॥

O exalted one, arise, soon enter this inner apartment. O virtuous one, you should see (first) my father and my mother.

मार्कण्डेय उवाच

इत्युक्तः स प्रविश्याथ ददर्श परमार्चितम्।

सौधं हृद्यं चतुःशालमतीव च मनोरमम्॥५॥

देवतागृहसंकाशं दैवतैश्च सुपूजितम्।

शयनासनसम्बाधं गन्धैश्च परमैर्युतम्॥६॥

Markandeya said :

Having been thus addressed, he went in and saw a magnificent and charming house, divided in suits of rooms, resembling the abode of the celestials adorned by the gods. It was furnished with seats and beds and filled with excellent perfumes.

तत्र शुक्लाम्बरधरौ पितरावस्य पूजितौ।

कृताहारौ तु संतुष्टावुपविष्टौ वरासने।

धर्मव्याधस्तु तौ दृष्ट्वा पादेषु शिरसापतत्॥७॥

His adorable parents, after their meal, were comfortably seated there on excellent seats, with white robes on. Seeing them the Fowler prostrated himself before them with his head at their feet.

वृद्धावूचतुः

उत्तिष्ठोत्तिष्ठ धर्मज्ञ धर्मस्त्वामभिरक्षतु।

प्रीतौ स्वस्त्व शौचेन दीर्घमायुरवाप्नुहि॥८॥

The Aged ones said :

O virtuous one, arise, arise, may virtue protect you. We are much pleased with your virtue. Be blessed with a long life,

गतिमिष्टां तपो ज्ञानं मेधां च परमां गतः।

सत्पुत्रेण त्वया पुत्र नित्यं काले सुपूजितौ॥९॥

And with knowledge, high intelligence and fulfillment of your desires. O son, you are good and dutiful son, we are always taken care by you.

न तेऽन्यद् दैवतं किञ्चिद् दैवतेष्वपि वर्तते।

प्रयतत्वाद् द्विजातीनां दमेनासि समन्वितः॥१०॥

There is not even among the celestials such a one as to deserve worship from you. By always subduing your senses you have acquired the self-control of the twice born.

पितुः पितामहा ये च तथैव प्रपितामहाः।

प्रीतास्ते सततं पुत्र दमेनावां च पूजया॥११॥

Your father, grand-father and great grand-fathers are, O son, always pleased with you, for your (great) self-control and for your reverence for us.

मनसा कर्मणा वाचा शुश्रूषा नैव हीयते।

न चान्या हि तथा बुद्धिर्दृश्यते साम्प्रतं तव॥१२॥

In thought, in word or in action, your attention to us never flags and it appears, even at present, that you have no other thought in your mind.

जामदग्न्येन रामेण यथा वृद्धौ सुपूजितौ।

तथा त्वया कृतं सर्वं तद्विशिष्टं च पुत्रका॥१३॥

O son, as the son of Jamadagni, Rama tried to serve his old parents, so have you done to please us, nay you have done more.

ततस्तं ब्राह्मणं ताभ्यां धर्मव्याधौ न्यवेदयत्।

तौ स्वागतेन तं विप्रमर्चयामासतुस्तदा॥१४॥

Then the virtuous Fowler introduced the Brahmana to his parents; they received him with the usual salutation of welcome.

प्रतिपूज्य च तां पूजां द्विजः पप्रच्छ तावुभौ।

सुपुत्राभ्यां सभृत्याभ्यां कच्चिद् वां कुशलं गृहे॥१५॥

अनामयं च वां कच्चित् सदैवेह शरीरयोः।

The Brahmana accepting their welcome, enquired if they with their children and servants were well and if they were always enjoying good health.

वृद्धावूचतुः

कुशलं नौ गृहे विप्र भृत्यवर्गे च सर्वशः।

कच्चित् त्वमप्यविघ्नेन सम्प्राप्तो भगवन्निति॥१६॥

The aged ones said :

O Brahmana, we are all well in our home with all our servants. O exalted, one, have you come here without any difficulty?

मार्कण्डेय उवाच

बाढमित्येव तौ विप्रः प्रत्युवाच मुदाचितः।

धर्मव्याधौ निरीक्ष्याथ ततस्तं वाक्यमब्रवीत्॥१७॥

Markandeya said :

The Brahmana replied in gladness by saying, "Yes, I am not face any difficulty". Then the virtuous Fowler thus spoke to the Brahmana.

व्याथ उवाच

पिता माता च भगवन्नेतौ महैवतं परम्।

यद् दैवतेभ्यः कर्तव्यं तदेताभ्यां करोम्यहम्॥१८॥

The Fowler said :

O exalted one, these my father and mother are the idols I worship with whatever adoration due to the gods.

त्रयस्त्रिंशद् यथा देवाः सर्वे शक्रपुरोगमाः।

सम्पूज्याः सर्वलोकस्य तथा वृद्धाविमौ मम॥१९॥

Thirty three million gods with Indra at their head, are worshipped by all men, so are these aged parents of mine worshipped by me.

उपाहारनाहरन्तो देवतानां यथा द्विजाः।

कुर्वन्ति तद्वदेताभ्यां करोम्यहमतन्निः॥२०॥

As the Brahmanas try to procure offerings for their gods, so do I, with diligence for these two (my aged parents).

एतौ मे परमं ब्रह्मन् पिता माता च दैवतम्।

एतौ पुष्पैः फले रत्नैस्तोषयामि सदा द्विजा॥२१॥

O Brahmana, these my father and mother are my supreme gods. O twice-born one, I always try to gratify them with the offering of fruits, flowers and gems.

एतावेवाग्नयो महान् यान् वदन्ति मनीषिणः।

यज्ञा वेदाश्च चत्वारः सर्वमेतौ मम द्विज॥२२॥

To me they are like the three sacred fires mentioned by the learned. O Brahmana, they are to me as the sacrifices in the four Vedas.

एतदर्थं मम प्राणा भार्या पुत्रः सुहृज्जनः।

सपुत्रदारः सुश्रूषां नित्यमेव करोम्यहम्॥२३॥

My five vital airs, my wife, children and friends are all for them. With my wife and my children, I always serve them.

स्वयं च स्नापयाम्येतौ तथा पादौ प्रधावये।

आहारं च प्रयच्छामि स्वयं च द्विजसत्तम॥२४॥

O foremost of Brahmanas, with my own hands I assist them in bathing; I also wash their feet, I give them food.

अनुकूलं तथा वच्मि विप्रियं परिवर्जये।

अधर्मेणापि संयुक्तं प्रियमाभ्यां करोम्यहम्॥२५॥

I speak to them only what is agreeable, avoiding all that is unpleasant and disagreeable. I even do that which is not virtuous, to please them.

धर्ममेव गुरुं ज्ञात्वा करोमि द्विजसत्तम।

अतन्द्रितः सदा विप्र शुश्रूषां वै करोम्यहम्॥२६॥

पञ्चैव गुरवो ब्रह्मन् पुरुषस्य बुभूषतः।

पिता माताग्निरात्मा च गुरुश्च द्विजसत्तम॥२७॥

एतेषु यस्तु वर्तेत सम्यगेव द्विजोत्तम।

भवेयुरग्नयस्तस्य परिचीर्णास्तु नित्यशः।

गार्हस्थ्ये वर्तमानस्य एष धर्मः सनातनः॥२८॥

O foremost of the twice-born, O Brahmanas, I am always diligent in always waiting upon them. The parents, the sacred, fire, the soul, the preceptor, these five. O foremost of Brahmanas deserve the highest worship from a person who seeks prosperity. By properly serving them, one acquires the merit of perpetually keeping up the sacred fires. It is the eternal and invariable duty of all who lead domestic life.

CHAPTER 215

(MARKANDEYA-SAMASYA PARVA)- Continued

The colloquy between the Fowler and the Brahmana

मार्कण्डेय उवाच

गुरुं निवेद्य विप्राय तौ मातापितराबुभौ।

पुनरेव स धर्मात्मा व्याधो ब्राह्मणमब्रवीत्॥१॥

Markandeya said :

Having introduced both of his parents to that Brahmanas as his highest Gurus that virtuous-minded fowler again thus spoke to the Brahmana.

प्रवृत्तचक्षुर्जातोऽस्मि सम्पश्य तपसो बलम्।

यदर्थमुक्तोऽसि तथा गच्छ त्वं मिथिलामिति॥२॥

पतिशुश्रूषपरया दान्तया सत्यशीलया।

मिथिलायां वसेद् व्याधः स ते धर्मान् प्रवक्ष्यति॥३॥

The Fowler said :

Behold the power of my this virtue by which my spiritual vision has extended. For this reason you were told by that self-controlled and truthful and chaste lady, 'Go to Mithila, there lives a Fowler who will explain to you the mysteries of religion.'

ब्राह्मण उवाच

पतिव्रतायाः सत्यायाः शीलाढ्याया यतव्रता।

संस्मृत्य वाक्यं धर्मज्ञ गुणवानसि मे मतः॥४॥

The Brahmana said :

O virtuous and vow-observing man, thinking of what that truthful, well-behaved and chaste lady told me, I am of opinion, that you really possess very high qualities.

व्याध उवाच

यत् तदा त्वं द्विजश्रेष्ठ तयोक्तो मां प्रति प्रभो।

दृष्टमेव तथा सम्यगेकपत्न्या न संशयः॥५॥

The Fowler said :

O foremost of Brahmanas, O Lord, what that chaste lady told you about me, was certainly said with full knowledge of the facts.

त्वदनुग्रहबुद्ध्या तु विप्रैतद् दर्शितं मया।

वाक्यं च शृणु मे तात यत् ते वक्ष्ये हितं द्विज॥६॥

O sire, I have explained to you all this as a matter of favour. O Brahmana, hear what will be good for you.

त्वया विनिकृता माता पिता च द्विजसत्तमा

अनिसृष्टोऽसि निष्क्रान्तो गृहात् ताभ्यामनिन्दिता॥७॥

O foremost of Brahmanas, O faultless one, you have wronged your father and mother, for you have left home for learning the Vedas without their permission.

वेदोच्चारणकार्यार्थमयुक्तं तत् त्वया कृतम्।

तव शोकेन वृद्धौ तावन्धीभूतौ तपस्विनौ॥८॥

You have not properly acted in this matter, for your ascetic and aged parents have become completely blind from grief at your loss.

तौ प्रसादयितुं गच्छ मा त्वां धर्मोऽत्यगादयम्।

तपस्वी त्वं महात्मा च धर्मे च निरतः सदा॥९॥

Go back to please them. May this virtue never forsake you. You are an ascetic, you are high-souled; you are always devoted to your religion,

सर्वमेतदपार्थ ते क्षिप्रं तौ सम्प्रसादय।

श्रद्धयस्व मम ब्रह्मन् नान्यथा कर्तुमर्हसि।

गम्यतामद्य विप्रर्षे श्रेयस्ते कथयाम्यहम्॥१०॥

But all has become in vain, therefore soon go back to console your parents. Have regard for my words and do not act in any other way. I tell you what is good for you, O Brahmana return even today.

ब्राह्मण उवाच

यदेतदुक्तं भवथा सर्वं सत्यमसंशयम्।

प्रीतोऽस्मि तव भद्रं ते धर्माचारगुणान्वित॥११॥

The Brahmana said :

O man of virtuous practices, what you have said is certainly true. Be blessed, I am much pleased with you.

व्याध उवाच

दैवतप्रतिमो हि त्वं यस्त्वं धर्ममनुव्रतः।

पुराणं शाश्वतं दिव्यं दुष्प्राप्यमकृतात्मभिः॥१२॥

मातापित्रोः सकाशं हि गत्वा त्वं द्विजसत्तमा

अतन्द्रितः कुरु क्षिप्रं मातापित्रोर्हि पूजनम्।

अतः परमहं धर्मं नान्यं पश्यामि कंचन॥१३॥

The Fowler said :

O foremost of Brahmanas, as you assiduously practise these divine, ancient and eternal virtues which are so difficult to be acquired even by pure-minded men, you seem to be a divine being. Return soon to the side of your parents and be quick and diligent in honouring your father and mother, for I do not know, if there is any virtue higher than this.

ब्राह्मण उवाच

इहाहमागतो दिष्ट्या दिष्ट्या मे सङ्गतं त्वया।

ईदृशा दुर्लभा लोके नरा धर्मप्रदर्शकाः॥१४॥

The Brahmana said :

By good luck, I have come here and by good luck I have met with you. Such expounders of religion are difficult to get in this world.

एको नरसहस्रेषु धर्मविद् विद्यते न वा।

प्रीतोऽस्मि तव सत्येन भद्रं ते पुरुषर्षभा॥१५॥

There is hardly one man amongst one thousand, who is leaned in the mysteries of religion. O foremost of men, I am highly pleased with you. Let prosperity and good fortune be yours.

पतमानोऽद्य नरके भवतास्मि समुद्धतः।

भवितव्यमथैवं च यद् दृष्टोऽसि मयानघा॥१६॥

O sinless one, I was at the point of falling into hell, but I have been saved by you. It was ordained and therefore I did meet you.

राजा ययातिर्दौहित्रैः पतितस्तारितो यथा।

सद्भिः पुरुषशार्दूल तथाहं भवता द्विजः॥१७॥

O foremost of men, as the fallen king Yayati was saved by his virtuous grandson, so have I now been saved by you.

मातापितृभ्यां शुश्रूषां करिष्ये वचनात् तवा।

नाकृतात्मा वेदयति धर्माधर्मविनिश्चयम्॥१८॥

I shall serve my father and mother at your command. No vicious-minded man can ever expound the mysteries of virtue and vice.

दुर्ज्ञेयः शाश्वतो धर्मः शूद्रयोर्नै हि वर्तते।

न त्वां शूद्रमहं मन्ये भवितव्यं हि कारणम्॥१९॥

As it is very difficult for a Shudra to learn the mysteries of eternal religion. I do not

consider you to be a Shudra. There must be some reason for all this.

येन कर्मविशेषेण प्राप्तेयं शूद्रता त्वया।

एतदिच्छामि विज्ञातुं तत्त्वेन हि महामते।

कामया ब्रूहि मे सर्वं सत्येन प्रयतात्मना॥२०॥

You must have been born as a Shudra as a result of your past Karma (in a previous birth). O high-souled one, I eagerly desire to learn truth of this matter. Tell this to me with attention and according to your inclination.

व्याध उवाच

अनतिक्रमणीया वै ब्राह्मणा मे द्विजोत्तमा।

शृणु सर्वमिदं वृत्तं पूर्वदेहे ममानघ॥२१॥

The Fowler said :

O foremost of the Brahmanas, O sinless one, Brahmanas are worthy of all respect from me, hear about the story of my previous existence.

अहं हि ब्राह्मणः पूर्वमासं द्विजवरात्मजः।

वेदाध्यायी सुकुशलो वेदाङ्गनां च पारगः॥२२॥

O son of the best of Brahmanas, I was a Brahmana previously (in my another birth); I was well-read in the Vedas and earned in the Vedangas.

आत्मदोषकृतैर्ब्रह्मज्ञवस्थामाप्तवानिमाम्।

कश्चिद् राजा मम सखा धनुर्वेदपरायणः॥२३॥

Through my own fault I have been degraded to my present state. A certain king learned in the science of arms was my friend.

संसर्गाद् धनुषि श्रेष्ठस्ततोऽहमभवं द्विज।

एतस्मिन्नेव काले तु मृगयां निर्गतो नृपः॥२४॥

O Brahmana, from his companionship, I too became proficient in archery. Once upon a time the king went out hunting,

सहितो योधमुख्यैश्च मन्त्रिभिश्च सुसंवृतः।

ततोऽभ्यहन् मृगांस्तत्र सुबहूनाश्रमं प्रति॥२५॥

Surrounded by his ministers and followed by his best warriors. He killed many deer near a hermitage.

अथ क्षिप्तः शरो घोरो मयापि द्विजसत्तमा।

ताडितश्च ऋषिस्तेन शरेणानतपर्वणा॥२६॥

O foremost of Brahmanas, I too shot a swift and fearful arrow. A Rishi was wounded by that arrow with head bent.

भूमौ निपतितो ब्रह्मश्रुवाच प्रतिनादयन्।

नापराध्याम्यहं किञ्चित् केन पापमिदं कृतम्॥२७॥

The Brahmana fell down on the ground and screaming aloud said "I have done no wrong, what wretch has done this?"

मन्वानस्तं मृगं चाहं सम्प्राप्तः सहसा प्रभो।

अपश्यं तमृषिं विद्धं शरेणानतपर्वणा॥२८॥

O lord, taking him for a deer I soon went near him and saw that Rishi pierced by my that arrow with head bent.

अकार्यकरणाच्चापि भृशं मे व्यथितं मनः।

तमुत्तपसं विप्रं निष्टनन्तं महीतले॥२९॥

अजानता कृतमिदं मयेत्यहमथाबुवम्।

क्षन्तुमर्हसि मे सर्वमिति चोक्तो मया मुनिः॥३०॥

For my wicked deed I was very much aggrieved in my mind. I said to that Rishi of severe austerities who was loudly crying lying on the ground, "I have unconsciously done this." I again said to that Rishi "you should pardon me for this sinful act."

ततः प्रत्यब्रवीद् वाक्यमृषिर्मां क्रोधमूर्च्छितः।

व्याधस्त्वं भविता क्रूर शूद्रयोनाविति द्विज॥३१॥

But the Brahmana, becoming exceedingly angry said, "You shall be born as a cruel fowler in the Shudra order."

CHAPTER 216

(MARKANDEYA-SAMASYA PARVA)-

Continued

The colloquy between the Fowler and the Brahmana

व्याध उवाच

एवं शप्तोऽहमृषिणा तदा द्विजवरोत्तमा।

अभिप्रसादयमृषिं गिरा त्राहीति मां तदा॥३१॥

अजानता मयाकार्यमिदमद्य कृतं मुने।

क्षन्तुमर्हसि तत् सर्वं प्रसीद भगवन्निति॥३२॥

The Fowler said :

O foremost of the best of Brahmanas, having been thus cursed by the Rishi, I said "Pardon me, O Rishi, I have unconsciously done this wicked act. You should pardon all (my fault). O exalted Rishi, be graceful (to me).

ऋषिरुवाच

नान्यथा भविता शाप एवमेतदसंशयम्।

आनुशंस्यात् त्वहं किञ्चित् कर्तानुग्रहमद्य ते॥३॥

The Rishi said :

The curse that I have pronounced can never be falsified. This is certain. But for kindness I shall do you a favour.

शूद्रयोऽन्यां वर्तमानो धर्मज्ञो हि भविष्यसि।

मातापित्रोश्च शुश्रूषां करिष्यसि न संशयः॥४॥

Even taking your birth as a Shudra, you will be virtuous, you shall certainly serve and wait upon your parents.

तया शुश्रूषया सिद्धिं महत्त्वं समवाप्स्यसि।

जातिस्मरञ्च भविता स्वर्गं चैव गमिष्यसि॥५॥

By (thus) serving them, you will acquire great success. You shall also remember the events of your past life and shall go to heaven.

शापक्षये तु निर्वृत्ते भवितासि पुनर्द्विजः।

एवं शप्तः पुरा तेन ऋषिणाऽभ्युच्यतेजसा॥६॥

On the expiration of this curse, you shall again become a Brahmana. I was thus in the days of yore cursed by that greatly effulgent Rishi.

प्रसादञ्च कृतस्तेन ममैव द्विपदां वर।

शरं चोद्धृतवानस्मि तस्य वै द्विजसत्तम॥७॥

O foremost of men, thus was he propitiated by me. O best of men, I extricated the arrow from his body.

आश्रमं च मया नीतो न च प्राणैर्व्ययुज्यता।

एतत् ते सर्वमाख्यातं यथा मम पुराभवत्॥८॥

अभितश्चापि गन्तव्यं मया स्वर्गं द्विजोत्तम॥९॥

I took him to the hermitage, but he was not deprived of his life, (he recovered from the wound). I have thus narrated to you all that happened to me before. O foremost of men and also now I can go to heaven hereafter.

ब्राह्मण उवाच

एवमेतानि पुरुषा दुःखानि च सुखानि च।

आप्नुवन्ति महाबुद्धे नोत्कण्ठां कर्तुमर्हसि॥१०॥

The Brahmana said :

O greatly intelligent one, all men are thus

subject to happiness or misery. You should not therefore grieve for it.

दुष्करं हि कृतं कर्म जानता जातिमात्मनः।

लोकवृत्तान्ततत्त्वज्ञ नित्यं धर्मपरायण॥११॥

O virtuous man, O man learned in the ways of the world, in obedience to the customs of your present caste (Fowler), you have pursued these wicked ways.

कर्मदोषञ्च वै विद्वन्नात्मजातिकृतेन ते।

कञ्चित् कालमुष्यतां वै ततोऽसि भविता द्विजः॥१२॥

These being the duties of your profession, the stain of evil Karma will not attach to you. After living here for sometime you shall again become a Brahmana.

साम्प्रतं च मतो मेऽसि ब्राह्मणो नात्र संशयः।

ब्राह्मणः पतनीयेषु वर्तमानो विकर्मसु॥१३॥

दाम्भिको दुष्कृतः प्रायः शूद्रेण सदृशो भवेत्।

There is no doubt that even now I consider you to be a Brahmana, for the Brahmana who is vain and haughty who is sinful and evil-minded and who is fond of degraded practices, is no better than a Shudra.

यस्तु शूद्रो दमे सत्ये धर्मे च सततोत्थितः॥१४॥

तं ब्राह्मणमहं मन्ये वृत्तेन हि भवेद् द्विजः।

The Shudra who is, endued with righteousness, self-control and truthfulness, is considered by me as a Brahmana. A man becomes a Brahmana by his own good act.

कर्मदोषेण विषमां गतिमाप्नोति दारुणाम्॥१५॥

क्षीणदोषमहं मन्ये चाभितस्त्वां नरोत्तम।

By his own evil Karma a man meets with an evil and terrible doom. O foremost of men, I believe that all your sin is destroyed.

कर्तुमर्हसि नोत्कण्ठां त्वद्विद्या ह्यविषादिनः।

लोकवृत्तानुवृत्तज्ञा नित्यं धर्मपरायणाः॥१६॥

You must not grieve for it, for men like you, who are so virtuous and learned in the ways and mysteries of the world, can have no cause of grief.

व्याथ उवाच

प्रज्ञया मानसं दुःखं हन्याच्छारीरमौषधैः।

एतद् विज्ञानसामर्थ्यं न बालैः समतामियात्॥१७॥

The Fowler said :

The bodily disease should be cured with medicines and the mental ones by spiritual wisdom. This is the power of knowledge. Knowing this, the wise should not behave like boys.

अनिष्टसम्प्रयोगाच्च विप्रयोगात् प्रियस्य च।

मनुष्या मानसैर्दुःखैर्युज्यन्ते चाल्पबुद्धयः॥१८॥

गुणैर्भूतानि युज्यन्ते वियुज्यन्ते तथैव च।

सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते॥१९॥

अनिष्टं चान्वितं पश्यंस्तथा क्षिप्रं विरज्यते।

ततश्च प्रतिकुर्वन्ति यदि पश्यन्त्युपक्रमात्॥२०॥

Men of low intelligence are overpowered with grief at the occurrence of something which is not agreeable to them or non-occurrence of something which is good or much desired. Every creature is subject to this (law). It is not merely a single creature or a class, that is subject to misery. Cognisant of this evil people quickly mend their ways, if they perceive it at the very out-set, they succeed in curing it altogether.

शोचतो न भवेत् किञ्चित् केवलं परितप्यते।

परित्यजन्ति ये दुःखं सुखं वाप्युभयं नराः॥२१॥

त एव सुखमेधन्ते ज्ञानतृप्ता मनीषिणः।

असंतोषपरा मूढाः संतोषं यान्ति पण्डिताः॥२२॥

Whoever grieves for it, only makes himself miserable. Those wise men whose knowledge has made them happy and contented and who are indifferent to happiness and misery, are really happy. The wise are always contented and the foolish are always discontented.

असंतोषस्य नास्त्यन्तस्तुष्टिस्तु परमं सुखम्।

न शोचन्ति गताध्वानः पश्यन्तः परमां गतिम्॥२३॥

न विषादे मनः कार्यं विषादो विषमुत्तमम्।

मारयत्यकृतप्रज्ञं बालं क्रुद्ध इवोरगः॥२४॥

There is not end to discontent and contentment is the highest happiness. The man who has attained the highest state does not grieve. They are always conscious of the final destruction of all creatures. One must not give way to discontent, for it is like a virulently poisonous snake. It kills persons of

undeveloped intelligence just as a child is killed by an enraged snake.

यं विषादोऽभिभवति विक्रमे समुपस्थिते।

तेजसा तस्य हीनस्य पुरुषार्थो न विद्यते॥२५॥

That man has no manliness whose energies do abandon him and who is overpowered with perplexity, when an occasion for displaying vigour presents itself.

अवश्यं क्रियमाणस्य कर्मणो दृश्यते फलम्।

न हि निर्वेदमागम्य किञ्चित् प्राप्नोति शोभनम्॥२६॥

Our actions are with certainty followed by their effects. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good.

अथाप्युपायं पश्येत दुःखस्य परिमोक्षणो।

अशोचन्नारभेतैवं मुक्तश्चाव्यसनी भवेत्॥२७॥

Instead of grumbling, one must try to find out the means by which he can be freed from all misery.

भूतेष्वभावं संचिन्त्य ये तु बुद्धेः परं गताः।

न शोचन्ति कृतप्रज्ञाः पश्यन्तः परमां गतिम्॥२८॥

He who has attained the highest state, being conscious of the great deficiency of all matter and seeing before him the final doom, never grieves.

न शोचामि च वै विद्वन् कालाकाङ्क्षी स्थितो ह्रहम्

एतैर्निदर्शनैर्ब्रह्मन् नावसीदामि सत्तम॥२९॥

O excellent man, O learned one, I too do not grieve. I wait abiding my time. For this reason I am not confined (in any way).

ब्राह्मण उवाच

कृतप्रज्ञोऽसि मेषावी बुद्धिर्हि विपुला तवा।

नाहं भवन्तं शोचामि ज्ञानतृप्तोऽसि धर्मवित्॥३०॥

The Brahmana said :

You are wise great in knowledge and vast in your intelligence; O virtuous one, you are content with your wisdom. I have nothing to complain in you.

आपृच्छे त्वां स्वस्ति तेऽस्तु धर्मस्त्वां परिरक्षतु।

अप्रमादस्तु कर्तव्यो धर्मं धर्मभृतां वरः॥३१॥

O foremost of all virtuous men, (now) farewell. May prosperity come to you, may

virtue protect you and may you be ever steady in the practice of virtue.

मार्कण्डेय उवाच

बाढमित्येव तं व्याधः कृताञ्जलिरुवाच ह।

प्रदक्षिणमथो कृत्वा प्रस्थितो द्विजसत्तमः॥३२॥

Markandeya said :

The Fowler with joined hands said to him, "So be it." That foremost of Brahmanas then walked round him and went away.

स तु गत्वा द्विजः सर्वां शुश्रूषां कृतवांस्तदा।

मातापितृभ्यां वृद्धाभ्यां यथान्यायं सुशंसितः॥३३॥

When the Brahmana returned home he assiduously and duly began to serve his old father and mother.

एतत् ते सर्वमाख्यातं निखिलेन युधिष्ठिर।

पृष्टवानसि यं तात धर्मं धर्मभृतां वर॥३४॥

O Yudhishtira, O child, O foremost of virtuous men, I have thus told you in detail all that you asked me:

पतिव्रताया माहात्म्यं ब्राह्मणस्य च सत्तम।

मातापित्रोश्च शुश्रूषा धर्मव्याख्येन कीर्तिता॥३५॥

The virtue of women's devotion to their husbands and the filial piety as described to the Brahmana by the virtuous fowler.

युधिष्ठिर उवाच

अत्यद्भुतमिदं ब्रह्मन् धर्माख्यानमनुत्तमम्।

सर्वधर्मविदां श्रेष्ठ कथितं मुनिसत्तम॥३६॥

Yudhishtira said :

O foremost of all virtuous men, O best of Rishis, O Brahmana, wonderful is this excellent moral story.

सुखश्रव्यतया विद्वन् मुहूर्त इव मे गतः।

न हि तृप्तोऽस्मि भगवन् शृण्वानो धर्ममुत्तमम्॥३७॥

Listening to you, O learned man, O exalted one, my time has passed away as if it were but a (fleeting) moment. But I am not as yet satiated with hearing about Dharma.

CHAPTER 217

(MARKANDEYA-SAMASYA PARVA)-
Continued

The history of Āngiras

वैशम्पायन उवाच

श्रुत्वेमां धर्मसंयुक्तां धर्मराजः कथां शुभाम्।

पुनः पप्रच्छ तपुषि मार्कण्डेयमिदं तदा॥१॥

Vaishampayana said :

Having heard this excellent discourse on religion, Dharmaraja (Yudhishtira) again asked the Rishi Markandeya thus-

युधिष्ठिर उवाच

कथमग्निर्वनं यातः कथं चाप्यङ्गिराः पुरा।

नष्टेऽग्नौ हव्यमवहदग्निर्भूत्वा महाद्युतिः॥२॥

Yudhishtira said :

Why did in the days of yore, Agni hide himself in water and why did the greatly effulgent Angirasa convey the oblations by becoming Agni, when Agni had disappeared?

अग्निर्यदा त्वेक एव बहुत्वं चास्य कर्मसु।

दृश्यते भगवन् सर्वमेतदिच्छामि वेदितुम्॥३॥

O exalted one, there is but one fire, but it is seen, according to the nature of its actions as many. I desire to hear all this.

कुमारश्च यथोत्पन्नो यथा चाग्नेः सुतोऽभवत्।

यथा रुद्राच्च सम्भूतो गङ्गायां कृत्तिकासु च॥४॥

How Kumara (Kartikēya) was born, how he came to be known as the son of Agni and how he was begotten by Rudra (Shiva) on Ganga and Krittika?

एतदिच्छाम्यहं त्वत्तः श्रोतुं भार्गवसत्तम।

कौतूहलसमाविष्टो याथातथ्यं महामुने॥५॥

O best of the Bhrigu race, O great Rishi, I desire to hear all this in detail. I am filled with great curiosity.

मार्कण्डेय उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

यथा क्रुद्धो हुतवहस्तपस्तपुं वनं गतः॥६॥

Markandeya said :

This is the old history cited as an instance, in which (is related) why Agni in wrath went to the forest to perform asceticism.

यथा च भगवानग्निः स्वयमेवाङ्गिराऽभवत्।
संतापयंश्च प्रभया नाशयंस्तिमिराणि च॥७॥

And why the exalted, Angirasa, transforming himself into Agni, destroyed all the darkness and distress (the world) by his splendour.

पुराङ्गिरा महाबाहो चचार तप उत्तमम्।
आश्रमस्थो महाभागो हव्यवाहं विशेषयन्।

तथा स भूत्वा तु तदा जगत् सर्वं व्यकाशयत्॥८॥

O mighty-armed hero, in the days of yore Angirasa performed severe asceticism in his hermitage. That highly exalted one even excelled Agni. Becoming such he illuminated the whole universe.

तपश्चरंस्तु हुतभुक् संतप्तस्तस्य तेजसा।

भृशं ग्लानश्च तेजस्वी न च किञ्चित् प्रज्जिवान्॥९॥

Agni was then performing asceticism and he became greatly aggrieved with that effulgence. That greatly powerful deity was greatly sorry, but he did not know what to do.

अथ संचिन्तयामास भगवान् हव्यवाहनः।

अन्योऽग्निरिह लोकानां ब्रह्मणा सम्प्रकल्पितः॥१०॥

The exalted one thus reflected, "Another Agni was created by Brahma.

अनित्वं विप्रणष्टं हि तप्यमानस्य मे तपः।

कथमग्निः पुनरहं भवेयमिति चिन्तय सः॥११॥

As I am practising asceticism my services as Agni have been dispensed with." He then considered how he could again become the deity of fire.

अपश्यदग्निवल्लोकांस्तापयन्तं महामुनिम्।

सोपासर्पच्छनैर्भूतस्तमुवाच तदाङ्गिराः॥१२॥

Seeing the great Rishi giving heat to the entire universe, he came to him with fear; thereupon Angirasa said.

शीघ्रमेव भवस्वाग्निस्त्वं पुनर्लोकभावनः।

विज्ञातश्चासि लोकेषु त्रिषु संस्थानचारिषु॥१३॥

"Soon become Agni, the protector of the world, you are celebrated over the three stable worlds.

त्वमग्निः प्रथमं सृष्टो ब्रह्मणा तिमिरापहः।

स्वस्थानं प्रतिपद्यस्व शीघ्रमेव तमोनुद॥१४॥

You Agni was first created by Brahma to dispel darkness. O destroyer of darkness, do you quickly occupy your own place."

अग्निरुवाच

नष्टकीर्तिरहं लोके भवान् जातो हुताशनः।

भवन्तमेव ज्ञास्यन्ति पावकं न तु मां जनाः॥१५॥

Agni said :

My reputation has been destroyed in this world, you have become the fire, people will know you as Agni and not me.

निक्षिपाम्यहमग्नित्वं त्वमग्निः प्रथमो भव।

भविष्यामि द्वितीयोऽहं प्राजापत्यक एव च॥१६॥

I have relinquished my god-hood of fire, do you become primeval fire. I shall act as the second Prajapatya fire.

अङ्गिरा उवाच

कुरु पुण्यं पुरजांस्वर्ग्यं भवान्निस्तिमिरापहः।

मां च देव कुरुष्वान्ने प्रथमं पुत्रमञ्जसा॥१७॥

Angirasa said :

O deity of fire, do you become the fire-god and the destroyer of darkness. Do you attend to your sacred duty of clearing people's way to heaven. O god, make me your first child.

मार्कण्डेय उवाच

तच्छ्रुत्वाङ्गिरसो वाक्यं जातवेदास्तथाकरोत्।

राजन् बृहस्पतिर्नाभ तस्याप्यङ्गिरसः सुतः॥१८॥

Markandeya said :

O king, having heard the words of Angirasa, Agni did as desired; Angirasa had a son, named Brihaspati.

ज्ञात्वा प्रथमजं तं तु वह्नेराङ्गिरसं सुतम्।

उपेत्य देवाः पप्रच्छुः कारणं तत्र भारत॥१९॥

O descendant of Bharata, knowing him to be the first son of Angirasa by Agni, the celestials came and enquired about the mystery.

स तु पृष्टस्तदा देवैस्ततः कारणमब्रवीत्।

प्रत्यगृहणंस्तु देवाश्च तद् वचोऽङ्गिरसस्तदा॥२०॥

Having been thus addressed by the celestials, he told them the reason; and the celestials accepted the explanation of Angirasa.

तत्र नानाविधानग्नीन् प्रवक्ष्यामि महाप्रभान्।

कर्मभिर्बहुभिः ख्यातान् नानार्थान् ब्राह्मणेष्विह॥२१॥

I shall (now) describe to you various sorts of fire of great effulgence which are known to the Brahmanas by their respective names.

CHAPTER 218

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of Angiras

मार्कण्डेय उवाच

ब्रह्मणो यस्तृतीयस्तु पुत्रः कुरुकुलोद्भवः।

तस्याभवत् सुभा भार्या प्रजास्तस्यां च मे शृणु॥१॥

Markandeya said :

O perpetuator of the Kuru race, he who was the third son of Brahma had a wife named Subha. Hear about her sons.

बृहत्कीर्तिर्वृहज्ज्योतिर्वृहदब्रह्मा बृहन्मनाः।

बृहन्मन्त्रो बृहद्वासस्तथा राजन् बृहस्पतिः॥२॥

O King, his son Brihaspati was very famous, high-souled and vigorous. His genius and learning were very great. He was highly renowned as a counsellor.

प्रजासु तासु सर्वासु रूपेणाप्रतिमाभवत्।

देवी भानुमती नाम प्रथमाङ्गिरसः सुता॥३॥

Bhanumati was the name of his eldest daughter; she was the most beautiful of all his children.

भूतानामेव सर्वेषां यस्यां रागस्तदाभवत्।

रागाद्रागेति यामाहुर्द्वितीयाङ्गिरसः सुता॥४॥

Angira's second daughter was called Raga, she was so named because she was the source of all creatures' love.

यां कपर्दिसुतामाहुर्दृश्यादृश्येति देहिनः।

तनुत्वात्सा सिनीवाली तृतीयाङ्गिरसः सुता॥५॥

Sinivali was the third daughter of Angiras. Her body was of such slender make, that she was visible at one time and invisible at another and therefore she was likened to the daughter of Rudra.

पश्यत्यर्चिष्मती भाभिर्हविर्भिश्च हविष्मती।

षष्ठीमाङ्गिरसः कन्यां पुण्यामाहुर्महिष्मतीम्॥६॥

Archishmati was his fourth daughter, she was so named because of her great effulgence;

the fifth was Havishmati, so named from her accepting Havish (oblations); the sixth daughter of Angiras was named Mahishmati, who was very pious.

महामखेष्वाङ्गिरसी दीप्तिमत्सु महामते।

महामतीति विख्याता सप्तमी कथ्यते सुता॥७॥

यां तु दृष्ट्वा भगवतीं जनः कुहुकुहायते।

एकानंशेति तामाहुः कुहूमङ्गिरसः सुताम्॥८॥

O high-minded one, his seventh daughter was named Mahamati; she was always present at sacrifices of great splendour and that adorable daughter of Angiras whom they called matchless and about whom me cried *kuhu*, *kahu*, in wonder was called Kuhu.

CHAPTER 219

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of Angiras

मार्कण्डेय उवाच

बृहस्पतेश्चान्द्रमसी भार्याऽऽसीद् या यशस्विनी।

अग्नीन् साजनयत् पुण्यान् षडेकां चापि पुत्रिकाम्॥१॥

Markandeya said :

Brihaspati had a celebrated wife belonging to the lunar world. He begot on her six sons, all of them by different fires and one daughter.

आहुतिष्वेव यस्याग्नेर्हविषाद्यं विधीयते।

सोऽग्निर्बृहस्पतेः पुत्रः शंयुर्नाम महाव्रतः॥२॥

The fire in which oblations of ghee are offered at the Purnamashya and at other sacrifices was a son of Brihaspati and that high-souled one is called Shanyu.

चातुर्मास्येषु यस्येष्टमश्वमेधेऽचजः प्रभुः।

दीप्तो ज्वालैरनेकाभैरग्निरेकोऽथ वीर्यवान्॥३॥

At the Chaturmasya and the Ashvamedha sacrifices, animals are first offered in his honour; this powerful fire is indicated by numerous flames.

शंयोऽप्रतिमा भार्या सत्या सत्याथ धर्मजा।

अग्निस्तस्य सुतो दीप्तस्त्रिः कन्याश्च सुव्रताः॥४॥

Shanyu's wife was called Satya; she was of matchless beauty; she sprang from Dharma for the sake of truth, the blazing fire was his son

and he had three daughters of great religious merit.

प्रथमेनाज्यभागेन पूज्यते योऽग्निरध्वरे।

अग्निस्तस्य भरद्वाजः प्रथमः पुत्र उच्यते॥५॥

पौर्णमासेषु सर्वेषु हविषाऽऽज्यं स्रुवोद्यतम्।

भरतो नामतः सोऽग्निर्द्वितीयः शंयुतः सुतः॥६॥

The fire which is honoured with the first oblations at sacrifices is his first son called Bharadvaja, the second son of Shanyu is called Bharata in whose honour oblations of Ghee are offered with the sacrificial laddle at all the Paurnamasya sacrifices.

तिस्रः कन्या भवन्त्यन्या यासां स भरतः पतिः।

भरतस्तु सुतस्तस्य भरत्येका च पुत्रिका॥७॥

Besides these, there were then other sons, of whom Bharata was the eldest. He had a son named Bharata and a daughter called Bharati.

भरतो भरतस्याग्नेः पावकस्तु प्रजापतेः।

महानत्यर्थमहितस्तथा भरतसप्तमा॥८॥

The Bharata Agni was the son of Prajapati Bharata Agni. O best of the Bharata race, because he was greatly honoured, therefore he was called "great":

भरद्वाजस्य भार्या तु वीरा वीरस्य पिण्डदा।

प्राहुराज्येन तस्येज्यां सोमस्येव द्विजाः शनैः॥९॥

Vira was the wife of Bharadvaja, she gave birth to Vira. It is said by the Brahmanas that he is worshipped like Soma with offering of Ghee.

हविषा यो द्वितीयेन सोमेन सह युज्यते।

रथप्रभू रथध्वानः कुम्भरेताः स उच्यते॥१०॥

He is joined with Soma in the secondary oblations of Ghee and is called Rathaprabhu and Rathadhvana and Kumbhareta.

सरख्यां जनयत् सिद्धिं भानुं भाभिः समावृणोत्।

आग्नेयमानयन् नित्यमाह्वाने ह्येष सूयते॥११॥

He begot a son on his wife Sarayu named Siddhi and covered the Sun with his splendour. As he is the presiding genius of fire, he is always mentioned in all fire hymn.

यस्तु न च्यवते नित्यं यशसा वर्चसा श्रिया।

अग्निर्निश्च्यवनो नाम पृथिवीं स्तौति केवलम्॥१२॥

The fire Nischyavana only praises the earth; he never suffers in reputation, splendour and prosperity.

विषाप्मा कलुषैर्मुक्तो विशुद्धश्चार्चिषा ज्वलन्।

विषापोऽग्निः सुतस्तस्य सत्यः समयधर्मकृत्॥१३॥

The sinless fire Satya blazing with pure flame was his son. He is free from all stain, he is not defiled by sin, he is the regulator of time.

आक्रोशतां हि भूतानां यः करोति हि निष्कृतिम्।

अग्निः स निष्कृतिर्नाम शोभयत्यभिसेविते॥१४॥

That fire has another name called Nishkriti, because he accomplishes the Nishkriti of all creatures; when properly worshipped, he gives good fortune.

अनुकूजन्ति येनेह वेदनार्ताः स्वयं जनाः।

तस्य पुत्रः स्वनो नाम पावकः स रुजस्करः॥१५॥

यस्तु विश्वस्य जगतो बुद्धिमाक्रम्य तिष्ठति।

तं प्राहुरध्यात्मविदो विश्वजिन्नाम पावकम्॥१६॥

Son of Satya is called Svana who is the generator of all diseases, he inflicts severe sufferings on men for which they loudly cry. He moves in the intelligence of all creatures; the other fire is called Vishvajit by mean of spiritual wisdom.

अन्तराग्निः स्मृतो यस्तु भुक्तं पचति देहिनाम्।

स जज्ञे विश्वभुङ्क्षाम सर्वलोकेषु भारत॥१७॥

O descendant of Bharata, the fire, which is known as the internal heat by which all foods are digested, is called Sarvabhuk and was begotten by him.

ब्रह्मचारी यतात्मा च सततं विपुलव्रतः।

ब्राह्मणाः पूजयन्त्येनं पाकयज्ञेषु पावकम्॥१८॥

He is self-controlled, he is of great religious merit, he is a Brahmachari and he is worshipped by the Brahmanas at the Paka sacrifice.

पवित्रा गोमती नाम नदी यस्याभवत् प्रिया।

तस्मिन् कर्माणि सर्वाणि क्रियन्ते धर्मकर्तृभिः॥१९॥

The sacred river Gomati was his wife and by him all religious-minded men perform their sacrifices.

वडवाग्निः पिबत्यम्भो योऽसौ परमदारुणः।

ऊर्ध्वभागूर्ध्वभाङ्नाम कविः प्राणाश्रितस्तु यः॥२०॥

That terrible water-drinking sea fire called Vadava has the tendency to go upwards and hence it is called Urdhvabhaga, It stands in the Prana.

उदग्द्वारं हविर्यस्य गृहे नित्यं प्रदीयते।

ततः स्विष्टं भवेदाज्यं स्विष्टकृत् परमः स्मृतः॥२१॥

The sixth son is called the Svishtakrit, for him oblations became Shveta; Udagdvara oblations are always made in his honour.

यः प्रशान्तेषु भूतेषु मन्युर्भवति पावकः।

क्रुद्धस्य तु रसो जज्ञे मन्युतीव्रा च पुत्रिका।

स्वाहेति दारुणा क्रूरा सर्वभूतेषु तिष्ठति॥२२॥

When all creatures are calmed the fire named Brihaspati becomes full of fury. This inexorable, fearful and highly wrathful fire is the daughter of Brihaspati. He is known by the name of Svaha and is present in everything.

त्रिदिवे यस्य सदृशो नास्ति रूपेण कश्चन।

अतुलत्वात् कृतो देवैर्नाम्ना कामस्तु पावकः॥२३॥

He had a son like whom there was none in heaven in personal beauty. And therefore he was called by the celestials "Kama Agni".

संहर्षाद् धारयन् क्रोधं धन्वी स्रग्वी रथे स्थितः।

समरे नाशयेच्छत्रूनमोघो नाम पावकः॥२४॥

उक्थो नाम महाभाग त्रिभिस्त्वयैरभिष्टुतः।

महावाचं त्वजनयत् समाश्वासं हि यं विदुः॥२५॥

He had another son, called Amogha, who was the destroyer of all his enemies in battle. Assured of success he controls his wrath. He is armed with a bird, he is seated on a chariot and is adorned with garlands of flowers; she had another son named Uktha, praised by the three Uktha. He is the originator of the great words (the Vedas) and he is therefore called Samasvasa.

CHAPTER 220

(MARKANDEYA-SAMASYA PARVA)-
Continued

The history of Angiras

मार्कण्डेय उवाच

काश्यपो ह्यथ वासिष्ठः प्राणश्च प्राणपुत्रकः।

अग्निराङ्गिरसश्चैव च्यवनस्त्रिषु वर्चकः॥१॥

अचरन्त तपस्तीव्रं पुत्रार्थे बहुवार्षिकम्।

पुत्रं लभेम धर्मिष्ठं यशसा ब्रह्मणा समम्॥२॥

महाव्याहृतिभिर्ध्यातः पञ्चभिस्तैस्तदा त्वथा।

जज्ञे तेजो महार्चिष्मान् पञ्चवर्णः प्रभावनः॥३॥

Markandeya said :

He performed severe asceticism lasting for many hundred years with the desire of getting a virtuous son equal to a Brahmana, in reputation when invocation was made with Vyahriti hymns and with the aid of the five sacred fires, namely Kashyapa, Vasishtha, Pranaka, the son of Prana, the son of Angira, Chyavana and Trivarcha, there was a bright fire full of the animating principle and of five different colours.

समिद्धोऽग्निः शिरस्तस्य बाहू सूर्यनिभौ तथा।

त्वङ्नेत्रे च सुवर्णाभे कृष्णे जङ्घे च भारता॥४॥

Its head was brilliant as the flaming fire, its arms were as bright as the sun; its skin and eyes were gold coloured and its feet, O descendant of Bharata, were black.

पञ्चवर्णः स तपसा कृतस्तै पञ्चभिर्जनैः।

पाञ्चजन्यः श्रुतो देवः पञ्चवंशकरस्तु सः॥५॥

Its five colours were given to it by these five men, by reason of their great penance. This celestials being is therefore described as appertaining to five men and he is the progenitor of the five tribes.

दशवर्षसहस्राणि तपस्तप्त्वा महातपाः।

जनयत् पावकं घोरं पितृणां स प्रजाः सृजन्॥६॥

Having performed asceticism for ten thousand years, that being of great merit, produced the terrible fire appertaining to the Pitris in order to begin the work of creation and from his head and mouth respectively.

बृहद् रथन्तरं मूर्ध्नि वक्त्राद् वा तरसाहरौ।

शिवं नाभ्यां बलादिन्द्रं वाय्वग्नी प्राणतोऽसृजत्॥७॥

He created Brihat and Rathantara, who quickly steal life away. He created Shiva from his naval, Indra from his prowess and wind and fire from his soul.

बाहुभ्यामनुदात्तौ च विश्वे भूतानि चैव ह।

एतान् सष्टा ततः पञ्च पितृणामसृजत् सुतान्॥८॥

And from his two arms and hymns Udatta and Anudatta. He also created the mind and the five senses and other creatures. Having created these he produced the five sons of the Pitris.

बृहद्भ्यस्य प्रणिधिः काश्यपस्य महत्तरः।

भानुरङ्गिरसो धीरः पुत्रो वर्चस्य सौभरः॥९॥

Of these Pranidhi was the son of Brihadratha, Mahattara the son of Kashyapa, Bhanu was the grand son of Chyavana and Saubhara, the son of Varcha.

प्राणस्य चानुदात्तस्तु व्याख्याताः पञ्चविंशतिः।

देवान् यज्ञमुष्मन्त्यान् सृजत् पञ्चदशोत्तरान्॥१०॥

सुभीममतिभीमं च भीमं भीमबलाबलम्।

एतान् यज्ञमुषः पञ्च देवानां ह्यसृजत् तपः॥११॥

सुमित्रं मित्रवन्तं च मित्रज्ञं मित्रवर्धनम्।

मित्रधर्माणमित्येतान् देवानभ्यसृजत् तपः॥१२॥

सुरप्रवीरं वीरं च सुरेशं च सुवर्चसम्।

सुराणामपि हन्तारं पञ्चैतान्सृजत् तपः॥१३॥

Anudatta the son of Prana. These twenty five beings were created by him. Tapa also created fifteen other gods who obstruct sacrifices. (They are) Subhima, Bhima, Atibhima, Bhimabala and Abala, Sumitra, Mitra van, Mitra jna, Mitra vardhana, Mitra dharman, Surapra vira Vira, Suresha, Suvarchas and Surahanta.

त्रिविधं संस्थिता ह्येते पञ्च पञ्च पृथक् पृथक्।

मुष्मन्त्यत्र स्थिता ह्येते स्वर्गतो यज्ञयाजिनः॥१४॥

These deities were divided into three classes of five each. Placed here in this world, they destroy the sacrifices in heaven.

तेषामिष्टं हरन्त्येते निघ्नन्ति च महद्भुविः।

स्पर्धया हव्यवाहानां निघ्नन्त्येते हरन्ति च॥१५॥

They frustrate their objects and spoil their oblations of Ghee; they do this only to spite the sacred fires carrying oblations to the celestials.

बहिर्वेद्यां तदादानं कुशलैः सम्प्रवर्तितम्।

तदेते नोपसर्पन्ति यत्र चाग्निः स्थितो भवेत्॥१६॥

If the priests are careful, they place the oblation in their honour outside the sacrificial altar; to that particular place where the sacred fire may be placed, they cannot go.

चितोऽग्निरुद्धहन् यज्ञं पक्षाभ्यां तान् प्रवाधते।

मन्त्रैः प्रशमिता ह्येते नेष्टं मुष्मन्ति यज्ञियम्॥१७॥

They carry the oblations offered by the votaries by means of wings. When appeased by hymns they do not frustrate the sacrificial rites.

बृहदुक्थस्तपस्यैव पुत्रो भूमिमुपाश्रितः।

अग्निहोत्रे हूयमाने पृथिव्यां सद्भिरिज्यते॥१८॥

Brihaduktha, another son of Tapa belongs to the earth. He is worshipped in the world by virtuous men who perform Agnihotra sacrifices.

रथन्तश्च तपसः पुत्रोऽग्निः परिपठ्यते।

मित्रविन्दाय वै तस्य हविरध्वर्यवो विदुः॥१९॥

मुमुदे परमप्रीतः सह पुत्रैर्महायशाः॥२०॥

Of the son of Tapa, who is known as Rathantara, it is said by the priests that oblation offered in his honour is offered to Mitra vinda. The celebrated Tapa was thus very happy with his sons.

CHAPTER 221

(MARKANDEYA-SAMASYA PARVA)-

Continued

The history of Angiras

मार्कण्डेय उवाच

गुरुभिर्नियमैर्युक्तो भरतो नाम पावकः।

अग्निः पुष्टिमतिर्नाम तुष्टः पुष्टिं प्रयच्छति।

भरत्येष प्रजाः सर्वास्ततो भरत उच्यते॥१॥

Markandeya said :

The fire named Bharata was bound by severe rules of asceticism; Pushtimati is his another name; when he is satisfied he grants *pushti* (development) to all creatures and therefore he is called Bharata.

अग्नियश्च शिवो नाम शक्तिपूजापस्थ सः।

दुःखार्तानां च सर्वेषां शिवकृत् सततं शिवः॥१२॥

The fire named Shiva is ever engaged in worshipping the force (of nature). As he always relieves the sufferings of creatures, he is called Shiva.

तपसस्तु फलं दृष्ट्वा सम्प्रवृद्धं तपो महत्।

उद्धर्तुकामो मतिमान् पुत्रो जज्ञे पुरंदरः॥१३॥

When Tapa acquired great ascetic merit, an intelligent son, named Purandara was born to him to inherit all these ascetic merits.

ऊष्मा चैवोष्मणो जज्ञे सोऽग्निधूतस्य लक्ष्यते।

अग्निश्चापि मनुर्नाम प्राजापत्यमकारयत्॥१४॥

Another son was also born to him, named Ushma. This fire is seen in all vapours. Another son named Manu was also born; he officiated as Prajāpatya.

शम्भुमग्निमथ प्राहुर्ब्राह्मणा वेदपारगाः।

आवसथ्यं द्विजाः प्राहुर्दीप्तिमग्निं महाप्रभम्॥१५॥

The Brahmanas learned in the Vedas then speak of the deeds of the fire named Shambhu. Then the Brahmanas speak of the greatly effulgent fire (called) Avasathya.

ऊर्जस्करान् हव्यवाहान् सुवर्णसदृशप्रभान्।

ततस्तपो ह्यजनयत् पञ्च यज्ञसुतानि॥१६॥

Tapa thus created the five Urjaskara fires, they were as brilliant as gold. They all partake of the Soma in sacrifices.

प्रशान्तेऽग्निर्महाभाग परिश्रान्तो गवां पतिः।

असुरान् जनयन् घोरां मर्त्याश्चैव पृथग्विधान्॥१७॥

The greatly exalted sun, when fatigued is known as the Prashanta (fire). He created the fearful Asura and various other creatures of the earth.

तपसश्च मनुं पुत्रं भानुं चाप्यङ्गिराः सृजत्।

बृहद्भानुं तु तं प्राहुर्ब्राह्मणा वेदपारगाः॥१८॥

Angira also created the Prajapati Bhanu, the son of Tapa. He is also called Brihadbhanu by Brahmanas learned in the Vedas.

भानोर्भार्या सुप्रजा तु बृहन्दासा तु सूर्यजा।

असृजेतां तु षट् पुत्रान् शृणु तासां प्रजाविधिम्॥१९॥

Bhanu's wife was Supraja and Brihadbhanu, the daughter of Supraja; they gave birth to six sons, hear about their progeny.

दुर्बलानां तु भूतानामसून् यः सम्प्रयच्छति।

तमग्निं बलदं प्राहुः प्रथमं भानुतः सुतम्॥१०॥

The fire who gives strength to the weak is called Balada. He is the first son of Bhanu.

यः प्रशान्तेषु भूतेषु मन्युर्भवति दारुणः।

अग्निः स मन्युमान्नाम द्वितीयो भानुतः सुतः॥११॥

The fire, who appears as terrible when all the elements are in tranquility, is called the Manyuman fire; he is the second son of Bhanu.

दर्शे च पौर्णमासे च यस्येह हविरुच्यते।

विष्णुर्नामेह योऽग्निस्तु धृतिमान्नाम सोऽङ्गिराः॥१२॥

The fire in whose honour oblations of Ghee are poured in the Daisha and Paurnamasya sacrifices is known as Vishnu in this world. He is called Dhritiman or Angira.

इन्द्रेण सहितं यस्य हविराचयणं स्मृतम्।

अग्निराचयणो नाम भानोरेवान्वयस्तु सः॥१३॥

The fire to whom with Indra, the Agrayana oblation is made is called Agrayana fire. He is the (fourth) son of Bhanu.

चातुर्मास्येषु नित्यानां हविषा योनिरग्रहः।

चतुर्भिः सहितः पुत्रैर्भानोरेवान्वयः स्तुभः॥१४॥

निशा त्वजनयत् कन्यामग्नीषोमावुभौ तथा।

मनोरेवाभवद् भार्या सुषुवे पञ्च पावकान्॥१५॥

पूज्यते हविषाप्रत्येण चातुर्मास्येषु पावकः।

पर्जन्यसहितः श्रीमानग्निर्वैश्वानरस्तु सः॥१६॥

The fifth son of Bhanu, is Agraha who is the source of the oblations which are daily made for the performance of the Chaturmasya rites. Stubha is the sixth son of Bhanu; Nisha was the name of another wife of that Manu who was known under the name of Bhanu. She gave birth to one daughter, the two Agni-somas and also five other fire deities. The effulgent fire, who is honoured with the first oblations with the deity of clouds, is called Vaishvanara.

अस्य लोकस्य सर्वस्य यः प्रभुः परिपठ्यते।

सोऽग्निर्विष्णुपतिर्नाम द्वितीयो वै मनोः सुतः॥१७॥

The fire who is called the lord of all the worlds is named Vishvapati, the second son of Manu.

ततः स्विष्टं भवेदात्मं स्विष्टकृत् परमस्तु सः।

कन्या सा रोहिणी नाम हिरण्यकशिपोः सुता॥१८॥

The daughter of Manu is called Svistakrit, for by offering oblations to her, one acquires great merit. That damsel named Rohini was the daughter of Hiranyakashipu;

कर्मणासौ बभौ भार्या स वह्निः स प्रजापतिः।

प्राणानाश्रित्य यो देहं प्रवर्तयति देहिनाम्।

तस्य संनिहितो नाम शब्दरूपस्य साधनः॥१९॥

But on account of her evil deeds, she became his wife. That fire was however a Prajapati. The other fire which sits on the vital airs of all creatures is called Sannihita. It is the cause of our perception of sound and form.

शुक्लकृष्णगतिर्देवो यो बिभर्ति हुताशनम्।

अकल्मषः कल्मषाणां कर्ता क्रोधाश्रितस्तु सः॥२०॥

कपिलं परमर्षिं च यं प्राहुर्यतयः सदा।

अग्निः स कपिलो नाम सांख्ययोगप्रवर्तकः॥२१॥

The divine spirit whose course is marked by black and white stains, who is the supporter of the fire, who though free from sin is the accomplisher of tainted Karma, whom the wise man consider to be a great Rishi, is the fire named Kapila, the propounder of that system of (Yoga) called Sankhya.

अचं यच्छन्ति भूतानां येन भूतानि नित्यदा।

कर्मस्विह विचित्रेषु सोऽचणीर्वह्निरुच्यते॥२२॥

The fire, through whom the elementary spirits always receive the offering called Agra made by other creatures at the performance of all the peculiar rites in the world, is called Agrani.

इमानन्यान् समसृजत् पावकान् प्रथितान् भुवि।

अग्निहोत्रस्य दुष्टस्य प्रायश्चित्तार्थमुल्बणान्॥२३॥

संस्पृशेयुर्यदान्योन्यं कथञ्चिद् वायुनाग्नयः।

इष्टिरष्टाकपालेन कार्या वै शुचयेऽग्नये॥२४॥

Those other effulgent fires, celebrated all over the world, were created for rectification of the Agnihotra rites when marked by any defect.

If the fires inter-lap each other by the action of the wind, then the rectification must be made with the Ashtakapala rites in honour of the fire named Suchi.

दक्षिणाग्निर्यदा द्वाभ्यां संसृजेत तदा किला।

इष्टिरष्टाकपालेन कार्या वै वीतयेऽग्नये॥२५॥

If the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the Ashtakapala rites in honour of the fire named Viti.

यद्यग्नयो हि स्पृश्येयुर्निवेशस्था दवाग्निना।

इष्टिरष्टाकपालेन कार्या तु शुचयेऽग्नये॥२६॥

If the fire named Nivasa comes in contact with the fire called Davagni, then Ashtakapala rites must be performed in honour of the fire called Suchi.

अग्निं रजस्वला वै स्त्री संस्पृशेदग्निहोत्रिकम्।

इष्टिरष्टाकपालेन कार्या वसुमतेऽग्नये॥२७॥

If the perpetual fire is touched by a woman in her monthly course, then for rectification the Ashtakapala rites must be performed in honour of the fire named Vasumana.

मृतः श्रूयेत यो जीवः परेयुः पशवो यदा।

इष्टिरष्टाकपालेन कार्या सुरभिमतेश्च॥२८॥

If at the time of the Agnihotra sacrifice, the death of any creature is spoken of or any animal dies, then rectification must be made with the performance of the Ashtakapala rites in the honour of the fire Surabhiman.

आर्तो न जुहुयादर्गिर्न त्रिरात्रं यस्तु ब्राह्मणः।

इष्टिरष्टाकपालेन कार्या स्यादुत्तराग्नये॥२९॥

The Brahmana who is unable to offer oblations to the sacred fire for three nights, on account of illness must make Prayaschitya by performing Ashtakapala rites in honour of the southern fire.

दर्शं च पौर्णमासं च यस्य तिष्ठेत् प्रतिष्ठितम्।

इष्टिरष्टाकपालेन कार्या पथिकृतेऽग्नये॥३०॥

He who has performed the Darsha and the Purnamasya rites, must make the rectification by performing Ashtakapala rites in honour of the northern fire named Pathikrit.

सूतिकाग्निर्यदा चाग्निं संस्पृशेदग्निहोत्रिकम्।
इष्टिरष्टाकपालेन कार्या चाग्निमतेऽनये॥३१॥

If the fire of a lying-in-room comes in contact with the eternal sacred fire, then rectification must be made with the performance of Ashtakapala in honour of the fire named Agniman.

CHAPTER 222

(MARKANDEYA SAMASYA PARVA)-

Continued

The history of Angirasa

मार्कण्डेय उवाच

आपस्य मुदिता भार्या सहस्य परमा प्रिया।
भूपतिर्भुवभर्ता च जनयत् पावकं परम्॥१॥
भूतानां चापि सर्वेषां यं प्राहुः पावकं पतिम्।
आत्मा भुवनभर्तेति सान्वयेषु द्विजातिषु॥२॥

Markandeya said :

Mudita, the favourite wife of the fire named Svaha, live in water. Svaha who was the lord of the sky, begot on his that wife a greatly sacred fire named Adbhuta. There is a tradition among the Brahmanas, namely that this fire is the ruler and the inner soul of all creatures.

महतां चैव भूतानां सर्वेषामिह यः पतिः।
भगवान् स महातेजा नित्यं चरति पावकः॥३॥
अग्निर्गृहपतिर्नाम नित्यं यज्ञेषु पूज्यते।
हुतं वहति यो हव्यमस्य लोकस्य पावकः॥४॥

That fire is adorable and effulgent, he is the lord of all the Bhutas here. And that fire under the name of Grihapati is always worshipped at all sacrifices and conveys all the oblations that are made in this world.

अपां गर्भो महाभागः सत्त्वभृग् यो महाद्भुतः।
भूपतिर्भुवभर्ता च महतः पतिरुच्यते॥५॥

That great son of Svaha, the great Adbhuta fire, is the soul of the waters and the prince and the regent of the sky and the lord of everything great.

दहन् मृतानि भूतानी तस्याग्निर्भरतोऽभवत्।
अग्निष्टोमे च नियतः क्रतुश्रेष्ठो भरस्य तु॥६॥

His son, the Bharata fire, consumes the dead bodies of all creatures. His first Kratu is known as Niyata at the performance of Agnishtoma.

स वह्निः प्रथमो नित्यं देवैरन्विष्यते प्रभुः।

आयान्तं नियतं दृष्ट्वा प्रविवेशार्णवं भयात्॥७॥

That mighty chief fire (Svaha) is always missed by the celestials, for when he sees Niyata coming towards him, he hides himself in the sea for fear.

देवास्तत्रापि गच्छन्ति मार्गमाणा यथादिशम्।

दृष्ट्वा त्वग्निरथर्वाणं ततो वचनमब्रवीत्॥८॥

Seeing him in every direction, the celestials could not find him out and seeing Atharvan, the fire thus spoke to him.

देवानां वह हव्यं त्वमहं वीर सुदुर्बलः।

अथ त्वं गच्छ मध्वक्षं प्रियमेतत् कुरुष्व मे॥९॥

"O hero, carry the oblations for the celestials. I am unable to do it for the want of strength. Becoming the red-eyed fire, be good enough to do me this favour."

प्रेष्य चाग्निरथर्वाणमन्यं देशं ततोऽगमत्।

मत्स्यास्तस्य समाचख्युः कुन्द्रस्तानग्निरब्रवीत्।

भक्ष्या वै विविधैर्भविर्भविष्यथ शरीरिणाम्॥१०॥

Having thus spoken to Atharvan, the fire went away to some other place. But his place of concealment was divulged by the fish, Upon them he passed this course in anger.

अथर्वाणं तथा चापि हव्यवाहोऽब्रवीद् वचः॥११॥

You shall be the food of all creatures in various ways." Then the fire spoke to Atharvan (again as he did before).

अनुनीयमानो हि भृशं देववाक्याद्धि तेन सः।

नैच्छद् वोढुं हविः सोढुं शरीरं चापि सोऽत्यजत्॥१२॥

Though entreated by the celestials, he did not agree to continue to carry the oblations. He then became insensible and abandoned his body.

स तच्छरीरं संत्यज्य प्रविवेश धरां तदा।

भूमिं स्पृष्टासृजद् धातून् पृथक् पृथगतीव हि॥१३॥

पूयात् स गन्धं तेजश्च अस्थिभ्यो देवदारु चा

श्लेष्मणः स्फाटिकं तस्य पित्तान्मारकतं तथा॥१४॥

यकृत् कृष्णायसं तस्य त्रिभिरेव बभूवुः प्रजाः।
नखास्तस्याश्रपटलं शिराजलानि विद्रुमम्॥१५॥

Leaving his material body, he entered into the nether world. Coming in contact with the earth, he created different force and perfume arose from his puss, the Deodar tree from his bones, grass from this phlegm, the Marakata jewel from his bile and the black iron from his liver. All the worlds have been established with these three substances. The clouds were made from his nails and corals from his arteries.

शरीराद् विविधाश्चान्ये धातवोऽस्याभवन् नृपा।
एवं त्यक्त्वा शरीरं च परमे तपसि स्थितः॥१६॥

O King, various other metals were produced from his body. Thus leaving his material body, he lay absorbed in meditation.

भृग्वङ्गिरादिभिर्भूयस्तपसोऽप्यपितस्तदा।
भृशं जज्वाल तेजस्वी तपसाऽऽप्यायितः शिखी॥१७॥

He was roused by the penance of Bhrigu and Angirasa. The mighty Agni, thus gratified by their penance, blazed forth in great effulgence.

दृष्ट्वा ऋषिं भयाच्चापि प्रविवेश महार्णवम्।
तस्मिन् नष्टे जगद् भीतमथर्वाणमथाश्रितम्।
अर्चयामासुरेवैनमथर्वाणं सुरादयः॥१८॥

But seeing the Rishi, he in fear again entered the great ocean. When he thus disappeared, all the worlds were filled with fear and came to Atharvan for protection. The celestials and others then began to adore Atharvan.

अथर्वा त्वसृजल्लोकानात्मनाऽऽलोक्य पावकम्।
मिषतां सर्वभूतानामुन्ममाथ महार्णवम्॥१९॥
एवमग्निर्भगवता नष्टः पूर्वमथर्वाणा।

आहूतः सर्वभूतानां हव्यं वहति सर्वदा॥२०॥

Atharvan overhauled the whole sea and (at last) finding Agni, he himself (then) began the creation. Thus the fire was destroyed and rescued from the sea. thus was he revived by the exalted Atharvan; and thus from that time he always carries the oblations of all creatures.

एवं त्वजनयद् धिष्यन् वेदोक्तान् विबुधान् बहून्।
विचरन् विविधान् देशान् भ्रममाणस्तु तत्र वै॥२१॥

Living in the sea and travelling in various countries, he produced the various fires mentioned in the Shastras.

सिन्धुनदं पञ्चनदं देविकाथ सरस्वती।
गङ्गा च शतकुम्भा च सरयूर्गण्डसाह्वया॥२२॥
चर्मण्वती मही चैव मेध्या मेधातिथिस्तदा।
ताम्रवती वेत्रवती नद्यस्त्रिस्तोऽथ कौशिकी॥२३॥
तमसा नर्मदा चैव नदी गोदावरी तथा।
वेणोपवेणा भीमा च वडवा चैव भारता॥२४॥
भारती सुप्रयोगा च कावेरी मुर्मुरा तथा।
तुङ्गवेणा कृष्णवेणा कपिला शोण एव च॥२५॥
एता नद्यस्तु धिष्यन्नां मातरो याः प्रकीर्तिताः।

The river Sindhu, the five rivers, the Devika, the Sarasvati, the Ganga, the Shatakumbha, the Sarayu, the Gandaki, the Charmanvati, the Mahi, the Medhya, the Medhatithi, the three rivers Tamravati, the Vetravati, the Kaushiki, the Tamasa, the Narmada, the Godavari, the Vena, the Upavena, the Bhima, the Vadava, the Bharati, the Suprayoga, the Kaveri, the Murmura, the Tungavena, the Krishnavena, the Kapila and the Sonabhadra, these rivers are said to be the mothers of the fires.

अद्भुतस्य प्रिया भार्या तस्य पुत्रो विभूरसिः॥२६॥

यावन्तः पावकाः प्रोक्ताः सोमास्तावन्त एव तु।

अत्रेष्ट्राप्यन्वये जाता ब्रह्मणो मानसाः प्रजाः॥२७॥

Adbhuta had a wife named Priya and Vibhuras was his eldest son. There are as many kinds of Soma sacrifices as the number of fires mentioned. All these fires were first born from the spirit of Brahma, but they also sprung from the race of Atri.

अत्रिः पुत्रान् स्रष्टुकामस्तानेवात्मन्यधारयत्॥२८॥

तस्य तद्ब्रह्मणः कार्यान्निर्हरन्ति हुताशनाः।

He in his own mind conceived these sons in order to extend the creation. These fires all sprung from his Brahmic body.

एवमेते महात्मानः कीर्तितास्तेऽग्नयो मया॥२९॥

अप्रमेया यथोत्पन्नाः श्रीमन्तस्तिमिरापहाः।

I have thus narrated to you the history of the origin of the (different) fires. They are great, effulgent and matchless in prowess; and they are the destroyer of darkness.

अद्भुतस्य तु माहात्म्यं यथा वेदेषु कीर्तितम्॥३०॥

तादृशं विद्धि सर्वेषामेको ह्येष हुताशनः।

Know that the prowess of all fires is the same as that of the Adbhuta fire as described in the Vedas. All these fires are one and the same.

एक एवैष भगवान् विज्ञेयः प्रथमोऽङ्गिराः॥३१॥

बहुधा निःसृतः कायाज्ज्योतिष्टोमः क्रतुर्यथा।

This adorable and exalted being, the first-born fire, must be considered as all the fires, for like the Jyotishtoma sacrifice, he came out of Angira's body in various forms.

इत्येष वंशः सुमहानग्नीनां कीर्तितो मया।

योऽर्चितो विविधैर्मन्त्रैर्हव्यं वहति देहिनाम्॥३२॥

I have thus told you the history of the great Agni race. When duly worshipped with hymns they carry the oblations of all creatures to the celestials.

CHAPTER 223

(MARKANDEYA-SAMASYA PARVA)-

Continued

Birth of Skanda

मार्कण्डेय उवाच

अग्नीनां विविधा वंशाः कीर्तितास्ते मया नघ।

शृणु जन्म तु कौरव्य कर्तिकेयस्य धीमतः॥३१॥

Markandeya said :

O sinless one, O descendant of Kuru, I have told you the history of the various branches of the Agni race. (Now) hear about the birth of the intelligent Kartikeya.

अद्भुतस्याद्भुतं पुत्रं प्रवक्ष्याम्यमितौजसम्।

जातं ब्रह्मर्षिभार्याभिर्ब्रह्मण्यं कीर्तिवर्धनम्॥३२॥

I shall (now) speak to you about the wonderful and famous and highly effulgent son of Adbhut, who was born of the wives of the Brahmarshis.

देवासुराः पुरा यत्ता विनिघ्नन्तः परस्परम्।

तत्राजयन् सदा देवान् दानवा घोररूपिणः॥३३॥

In the days of yore, the Devas and the Danavas were always engaged in destroying one another. The fearful Danavas were always able to vanquish the Devas.

वध्यमानं बलं दृष्ट्वा बहुशस्तैः पुरंदरः।

स सैन्यनायकार्थाय चिन्तामाप भृशं तदा॥३४॥

Findings his armies slaughtered by them and being eager to find out a Generalissimo for the celestials army Purandara (Indra) was filled with great anxiety.

देवसेनां दानवैर्हि भग्नां दृष्ट्वा महाबलः।

पालयेद् वीर्यमाश्रित्य स ज्ञेयः पुरुषो मया॥३५॥

(He thought), "I must find out a powerful person, who will be able to reorganize the celestials army, slaughtered as it is by the Danavas."

स शैलं मानसं गत्वा ध्यायन्नर्थमिदं भृशम्।

शुश्रावार्तस्वरं घोरमय मुक्तं स्त्रिया तदा॥३६॥

He then went to the Mandara mountain. When he was deeply engaged in his own thought, he heard a piteous voice of a woman crying.

अभिधावतु मां कश्चित् पुरुषस्त्रातु चैव ह।

पतिं च मे प्रदिशतु स्वयं वा पतिरस्तु मे॥३७॥

"May some one soon come to me. Let him point out to me a protector or become my protector himself."

पुरंदरस्तु तामाह मा भैर्नोस्ति भयं तव।

एवमुक्त्वा ततोऽपश्यत् केशिनं स्थितमग्रतः॥३८॥

Purandara said to her, "Don't be afraid; you have no fear." When he said this he saw Keshin (an Asura) standing before him.

किरीटिनं गदापाणिं धातुमन्तमिवाचलम्।

हस्ते गृहीत्वा कन्यां तामथैनं वासवोऽब्रवीत्॥३९॥

Like a hill of metals. He had a crown on his head and a mace in his hand, he held a lady by the hand. To him Vasava thus spoke,

अनार्यकर्मन् कस्मात् त्वमिमां कन्यां जिहीर्षसि।

वल्किणं मां विजानीहि विरमास्याः प्रबाधनात्॥४०॥

"Why are you insolently behaving towards this lady? Know that I am the wielder of thunder. Stop from doing any violence to this lady."

केश्युवाच

विसृजस्व त्वमेवैनां शक्रैषा प्रार्थिता मया।

क्षमं ते जीवतो गन्तुं स्वपुरं पाकशासन॥४१॥

Keshin said :

O chastiser of Paka, leave her alone. I desire to possess her. Do you think that you will be able to return home with your life?

एवमुक्त्वा गदां केशी चिक्षेपेन्द्रवधाय वै।

तामापतन्तीं चिच्छेद मध्ये वल्लोण वासवः॥१२॥

Markandeya said :

Having said this, Keshin hurled his mace to kill Indra. When falling Vasava cut it down with his thunderbolt.

अथास्य शैलशिखरं केशी क्रुद्धो व्यवासृजत्।

तदा पतन्तं सम्प्रेक्ष्य शैलशृङ्गं शतक्रतुः॥१३॥

Thereupon Keshin in great anger hurled upon Indra a large mass of rocks. Seeing that the mass of rocks was falling (upon him) Shatakratu.

बिभेद राजन् वल्लोण भुवि तन्निपपात ह।

पतता तु तदा केशी तेन शृङ्गेण ताडितः॥१४॥

O king, cut it down with his thunderbolt and it fell on the ground. Keshin himself was wounded by that falling mass of rocks.

हित्वा कन्यां महाभागां प्राद्रवद् भृशपीडितः।

अपयातेऽसुरे तस्मिस्तां कन्यां वासवोऽब्रवीत्।

कासि कस्यासि किञ्चेह कुल्ये त्वं शुभानने॥१५॥

Having been thus wounded, he fled away leaving the damsel behind. When the Asura was gone, Indra thus spoke to the lady, "Who and whose are you? O beautiful one, what has brought you here?"

CHAPTER 224

(MARKANDEYA-SAMASYA PARVA)-

Continued

Birth of Skanda

कन्योवाच

अहं प्रजापतेः कन्या देवसेनेति विश्रुता।

भगिनी दैत्यसेना मे सा पूर्व केशिना हता॥१॥

The lady said :

I am the daughter of Prajapati; I am called Devsena. My sister Daityasena has already been carried away by Keshin.

सदैवावां भगिन्यौ तु सखीभिः सह मानसम्।

आगच्छावेह रत्यर्थमनुज्ञाय प्रजापतिम्॥२॥

We, two sisters, always used to come with our maids to this Mandara mountain to sport with the permission of Prajapati.

नित्यं चावां प्रार्थयते हर्तुं केशी महासुरः।

इच्छत्येनं दैत्यसेना न चाहं पाकशासनः॥३॥

The great Asura daily paid his court to us. O chastiser of Paka, Daityasena agreed, but I did not.

सा हतानेन भगवन् मुक्ताहं त्वद्वलेन तु।

त्वया देवेन्द्र निर्दिष्टं पतिमिच्छामि दुर्जयम्॥४॥

O exalted one, she was carried away, but I have been rescued by your prowess. O lord of the celestials, I desire that you should select for me an invincible husband.

इन्द्र उवाच

मम मातृष्वसेयी त्वं माता दाक्षायणी मम।

आख्यातुं त्वहमिच्छामि स्वयमात्मबलं त्वया॥५॥

Indra said :

You are one of my cousins, for your mother is a sister of my mother Dakshayani. I desire that you should speak to me about your own prowess.

कन्योवाच

अबलाहं महाबाहो पतिस्तु बलवान् मम।

वरदानात् पितुर्भावी सुरासुरनमस्कृतः॥६॥

Devasena said :

O mighty-armed deity, I am a Abala (weak woman), but my husband must be powerful. By my father's boon he will be adorable of the celestials and the Asura.

इन्द्र उवाच

स्त्रीदृशं तु बलं देवि पत्युस्तव भविष्यति।

एतदिच्छाम्यहं श्रोतुं तव वाक्यमनिन्दितं॥७॥

Indra said :

O lady, O faultless one, I desire to hear what sort of power your husband must wield.

कन्योवाच

देवदानवयक्षाणां किन्नरोरगरक्षसाम्।

जेता यो दुष्टदैत्यानां महावीर्यो महाबलः॥८॥

यस्तु सर्वाणि भूतानि त्वया सह विजेष्यति।
स हि मे भविता भर्ता ब्रह्मण्यः कीर्तिवर्धनः॥१॥

Devasena said :

That mighty, celebrated and powerful being who will be ever devoted to Brahma, who will be able to conquer the Devas, the Danavas, the Yakshas, the Kinnaras, the Nagas, the Rakshashas and the evil minded Daityas and who will be able to subjugate all the worlds, should be my husband.

मार्कण्डेय उवाच

इन्द्रस्तस्या वचः श्रुत्वा दुःखितोऽचिन्तयद् भृशम्।
अस्या देव्याः पतिर्नास्ति यादृशं सम्प्रभाषते॥१०॥

Having heard her these words, he (Indra) became sorry and pensive. (He thought), "There is no husband for this lady like the one she desires to possess.

अथापश्यत् स उदये भास्करं भास्करद्युतिः।

सोमं चैव महाभागं विशमानं दिवाकरम्॥११॥

That sun-like effulgent one then saw the sun on the Udaya (rising) mountain. He also saw the greatly exalted moon entering into the sun.

अमावास्यां प्रवृत्तायां मुहूर्ते रौद्र एव तु।

देवासुरं च संग्रामं सोऽपश्यदुदये गिरौ॥१२॥

It being the time of the new moon, Shatakratu saw in that Rudra (fearful) moment that the celestials and the Asuras were fighting on the Udaya mountain.

लोहितैश्च घनैर्युक्तां पूर्वां संध्यां शतक्रतुः।

अपश्यल्लोहितोदं च भगवान् वरुणालयम्॥१३॥

Shatakratu saw that the morning twilight was tinged with red clouds. The exalted one also saw that the abode of Varuna (ocean) had become as red as blood.

भृगुभिश्चाङ्गिरोभ्यश्च हुतं मन्त्रैः पृथग्विधैः।

हव्यं गृहीत्वा वह्निं च प्रविशन्तं दिवाकरम्॥१४॥

He also saw that Agni, carrying oblations offered with various mantras by Bhrigu, Angira and others, entered the disc of the sun.

पर्वं चैव चतुर्विंशं तदा सूर्यमुपस्थितम्।

तथा धर्मगतं रौद्रं सोमं सूर्यगतं च तम्॥१५॥

He also saw the twenty four Parvas adoring

the sun. The beautiful Soma was also present in the sun with such surroundings.

समालोक्यैकतामेव शशिनो भास्करस्य च।

समवायं तु तं रौद्रं दृष्ट्वा शक्रोऽन्वचिन्तयत्॥१६॥

Having seen this union of the sun and the moon and also that terrible conjunction, Indra thus reflected.

सूर्याचन्द्रमसोर्घोरं दृश्यते परिवेषणम्।

एतस्मिन्नेव रात्र्यन्ते महद् युद्धं तु शंसति॥१७॥

"This fearful conjunction of the sun and the moon forebodes a terrible battle at the ends of this night.

सरित्सिन्धुरपीयं तु प्रत्यसृग्वाहिनीं भृशम्।

शृगालिन्यग्निवक्त्रा च प्रत्यादित्यं विराविणी॥१८॥

The river Sindhu is flowing with a current of fresh blood. The jackals with fiery faces are crying to the sun.

एष रौद्रश्च सङ्घातो महान् युक्तश्च तेजसा।

सोमस्य वह्निसूर्याभ्यामद्भुतोऽयं समागमः॥१९॥

This great conjunction is terrible and it is full of effulgence. This union of the sun, moon and the fire is very wonderful.

जनयेद् यं सुतं सोमः सोऽस्या देव्याः पतिर्भवेत्।

अग्निश्चैतैर्गुणैर्युक्तः सर्वैरग्निश्च देवता॥२०॥

If Soma beget a son now, that son may become the husband of this damsel. Agni has also similar surroundings. Agni is also a deity of heaven.

एष चेज्जनयेद् गर्भं सोऽस्या देव्याः पतिर्भवेत्।

एवं संचिन्त्य भगवान् ब्रह्मलोकां तदा गतः॥२१॥

If he too beget a son, that son may become the husband of this damsel. "Having thus, though the exalted one went to the abode of Brahma.

गृहीत्वा देवसेनां तामवदत् स पितामहम्।

उवाच चास्या देव्यास्त्वं साधुशूरं पतिं दिश॥२२॥

Taking Devasena with him. Saluting the Grandsire he said, "Grant this lady a good warrior for her husband."

ब्रह्मोवाच

मयैतच्चिन्तितं कार्यं त्वया दानवसूदन।

तथा स भविता गर्भो बलवानुरुविक्रमः॥२३॥

Brahma said :

O slayer of Danavas, it shall be as you desire. The issue of this union will be very powerful and mighty.

स भविष्यति सेनानीस्त्वया सह शतक्रतो।

अस्या देव्याः पतिश्चैव स भविष्यति वीर्यवान्॥२४॥

O Shatakratu, that powerful being will be the husband of this lady and the generallissimo of your army,

एतच्छ्रुत्वा नमस्तस्मै कृत्वासौ सह कन्यया।

तत्राभ्यगच्छद् देवेन्द्रो यत्र देवर्षयोऽभवन्॥२५॥

वसिष्ठप्रमुखा मुख्या विप्रेन्द्राः सुमहाबलाः।

Having heard this, Indra, with that damsel bowed to him; and then he went to the place where those great Brahmanas, the mighty celestials Rishis, Mahatmans and other lived.

भागार्थं तपसो धातुं तेषां सोमं तथाध्वरे॥२६॥

पिपासवो ययुर्देवाः शतक्रतुपुरोगमाः।

With Indra at their head, the celestials with the desire of drinking the Soma to receive their respective shares, went to the sacrifices of those Rishis.

इष्टिं कृत्वा यथान्यायं सुसमिद्धे हुताशने॥२७॥

जुहुवुस्ते महात्मानो हव्यं सर्वदिवौकसाम्।

Having duly performed the ceremony with the blazing fire, those high-souled men offered oblation to the dwellers of heaven.

समाहूतो हुतवहः सोऽद्भुतः सूर्यमण्डलात्॥२८॥

विनिःसृत्य ययौ वह्निर्वाग्यतो विधिवत् प्रभुः।

आगम्याहवनीयं वै तैर्द्विजैर्मन्त्रतो हुतम्॥२९॥

स तत्र विविधं हव्यं प्रतिगृह्य हुताशनः।

ऋषिभ्यो भरतश्रेष्ठ प्रायच्छत दिवौकसाम्॥३०॥

The Adbhuta fire, that carrier of oblations, was invoked with mantras. Coming out of the disc of the sun, that exalted fire restrained his speech and went there. O best of the Bharata race, entering the sacrificial fire that had been made and into which various offerings were made by the Rishis with mantras, the fire took them with him and made them over to the dwellers of heaven.

निष्क्रामंश्चाप्यपश्यत् स पत्नीस्तेषां महात्मनाम्।

स्वेष्वासनेषूपविष्टाः स्वपन्तीश्च तथा सुखम्॥३१॥

Coming out from that place, he saw the wives of those high-souled Rishis sleeping comfortably on their respective beds,

रुक्मवेदिनिभास्तास्तु चन्द्रलेखा इवामलाः।

हुताशनार्चिप्रतिमाः सर्वास्तारा इवाद्भुताः॥३२॥

Their complexion was like that of an alter of gold. It was spotless like the disc of moon. It was scattering the beam of light like flames and their baauty was like that of galaxy in the sky.

स तत्र तेन मनसा बभूव क्षुभितेन्द्रियः।

पत्नीर्दृष्ट्वा द्विजेन्द्राणां वह्निः कामवशं ययौ॥३३॥

Seeing the wives of those foremost of Brahmanas with eager eyes, his mind became greatly agitated; he was filled with desires.

भूयः संचिन्तयामास न न्याय्यं क्षुभितो ह्यहम्।

साध्व्यः पत्न्यो द्विजेन्द्राणामकामाः कामयाम्यहम्॥३४॥

नैताः शक्या मया द्रष्टुं स्मृष्टुं वाप्यनिमित्ततः।

गार्हपत्यं समाविश्य तस्मात् पश्याम्यभीक्ष्णशः॥३५॥

Restraining his heart, he considered to be very improper it to be thus moved (will desire). He thought, "The wives of these illustated Brahmanas are chaste and faithful. They are beyond the reach of other people's desires. I am filled with desire to possess them. I shall therefore by becoming their household fire gratify myself with daily looking at them."

मार्कण्डेय उवाच

संस्पृशन्निव सर्वास्ताः शिखाभिः काञ्चनप्रभाः।

पश्यमानश्च मुमुदे गार्हपत्यं समाश्रितः॥३६॥

Thus transforming himself into a household fire Adbhuta fire was highly gratified with seeing those gold complexioned ladies and touching them with his flames.

निरुध्य तत्र सुचिरमेवं वह्निर्वशं गतः।

मनस्तासु विनिक्षिप्य कामयानो वराङ्गनाः॥३७॥

Attracted by their beauty, he lived there for a long time. Being filled with great love for them, he gave them his heart.

कामसंतप्तहृदयो देहत्यागविनिश्चितः।

अलाभे ब्राह्मणस्त्रीणामनिर्वनमुपागमत्॥३८॥

Being disappointed to win the hearts of those Brahmana women and being much

afflicted by love, he went to a forest to commit suicide.

स्वाहा तं दक्षदुहिता प्रथमं कामयत् तदा।

सा तस्य छिद्रमन्वैच्छच्चिरात्प्रभृति भाविनी॥३९॥

But a little while ago, Svaha, the daughter of Daksha, had bestowed her heart on him. That lady was seeking to detect his weak moments.

अग्रमत्तस्य देवस्य न च पश्यत्यनिन्दिता।

सा तं ज्ञात्वा यथावत् तु वह्निं वनमुपागतम्॥४०॥

तत्त्वतः कामसंतप्तं चिन्तयामास भाविनी।

अहं सप्तर्षिपत्नीनां कृत्वा रूपाणि पावकम्॥४१॥

कामयिष्यामि कामार्ता तासां रूपेण मोहितम्।

एवं कृते प्रीतिरस्य कामावाप्तिश्च मे भवेत्॥४२॥

That faultless lady did not succeed in finding out any weakness in that cool and collected deity of fire. But now that the fire-deity had gone to the forest afflicted with the pangs of love; she thought thus, "As I am too much afflicted with love, I shall assume the disguise of the wives of the seven Rishis and in that disguise I shall find out the deity of fire who is so much smitten with their charms. He will be then gratified and my desire also will be satisfied.

CHAPTER 225

(MARKANDEYA SAMASYA PARVA)

Continued

Birth of Skanda

मार्कण्डेय उवाच

शिवा भार्या त्वङ्गिरसः शीलरूपगुणान्विता।

तस्याः सा प्रथमं रूपं कृत्वा देवी जनाधिप॥१॥

जगाम पावकाभ्याशं तं चोवाच वराङ्गना।

मामग्ने कामसंतप्तां त्वं कामयितुमर्हसि॥२॥

करिष्यसि न चेदेवं मृतां मामुपधारय।

अहमङ्गिरसो भार्या शिवा नाम हुताशन।

शिष्टाभिः प्रहिता प्राप्ता मन्त्रयित्वा विनिश्चयम्॥३॥

Markandeya said :

O ruler of men, Angirasa's wife possessed good behaviour, beauty and accomplishments. That lady, then assuming the disguise went to the fire, That charming lady thus spoke to him, "O Angi, I am afflicted with desire, you should

satisfy me. If you refused to do it, I shall commit suicide. O Hutasana, I am Angirasa's wife, named Siva. I have come at the advice of others who have sent me to you after due deliberation.

अग्निरुवाच

कथं मां त्वं विजानीषे कामार्तमितराः कथम्।

यास्त्वता कीर्तिताः सर्वाः सप्तर्षीणां प्रियाः स्त्रियः॥

Agni said :

How did you know that I was afflicted with desire? How did the others, the beloved wives of the seven Rishis, as you say, know this?

शिवोवाच

अस्माकं त्वं प्रियो नित्यं बिभीमस्तु वयं तवा।

त्वच्चित्तमिङ्गितैर्ज्ञात्वा प्रेषितास्मि तवान्तिक्म्॥५॥

Shiva said :

You are always beloved to us, but we are afraid of you. Now knowing your mind by clear signs, they have sent me to you.

मैथुनायेह सम्प्राप्ता कामं प्राप्तं द्रुतं चरा।

जामयो मां प्रतीक्षन्ते गमिष्यामि हुताशन॥६॥

O Hutasana, I have come here to satisfy my desire. Kindly gratify me. My sister-in-law are waiting for me; I must soon return.

मार्कण्डेय उवाच

ततोऽग्निरुपयेमे तां शिवां प्रीतिमुदायुतः।

प्रीत्या देवी समायुक्ता शुक्रं जग्राह पाणिना॥७॥

Markandeya said :

Then Agni being exceedingly pleased lived with her; and that lady too joyfully held intercourse with him; and she also held the seed in her hand.

अचिन्तयन्ममेदं ये रूपं द्रक्ष्यन्ति कानने।

ते ब्राह्मणीनामनृतं दोषं वक्ष्यन्ति पावक॥८॥

Then she thought that those who would see her in that disguise in the forest would speak ill of the Brahmana women and Agni.

तस्मादेतद् रक्ष्यमाणा गरुडी सम्भवाभ्यहम्।

वनान्निर्गमनं चैव सुखं मम भविष्यति॥९॥

Therefore she should be a 'Garudi' bird and go out of the forest without being seen by anybody.

मार्कण्डेय उवाच

सुपर्णी सा तदा भूत्वा निर्जगाम महावनात्।
अपश्यत् पर्वतं श्वेतं शरस्तम्बैः सुसंवृतम्॥१०॥

Then becoming a bird, she went out of the great forest and saw the white mountain covered with the clumps of heath.

दृष्टीविषैः सप्तशीर्षैर्गुप्तं भोगिभिरद्भुतैः।
राक्षोभिश्च पिशाचैश्च रौद्रेभूतगणैस्तथा॥११॥
राक्षसीभिश्च सम्पूर्णमनेकैश्च मृगद्विजैः।

That mountain guarded by seven headed serpents with poison in their very looks and frequented by the male and female, Rakshashas, the Pishachas, the fearful spirits and various kinds of birds and beasts.

सा तत्र सहसा गत्वा शैलपृष्ठं सुदुर्गमम्॥१२॥
प्राक्षिपत् काञ्चने कुण्डे शुक्रं सा त्वरिता शुभा।

Suddenly going up to an inaccessible peak that excellent lady threw the seed into a golden well.

सप्तानामपि सा देवी सप्तर्षीणां महात्मनाम्॥१३॥
पत्नीसरूपतां कृत्वा कामयामास पावकम्।
दिव्यरूपमरुन्धत्याः कर्तुं न शक्तिं तया॥१४॥
तस्यास्तपःप्रभावेण भर्तृशुश्रूषणेन च।

षट्कृत्वस्तत् तु निक्षिप्तमग्ने रेतः कुरुतम्॥१५॥

Then assuming successively the forms of the wives of the illustrious seven Rishis, she held intercourse with Agni. But she could not assume the disguise of Arundhati. On account of her great ascetic merit and her great devotion towards her husband. O foremost of Kurus, the damsel Svaha in the first lunar day threw six times into that (golden) well the seed of Agni.

तस्मिन् कुण्डे प्रतिपदि कामिन्या स्वाहया तदा।
तत् स्कन्नं तेजसा तत्र संवृतं जनयत् सुतम्॥१६॥
ऋषिभिः पूजितं स्कन्नमनयत् स्कन्दतां ततः।

षट्शिरा द्विगुणश्रोत्रो द्वादशाक्षिभुजक्रमः॥१७॥

Thrown there, it produced a greatly powerful male child. As it was considered by the Rishis as cast off, that child came to be called Skanda. The child had six heads, twelve ears, twelve eyes and twelve arms.

एकग्रीवैकजठरः कुमारः समपद्यत।

द्वितीयायामभिव्यक्तस्तृतीयायां शिशुर्वभौ॥१८॥

One neck and one stomach. It first assumed a form on the second lunar day; and on the third lunar day it grew to be a little child.

अङ्गप्रत्यङ्गसम्भूतश्चतुर्ध्यामभवद् गुहः।

लोहिताग्नेण महता संवृतः सह विद्युताः॥१९॥

लोहिताग्ने सुमहति भाति सूर्य इवोदितः।

The limbs of Guhaka (Skanda) were developed on the fourth day. Being surrounded by a mass of red clouds flashing blazing lightnings, it shone like the sun rising in the midst of a mass of red clouds.

गृहीतं तु धनुस्तेन विपुलं लोमहर्षणम्॥२०॥

न्यस्तं यत् त्रिपुरघ्नेन सुरारिविनिकृन्तनम्।

तद् गृहीत्वा धनुः श्रेष्ठं ननाद बलवांस्तदा॥२१॥

Seizing the fearful great bow used by the destroyer of the Asura Tripura for the destruction of the enemies of the celestials.

सम्पोहयन्निवेमान् स त्रीँल्लोकान् सचराचरान्।

तस्य तं निनदं श्रुत्वा महामेघौघनिः स्वनम्॥२२॥

उत्पेततुर्महानागौ चित्रश्चैरावतश्च ह।

तावापतन्तौ सम्प्रेक्ष्य स बालोऽर्कसमद्युतिः॥२३॥

द्वाभ्यां गृहीत्वा पाणिभ्यां शक्तिं चान्येन पाणिना

अपरेणाग्निदायादस्ताम्रचूडं भुजेन सः॥२४॥

महाकायमुपश्लिष्टं कुक्कुटं बलिनां वरम्।

गृहीत्वा व्यनदद् भीमं चिक्रीड च महाभुजः॥२५॥

That mighty one uttered such a terrible roar that the three worlds with their mobile and immobile divisions became struck with fear. Hearing that sound which seemed like the roarings of big clouds, the great Nagas, Chitra and Airavata, were shaken with fear. Seeing them unsteady, that lad shining with sun like refulgence, held them with both his hands. With a dart in one hand and with a stout, red-central and big cock fast secured in another, that mighty-armed son of Agni sported about making a fearful noise.

द्वाभ्यां भुजाभ्यां बलवान् गृहीत्वा शङ्खमुत्तमम्।

प्राध्मापयत् भूतानां त्रासनं बलिनामपि॥२६॥

Holding an excellent conch in two of his hands, that mighty one blew it, frightening even the most powerful creatures.

द्वाभ्यां भुङ्गाभ्यामाकाशं बहुशो निजघान ह।

क्रीडन् भाति महासेनस्त्रील्लौकान् वदनैः पिबन्॥२७॥

Striking the air with two hands and playing about on the hill-top, the mighty Mahasena of matchless prowess looked as if he were on the point of devouring the three worlds.

पर्वताचेऽप्रमेयात्मा रश्मिमानुदये यथा।

स तस्य पर्वतस्याचे निषण्णोऽद्भुतविक्रमः॥२८॥

व्यलोकयदमेयात्मा मुखैर्नानाविधैर्दिशः।

स पश्यन् विविधान् भावांश्चकार निनदं पुनः॥२९॥

तस्य तं निनदं श्रुत्वा न्यपतन् बहुधा जनाः।

भीताश्चोद्विग्नमनसस्तमेव शरणं ययुः॥३०॥

He looked like Surya when he rises in heavens. That wonderfully shining and matchlessly powerful one, seated on the top of that hill saw with many directions. He again raised up a loud roar. Hearing his those roars many creatures fell down on the ground in fear. Frightened and anxious, they sought protection.

ये तु तं संश्रिता देवं नानावर्णास्तदा जनाः।

तानप्याहुः पारिषदान् ब्राह्मणाः सुमहाबलान्॥३१॥

All those persons of various orders that sought the protection of that god are known as his mighty Brahmana flowers.

स तूत्याय महाबाहुरूपसान्त्व्य च तान् जनान्।

धनुर्विकृष्य व्यसृजद् बाणान् श्वेते महागिरौ॥३२॥

Rising from his seat, that mighty deity dispelled the fear of all creature and then drawing his bow, he discharged his arrows towards the great white mountain.

विभेद स शरैः शैलं क्रौञ्चं हिमवतः सुतम्।

तेन हंसाश्च गृध्राश्च मेरुं गच्छन्ति पर्वतम्॥३३॥

With those arrows, the hill Karancha the son of Himavat, was rent asunder. Therefore white swans and vultures now migrate to the Meru mountains.

स विशीर्णोऽपतच्छैलो भृशमार्तस्वरान् रुवन्।

तस्मिन् निपतिते त्वये नेदुः शैला भृशं तदा॥३४॥

The Krauncha hill, being fearfully wounded, fell down uttering terrible groans. Seeing him fallen, the other hills also began to scream.

स तं नादं भृशार्तानां श्रुत्वापि बलिनं वरः।

न प्राच्यवदमेयात्मा शक्तिमुद्यम्य चानदत्॥३५॥

That mighty being of matchless prowess, hearing the groans of the afflicted hills, was not at all moved, but uplifting his mace he yelled forth his cry.

सा तदा विमला शक्तिः क्षिप्ता तेन महात्मना।

बिभेद शिखरं घोरं श्वेतस्य तरसा गिरेः॥३६॥

That high-souled one then hurled his mace of great lustre. The quickly rent in two the peaks of the great white mountain.

स तेनाभिहतो दीर्णो गिरिः श्वेतोऽचलैः सह।

उत्पपात महीं त्यक्त्वा भीतस्तस्मान्महात्मनः॥३७॥

The white mountain being thus pierced by him was greatly afraid of him and disassociating himself from the earth she fled away with the other mountains.

ततः प्रव्यथिता भूमिर्व्यशीर्यत समन्ततः।

आर्ता स्कन्दं समासाद्य पुनर्बलवती बभौ॥३८॥

The earth was greatly afflicted and she was bereft off all her ornaments. She went to Skanda and she again became as shining as before.

पर्वताश्च नमस्कृत्य तमेव पृथिवीं गताः।

अथैनमभजल्लोकः स्कन्दं शुक्लस्य पञ्चमीम्॥३९॥

The mountains also bowed down to Skanda and came back and stuck into the earth. All creatures then performed the Puja (worship) of Skanda on the fifth day of the lunar month.

CHAPTER 226

(MARKANDEYA SAMASYA PARVA)

Continued

Birth of Skanda

मार्कण्डेय उवाच

तस्मिज्जाते महासत्त्वे महासेने महाबले।

समुत्तस्थुर्महोत्पाता घोररूपाः पृथग्विधाः॥१॥

Markandeya said :

When that powerful, mighty and high-souled

one (Mahasena) was born, various kinds of fearful evil omens appeared.

स्त्रीपुंसोर्विपरीतं च तथा द्वन्द्वानि यानि च।

गृहा दीप्ता दिशः खं च ररास च मही भृशम्॥२॥

The nature of male and female, of heat and cold and of such other pairs of contraries was reversed. The planets, the cardinal points and the firmaments became radiant with light and the earth began to roar.

ऋषयश्च महाघोरान् दृष्टोत्पातान् समन्ततः।

अकुर्वञ्छान्तिमुद्विग्ना लोकानां लोकभावनाः॥३॥

The Rishis who always sought the welfare of the world, seeing these fearful omens on all sides, began with anxious hearts to restore tranquility in the universe.

निवसन्ति वने ये तु तस्मिंश्चैत्रस्थे जनाः।

तेऽब्रुवन्नेष नोऽनर्थः पावकेनाहितो महान्॥४॥

संगम्य षड्भिः पत्नीभिः सप्तर्षिणामिति स्म ह।

Those men who lived in that Chaitraratha forest said, "All this disasters have fallen on us in consequence of Agni holding intercourse with the six wives of the seven Rishis."

अपरे गरुडीमाहुस्त्वयानर्थोऽयमाहतः॥५॥

चैर्दृष्टा सा तदा देवी तस्या रूपेण गच्छती।

न तु तत् स्वाहया कर्म कृतं जानाति वै जनः॥६॥

Others who saw her (Svaha) as a bird said, "This has been brought about by a bird." None ever thought that Svaha was the cause of all this mischief.

सुपर्णी तु वचः श्रुत्वा ममायं तनयस्तिवति।

उपगम्य शनैः स्कन्दमाहाहं जननी तवा॥७॥

Having heard that the child was hers, Svaha slowly went to Skanda and told him, "I am your mother."

अथ सप्तर्षयः श्रुत्वा जातं पुत्रं महौजसम्।

तत्पुत्रोः षट् तदा पत्नीर्विना देवीमरुन्धतीम्॥८॥

The seven Rishis, hearing that a greatly powerful son was born (to them), abandoned their six wives except the adorable lady Arundhuti.

षड्भिरेव तदा जातमाहुस्तद्वनवासिनः।

सप्तर्षीनाह च स्वाहा मम पुत्रोऽयमित्युता॥९॥

अहं जाने नैतदेवमिति राजन् पुनः पुनः।

Because all the dwellers of that forest said that those six women were the cause of the birth of that child. O king, Svaha also said again and again to the seven Rishis, "O Rishis, this child is mine. Your wives are not its mother."

विश्वामित्रस्तु कृत्वेष्टि सप्तर्षीणां महामुनिः॥१०॥

पावकं कामसंतप्तमदृष्टः पृष्ठतोऽन्वगात्।

तत् तेन निखिलं सर्वमवबुद्धं यथातथम्॥११॥

The great Rishi Vishwamitra, after performing the sacrifice of the seven Rishis, had followed unseen Agni when he had been afflicted with desire and therefore he knew all as then happened.

विश्वामित्रस्तु प्रथमं कुमारं शरणं गतः।

स्त्वं दिव्यं सम्प्रचक्रे महासेनस्य चापि सः॥१२॥

Vishwamitra was first to seek the protection of Kumara. He offered excellent prayers in honour of Mahasena.

मङ्गलानि च सर्वाणि कौमाराणि त्रयोदश।

जातकर्मादिकास्तस्य क्रियाश्चक्रे महामुनिः॥१३॥

All the thirteen auspicious rites of childhood such as the birth and other ceremonies were all performed by the great Rishi in respect of that child.

षड्वक्त्रस्य तु माहात्म्यं कुक्कुटस्य तु साधनम्।

शक्त्या देव्याः साधनं च तथा परिषदामपि॥१४॥

विश्वामित्रश्चाकारैतत् कर्म लोकहिताय वै।

तस्मादृषिः कुमारस्य विश्वामित्रोऽभवत् प्रियः॥१५॥

For the good of the world, he promulgated the virtues of the six-faced Skanda and performed ceremonies in honour of the goddess Shakti and the first followers of Skanda. For this reason Vishwamitra became a great favourite of Kumara.

अन्वजानाच्च स्वाहाया रूपान्यत्वं महामुनिः।

अब्रवीच्च मुनीन् सर्वान् नापराध्यन्ति वै स्त्रियः॥१६॥

श्रुत्वा तु तत्त्वतस्तस्मात् ते पत्नीः सर्वतोऽत्यजन्।

That great Rishi told the seven Rishis all about the transformation of Svaha (as their wives) and also told them that their wives are

perfectly innocent. (Even) having heard this, the seven Rihsis abandoned their wives.

मार्कण्डेय उवाच

स्कन्दं श्रुत्वा तदा देवा वासवं सहिताऽबुवन्॥१७॥

अविषह्यबलं स्कन्दं जहि शक्राशु माचिरम्।

यदि वा न निहंस्येनं देवेन्द्रोऽयं भविष्यति॥१८॥

त्रैलोक्यं संनिगृह्णास्मांस्त्वां च शक्र महाबला

Hearing of Skanda, the celestial then all spoke thus to Vasava (Indra), "O Shakra, soon kill Skanda, for his prowess is unbearable. If you do not destroy him, he will conquer us with all the three worlds. Vanquishing you, he will become the mighty lord of the celestial.

स तानुवाच व्यथितो बालोऽयं सुमहाबलः॥१९॥

स्रष्टारमपि लोकानां युधि विक्रम्य नाशयेत्।

न बालमुत्सहे हन्तुमिति शक्रः प्रभाषते॥२०॥

Thus spoke Indra to those who were afflicted, 'This child possesses great prowess. He can himself destroy (even) the creator of universe in battle with his prowess. I therefore do not dare to destroy him.' Thus said Shakra again and again.

तेऽबुवन् नास्ति ते वीर्यं यत् एवं प्रभाषसे।

सर्वास्त्वद्याभिगच्छन्तु स्कन्दं लोकस्य मातरः॥२१॥

कामवीर्या धन्तु चैनं तथेत्युक्त्वा च ता ययुः।

They (the celestial) said, "You have no heroism in you, therefore you speak thus. Let the mothers of the universe go today to Skanda. They can muster at will any power they like. Let them kill this child. Saying, "So be it," they (mothers) went away.

तमप्रतिबलं दृष्ट्वा विषण्णवदनास्तु ताः॥२२॥

अशक्योऽयं विचिन्त्यैवं तमेव शरणं ययुः।

ऊचुश्चैनं त्वमस्माकं पुत्रो भव महाबलः॥२३॥

But seeing him matchlessly powerful, they became dispirited. Considering him to be invincible, they sought his protection and said to him, "O greatly powerful one, become our son.

अभिनन्दस्व नः सर्वाः प्रसुताः स्नेहविकल्पाः।

तासां तद् वचनं श्रुत्वा पातुकामः स्तनान् प्रभुः॥२४॥

ताः सम्पूज्य महासेनः कामांश्चासां प्रदाय सः।

अपश्यदग्निमायान्तं पितरं बलिनां बली॥२५॥

We are full of affection for you. We are desirous of giving you our breasts (to be sucked). The milk oozes out from our breasts." Having heard these words, the mighty Mahasena desired to suck their breasts. He received them with due respect and complied with their request. Then that mightiest of mighty ones saw that his father Agni was coming towards him.

स तु सम्पूजितस्तेन सह मातृगणेन ह।

परिवार्य महासेनं रक्षमाणः स्थितः शिवः॥२६॥

That Sive (the doer of good) was duly honoured by his son; and he with the mothers stayed there near Mahasena to tend him.

सर्वासां या तु मातृणां नारी क्रोधसमुद्भवा।

धात्री स्वपुत्रवत् स्कन्दं शूलहस्ताभ्यरक्षता॥२७॥

That lady amongstst the mothers who was born of anger kept watch over Skanda with a spike in hand as a mother guards her own child.

लोहितस्योदधेः कन्या क्रूरा लोहितभोजना।

परिष्वज्य महासेनं पुत्रवत् पर्यरक्षता॥२८॥

अग्निर्भूत्वा नैगमेयश्छागवक्त्रो बहुप्रजः।

रमयामास शैलस्थं बालं क्रीडनकैरिव॥२९॥

That irascible daughter of blood who lived in blood embraced Mahasena in her breast and nursed him like a mother. And Agni, transforming himself as a teacher with a goat's mouth and followed by numerous children, began to gratify that child with toys on his that mountain abode.

CHAPTER 227

(MARKANDEYA SAMASYA PARVA)

Continued

Fight between Skanda and Shakra

मार्कण्डेय उवाच

ग्रहाः सोपग्रहश्चैव ऋषयो मातरस्तथा।

हुताशनमुखाश्चैव दृप्ताः पारिषदां गणाः॥१॥

एते चान्ये च बहवो घोरास्त्रिदिववासिनः।

परिवार्य महासेनं स्थिता मातृगणैः सह॥२॥

संदिग्धं विजयं दृष्ट्वा विजयेषुः सुरेश्वरः।

आरुह्यैरावतस्कन्धं प्रययौ दैवतैः सह॥३॥

Markandeya said :

The planets with their satellites, the Rishis and the mothers, Agni and numerous other blazing countries and many other fearful dwellers of heaven waited on Mahasena with the mothers. The illustrious lord of the celestial, wishing to win victory and believing success to be difficult to be attained mounted his elephant. Airavata; and attended by the other celestial advanced towards Skanda.

आदाय वल्गां बलवान् सर्वैर्देवगणैर्वृतः।

विजिघांसुर्महासेनमिन्द्रस्तूर्णतरं ययौ॥४॥

उग्रं तं च महानादं देवानीकं महाप्रभम्।

विचित्रध्वजसंनाहं नानावाहनकार्मुकम्॥५॥

प्रवराम्बरसंवीतं श्रिया जुष्टमलङ्कृतम्।

विजिघांसुं तमायान्तं कुमारः शक्रमन्वयात्॥६॥

विनदन् पार्थ देवेशो द्रुतं याति महाबलः।

सहर्षयन् देवसेनां जिघांसुः पावकात्मजम्॥७॥

सम्पूज्यमानस्त्रिदशैस्तथैव परमर्षिभिः।

समीपमथ सम्प्राप्तः कार्तिकेयस्य वासवः॥८॥

Surrounded by all the celestial and armed with thunder, the mighty Indra with the object of killing Mahasena quickly marched with the fearful celestial army of great effulgence. They sounded their shrill war cry. Furnished with various sorts of war materials, armed with various armours and with numerous bows the warriors rode on various animals. When Mahasena saw the gloriously attired and brilliantly adorned Shakra advancing with the determination of killing him; he to advanced to meet him. O son of Pritha, the mighty Vasava, the lord of the celestial, then uttered a loud shout to encourage his warriors. Marching quickly to kill that son of Agni and being praised by the Tredasas and the great Rishis, he at last reached the abode of Kartikeya.

सिंहनादं ततश्चक्रे देवेशः सहितः सुरैः।

गुहोऽपि शब्दं तं श्रुत्वा व्यनदत् सागरो यथा॥९॥

Thereupon the lord of the celestial with the celestial sent forth lion-like roars. Having

heard that roar, Guha also roared like the ocean.

तस्य शब्देन महता समुद्धूतोदधिप्रभम्।

बध्नाम तत्र तत्रैव देवसैन्यमचेतनम्॥१०॥

On hearing that noise, the celestial army was agitated like the great ocean—and it was stunned and it remained fixed in one place.

जिघांसूनुपसम्प्राप्तान् देवान् दृष्ट्वा स पावकिः।

विससर्ज मुखात् क्रुद्धः प्रवृद्धाः पावकार्चिषः॥११॥

Having seen the celestial come near him with the intention of killing him, that son of Agni was filled with anger and set forth rising flames of fire from within his mouth.

अदहद् देवसैन्यानि वेपमानानि भूतले।

ते प्रदीप्ताशिरोदेहाः प्रदीप्तायुधवानहाः॥१२॥

प्रच्युताः सहसा भ्रान्ति व्यस्तास्तारागणा इव।

दहमानाः प्रपन्नास्ते शरणं पावकात्मजम्॥१३॥

देवा वल्गाधरं त्यक्त्वा ततः शान्तिमुपागताः।

त्यक्तो देवैस्ततः स्कन्दे वल्गां शक्रो न्यपातयत्॥१४॥

Those flames made the celestial army struggle on the ground. Their heads, their bodies, their arms and their riding animals were all burnt in that conflagration; they all appeared like stars displaced from their proper spheres. Thus afflicted they all abandoned the wielder of thunder and took protection of the son of Agni. Thus they secured peace. Being thus forsaken by the celestial, Indra hurled his thunder on Skanda.

तद्विसृष्टं जघानाशु पार्श्वं स्कन्दस्य दक्षिणम्।

बिभेद च महाराज पार्श्वं तस्य महात्मनः॥१५॥

O great king, it pierced the right side of Skanda and it severed that side of that high-souled being.

वल्गाप्रहारात् स्कन्दस्य संजातः पुरुषोऽपरः।

युवा काञ्चनसंनाहः शक्तिशृङ्गं दिव्यकुण्डलः॥१६॥

Being (thus) struck by the thunder, there rose another being from the body of Skanda. He was a gold-complexioned youth with a mace in his hand and celestial ear-rings in his ears.

यद्वल्लविशनाज्जातो विशाखस्तेन सोऽभवत्।
 संजातमथरं दृष्ट्वा कालानलसमद्युतिम्॥१७॥
 भयादिन्द्रस्तु तं स्कन्दं प्राञ्जलिः शरणं गतः।
 तस्याभयं ददौ स्कन्दः सह सैन्यस्य सत्तमः।
 ततः प्रहृष्टास्त्रिदशा वादित्राण्यभ्यवादयन्॥१८॥

Because he was born on account of the piercing of the thunder-bolt, he was named Vishakha. Seeing that another being looking like the fearful and all destroying Agni had arisen, he (Indra) was alarmed and with joined hands he sought the protection of Skanda. That high-souled deity asked him to abandon all fear. The celestial were then filled with joy and their musicians then began to play.

CHAPTER 228

(MARKANDEYA SAMASYA PARVA)

Continued

Birth of Skanda

मार्कण्डेय उवाच

स्कन्दपारिषदान् घोराभ्युष्णुध्वाद्भुतदर्शनान्।
 वल्लप्रहारात् स्कन्दस्य जजुस्तत्र कुमारकाः॥१॥

Markandeya said :

Now hear about the fearful and curious-looking followers of Skanda. Struck with the thunder, (Skanda gave birth to) a number of male children.

ये हरन्ति शिशूज्जातान् गर्भस्थांश्चैव दारुणाः।

वल्लप्रहारात् कन्याश्च जज्ञिरेऽस्य महाबलाः॥२॥

These fearful ones (creatures) steal (the life of) little children whether born in the womb. When he was struck with thunder some female children also sprung up from the mighty one.

कुमारास्ते विशाखं च पितृत्वे समकल्पयन्।

स भूत्वा भगवान् संख्ये रक्षंश्छागमुखस्तदा॥३॥

वृतः कन्यागणैः सर्वैरात्मीयैः सह पुत्रकैः।

मातृणां प्रेक्षमाणानां भद्रशाखश्च कौसलः॥४॥

ततः कुमारपितरं स्कन्दमाहुर्जना भुवि।

रुद्रमग्निमुमां स्वाहां प्रदेशेषु महाबलाम्॥५॥

यजन्ति पुत्रकामाश्च पुत्रिणश्च सदा जनाः।

यास्तास्त्वजनयत् कन्यास्तपो नाम हुताशनः॥६॥

किं करोमीति ताः स्कन्दं सम्प्राप्ताः समभाषयन्।

These children adopted Visakha as their father. That adorable and clever Bhadrasakha, with a face like that of a goat, was at the time surrounded by all his sons and daughters whom he guarded carefully in the presence of the great mothers. For this reason the dwellers of earth called Skanda the father of Kumaras. Those who desire to have sons worship the mighty Rudra in the form of the fire-god and Uma in the form of Svaha. By this means they are blessed with sons. The daughters, begotten by Hutasana named Tapa. Having gone to Skanda, were thus addressed by him, 'What can I do for you?'

कुमार्य ऊचुः

भवेम सर्वलोकस्य मातरो वयमुत्तमाः॥७॥

प्रसादात् तव पूज्याश्च प्रियमेतत् कुरुष्व नः।

सोऽब्रवीद् बाढमित्येवं भविष्यध्वं पृथग्विधाः॥८॥

शिवाश्चैवाशिवाश्चैव पुनः पुनरुदारधीः।

ततः संकल्प्य पुत्रत्वे स्कन्दं मातृगणोऽगमत्॥९॥

The girls said, "Do us this favour, by your blessing may we become the good and the respected mothers of all the worlds." He replied, "Let it be so." And that high-souled one again and again said, "You shall be devided into Shivas and Ashivas (good and evil spirits). Then after having established Skanda's sonship, the mothers went away.

काकी च हलिमा चैव मालिनी बृंहता तथा।

आर्या पलाला वैमित्रा सप्तैताः शिशुमातरः॥१०॥

Kaki, Halima, Malini, Brinhata, Arya, Palala and Vaimitra, these were the seven mothers of Shishu.

एतासां वीर्यसम्पन्नः शिशुर्नामातिदारुणः।

स्कन्दप्रसादजः पुत्रो लोहिताक्षो भयंकरः॥११॥

They had a powerful, red-eyed, terrific and very turbulent son, named Shishu, born by the blessings of Skanda.

एष वीराष्टकः प्रोक्तः स्कन्दमातृगणोद्भवः।

छागवक्त्रेण सहितो नवकः परिकीर्त्यते॥१२॥

He was regarded as the eighth hero born of the mothers of Skanda called 'Virashtaka. But

he is known also as the Vira-navaka when the being with the face of a goat is included.

षष्ठं छागमयं वक्त्रं स्कन्दस्यैवेति विद्धि तत्।

षट्शिरोऽभ्यन्तरं राजन् नित्यं मातृगणार्चितम्॥१३॥

Know that the sixth face of Skanda was that of a goat. That face, O king, is situated in the middle of the sixth. It is always adored by the mothers.

षण्णां तु प्रवरं तस्य शीर्षाणामिह शब्दते।

शक्तिं येनासृजद् दिव्यां भद्रशाख इति स्म ह॥१४॥

इत्येतद् विविधाकारं वृत्तं शुक्लस्य पञ्चमीम्।

तत्र युद्धं महाघोरं वृत्तं षष्ठ्यां जनाधिप॥१५॥

That head by which Bhadrashakha created the celestial energy and prowess is considered to be the best (of all his heads). O lord of men, these holy and wonderful events all took place on the fifth day of the bright fortnight of the lunar month and on the sixth day a very fearful battle was fought at that place.

CHAPTER 229

(MARKANDEYA SAMASYA PARVA)

Continued

History of Angirasa

मार्कण्डेय उवाच

उपविष्टं तु तं स्कन्दं हिरण्यकवचस्रजम्।

हिरण्यचूडमुकुटं हिरण्यशङ्खं महाप्रभम्॥१॥

Markandeya said :

Skanda was adorned with a golden armlet and garland; he wore a crest and crown of gold; his eyes were gold coloured and they were very bright.

लोहिताम्बरसंवीतं तीक्ष्णदंष्ट्रं मनोरमम्।

सर्वलक्षणसम्पन्नं त्रैलोक्यस्यापि सुप्रियम्॥२॥

He had sharp teeth, he was clad in a red garment, he looked very handsome, he had a most charming appearance, he possessed all good characteristics, he was the favorite of the three worlds.

ततस्तं वरदं शूरं युवानं मृष्टकुण्डलम्।

अभजत् पद्मरूपा श्रीः स्वयमेव शरीरिणी॥३॥

He was a giver of boons, he was brave and youthful and he was adorned with ear-rings. When he was resting, the goddess of wealth, looking like a lotus and assuming a body, came to him.

श्रिया जुष्टः पृषुयशाः स कुमारवरस्तदा।

निषण्णो दृश्यते भूतैः पौर्णमास्यां यथा शशी॥४॥

When he became thus possessed of the goddess of wealth, that illustrious and delicate being looked like the full moon.

अपूजयन् महात्मानो ब्राह्मणास्तं महाबलम्।

इदमाहुस्तदा चैव स्कन्दं तत्र महर्षयः॥५॥

The high-souled Brahmanas worshipped that greatly powerful one and the great Rishis spoke thus to Skanda.

ऋषय ऊचुः

हिरण्यगर्भं भद्रं ते लोकानां शङ्करो भव।

त्वया षड्रात्रजातेन सर्वे लोका वशीकृताः॥६॥

The Rishis said :

O golden egg-born one, may prosperity come to you. May you be the cause of doing good to the world. Though you have been born in six nights, all the worlds have come to your subjection.

अभयं च पुनर्दत्तं त्वयैवैषां सुरोत्तम।

तस्मादिन्द्रो भवानस्तु त्रैलोक्यस्याभयंकरः॥७॥

O foremost of celestials, you have removed all their fears, therefore become the Indra of the three worlds and thus remove their cause of apprehension.

स्कन्द उवाच

किमिन्द्रः सर्वलोकानां करोतीह तपोधनाः।

कथं देवगणांश्चैव पाति नित्यं सुरेश्वरः॥८॥

Skanda said :

O great ascetics, what Indra does with all this worlds? How does that lord of the celestials unceasingly protect the hosts of gods?

ऋषय ऊचुः

इन्द्रो दधाति भूतानां बलं तेजः प्रजाः सुखम्।

तुष्टः प्रयच्छति तथा सर्वान् कामान् सुरेश्वरः॥९॥

The Rishis said :

Indra gives strength, power, effspring and happiness to all beings. When propitiated that lord of the celestials bestows on all creatures all the objects of their desire.

दुर्वृत्तानां संहरति व्रतस्थानां प्रयच्छति।

अनुशास्ति च भूतानि कार्येषु बलसूदनः॥१०॥

असूर्ये च भवेत् सूर्यस्तथाचन्द्रे च चन्द्रमाः।

भवत्यग्निश्च वायुश्च पृथिव्याश्च कारणैः॥११॥

एतदिन्द्रेण कर्तव्यमिन्द्रे हि विपुलं बलम्।

त्वं च वीर बली श्रेष्ठस्तस्मादिन्द्रो भवस्व नः॥१२॥

He destroys the wicked and fulfill the desires of the righteous. That destroyer of Bala assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun and the moon. When occasion requires he acts for fire, air, earth and water. These are the duties of Indra. His capacities are immense. You, too, are greatly powerful; therefore, O hero, become our Indra.

शक्र उवाच

भवस्वेन्द्रो महाबाहो सर्वेषां नः सुखावहः।

अभिषिच्यस्व चैवाद्य प्राप्तरूपोऽसि सत्तम॥१३॥

Indra said :

O mighty armed one, O excellent being, make us happy by becoming the lord of all of us. You are worthy of the honour; therefore we shall instal you this very day.

स्कन्द उवाच

शाधि त्वमेव त्रैलोक्यमव्यचो विजये रतः।

अहं ते किङ्करः शक्र न ममेन्द्रत्वमीप्सितम्॥१४॥

Skanda said :

O Indra, continue to rule over the three worlds with self-possession and with a desire for (new) conquests. I shall remain your humble servant. I do not desire to get your sovereignty.

शक्र उवाच

बलं तवाद्भुतं वीर त्वं देवानामरीन् जहि।

अवज्ञास्यन्ति मां लोका वीर्येण तव विस्मिताः॥१५॥

Indra said :

O hero, your prowess is wonderful. Therefore vanquish the enemies of the celestials. People have been greatly astonished to see your unrivalled prowess.

इन्द्रत्वे तु स्थितं वीर बलहीनं पराजितम्।

आवयोश्च मिथो भेदे प्रयतिष्यन्त्यतन्द्रिताः॥१६॥

भेदिते च त्वयि विभो लोको द्वैधमुपेष्यति।

द्विधाभूतेषु लोकेषु निश्चितेष्ववयोस्तथा॥१७॥

I have been bereft of my prowess. Defeated as I am by you, if I am now to act as Indra, I will not be able to command the respect of all creatures. Every one would be busy to bring about disunion, then O lord, they would be the partisans of one or other of us.

विचहः सम्प्रवर्तेत भूतभेदान्महाबल।

तत्र त्वं मां रणे तात यथाश्रद्धं विजेष्यसि॥१८॥

तस्मादिन्द्रो भवानेव भविता मा विचारय।

O greatly powerful one, when they will form themselves into two distinct factions, war as before would be the result of that disunion. In that war you will undoubtedly be able to defeat me at your pleasure and then to become the lord of all the worlds. Don't think on this subject.

स्कन्द उवाच

त्वमेव राजा भद्रं ते त्रैलोक्यस्य ममैव चा॥१९॥

करोमि किं च ते शक्र शासनं तद् ब्रवीहि मे।

Skanda said :

O Indra, you are my king as well as that of the three worlds. May prosperity come to you. Tell me if I can obey any of your commands.

इन्द्र उवाच

अहमिन्द्रो भविष्यामि तव वाक्यान्महाबल॥२०॥

यदि सत्यमिदं वाक्यं निश्चयाद् भाषितं त्वया।

यदि वा शासनं स्कन्द कर्तुमिच्छसि मे शृणु॥२१॥

अभिषिच्यस्व देवानां सैनापत्ये महाबल।

Indra said :

O greatly powerful one, O Skanda, at your command I shall continue to act as Indra. If you have said this deliberately and earnestly then hear me how you can gratify your desire.

to serve me. Become the generallissimo of the celestial army.

स्कन्द उवाच

दानवानां विनाशाय देवानामर्थसिद्धये॥२२॥

गोब्राह्मणहितार्थाय सैनापत्येऽभिषिञ्च माम्।

Skand said :

Instal me (then) as the generallissimo (of the celestial army) for the destruction of the Danavas, for the good of the celestials and for the well-being of Brahmanas and kine.

मार्कण्डेय उवाच

सोऽभिषिक्तो मधवता सर्वैर्दिवगणैः सह॥२३॥

अतीव शुशुभे तत्र पूज्यमानो महर्षिभिः।

तत्र तत् काञ्चनं छत्रं ध्रियमाणं व्यरोचत॥२४॥

यथैव सुसमिद्धस्य पावकस्यात्ममण्डलम्।

Markandeya said :

Thus having been installed by Indra and all the other celestials and honoured by the great Rishis, he looked exceedingly grand. The golden umbrella (held over his head) looked like a halo of blazing fire.

विश्वकर्मकृता चास्य दिव्या माला हिरण्ययी॥२५॥

आबद्धा त्रिपुरघ्नेन स्वयमेव यशस्विना।

आगम्य मनुजव्याघ्र सह देव्या परंतप॥२६॥

O foremost of men, that illustrious deity, the vanquisher of Tripura (Indra) Lord Shiva with his wife came there and put round his neck the celestial garland of gold mady by Vishwakarma.

अर्चयामास सुप्रीतो भगवान् गोवृषध्वजः।

रुद्रमग्निं द्विजाः प्राहू रुद्रसूनुस्ततस्तु सः॥२७॥

That exalted god Vrishadhvaja (Siva) honoured him with a joyous heart. That deity is called Rudra by the Brahmanas and therefore Skanda is called the son of Rudra.

रुद्रेण शुक्रमुत्सृष्टं तच्छ्वेतः पर्वतोऽभवत्।

पावकस्येन्द्रियं श्वेते कृत्तिकाभिः कृतं नगे॥२८॥

The semen ejaculated by Rudra was converted in the form of a white mountain. The constalations Kritikas etc. had transmitted the

fire semen at that white mountain made of Rudras semen.

पूज्यमानं तु रुद्रेण दृष्ट्वा सर्वे दिवौकसः।

रुद्रसूनुं ततः प्राहुर्गुहं गुणवतां वरम्॥२९॥

As Rudra was seen by all the dwellers of heaven to honour Guha (Skanda), the foremost of all accomplished beings is for this reason called the son of Rudra.

अनुप्रविश्य रुद्रेण वह्निं जातो ह्ययं शिशुः।

तत्र जातस्ततः स्कन्दो रुद्रसूनुस्ततोऽभवत्॥३०॥

The child had his birth from the action of Rudra entering into the constitution of the deity of fire and for this reason Skanda is called the son of Rudra.

रुद्रस्य वह्नेः स्वाहायाः षण्णां स्त्रीणां च भारता

जातः स्कन्दः सुश्रेष्ठो रुद्रसूनुस्ततोऽभवत्॥३१॥

O descendant of Bharata, as Rudra, that fire god, (Skanda) Svaha and the six wives (of the seven Rishis) were the cause of the birth of the great deity Skanda, so was he for that reason called the son of Rudra.

अरजे वाससी रक्ते वसानः पावकात्मजः।

भाति दीप्तवपुः श्रीमान् रक्ताभ्यामिवांशुमान्॥३२॥

That son of the deity of fire was clad in a pair of red cloths. He thus looked like the sun peeing from behind a mass of red clouds.

कुक्कुटश्चाग्निना दत्तस्तस्य केतुरलंकृतः।

रथे समुच्छितो भाति कालाग्निरिव लोहितः॥३३॥

The red cock given to him by the fire god became his sign. When sitting on the flag-staff of his car it looked like the very image of the all destroying fire.

या चेष्टा सर्वभूतानां प्रभा शान्तिर्बलं तथा।

अचतस्तस्य सा शक्तिर्देवानां जयवर्धिनी॥३४॥

The presiding deity of the power which gives victory to the celestials, which is the direction of all exertions of all creatures and which constitutes their glory, then came to him.

विवेश कवचं चास्य शरीरे सहजं तथा।

युध्यमानस्य देवस्य प्रादुर्भवति तत् सदा॥३५॥

शक्तिर्धर्मो बलं तेजः कान्तत्वं सत्यमुन्नतिः।

ब्रह्मण्यत्वमसम्प्राप्तो भक्तानां परिरक्षणम्॥३६॥

निकृन्तनं च शत्रूणां लोकानां चाभिरक्षणम्।

स्कन्देन सह जातानि सर्वाण्येव जनाधिप॥३७॥

A mystreious charm entered into his constitution, the charm which manifests its power on the battle field. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion or perplexity, protection of followers, destruction of foes and care of all creatures, these, O lord of men, are the onborn virtues of Skanda.

एवं देवगणैः सर्वैः सोऽभिषिक्तः स्वलंकृतः।

वभौ प्रतीतः सुमनाः परिपूर्णन्दुमण्डलः॥३८॥

Thus installed by all the celestial, he looked pleased and complacent. Dressed in his best style, he looked as beautiful as the full moon.

इष्टैः स्वाध्यायघोषैश्च देवतूर्यवरैरपि।

देवगन्धर्वगीतैश्च सर्वैरप्सरसां गणैः॥३९॥

The much esteemed incantation of the Vedic hymns, the music of the celestial musicians, the songs of the celestial and the Gandharvas then rose on all sides.

एतैश्चान्यैश्च बहुभिस्तुष्टैर्हृष्टैः स्वलंकृतैः।

सुसंवृतः पिशाचानां गणैर्देवगणैस्तथा॥४०॥

क्रीडन् भाति तदा देवैरभिषिक्तश्च पावकिः।

अभिषिक्तं महासेनमपश्यन्त दिवौकसः॥४१॥

विनिहत्य तमः सूर्यं यथेहाभ्युदितं तथा।

अथैनमभ्ययुः सर्वा देवसेनाः सहस्रशः॥४२॥

Surrounded by the well dressed Apsaras, by many gay and happy looking Pishachas and by the celestial, that son of Agni sported in all his grandeur. To the dwellers of heaven, the installed Skanda looked like the sun rising after the darkness has passed away. Then thousands of the celestial forces.

अस्माकं त्वं पतिरिति ब्रुवाणाः सर्वतो दिशः।

ताः समासाद्य भगवान् सर्वभूतगणैर्वृतः॥४३॥

अर्चितस्तु स्तुतश्चैव सान्त्वयामास ता अपि।

शतक्रतुश्चाभिषिच्य स्कन्दं सेनापतिं तदा॥४४॥

Saying "You are our lord", came to him from all directions. That exalted one, surrounded by all creatures and praised and

honoured by them, encouraged them in return. Satakratu (Indra) also, after having installed Skanda as the genrallissimo of the celestial army.

सस्मार तां देवसेनां या सा तेन विमोक्षिता।

अयं तस्याः पतिर्नूनं विहितो ब्रह्मणा स्वयम्॥४५॥

विचिन्त्येत्यानयामास देवसेनां हलंकृताम्।

स्कन्दं प्रोवाच बलभिदिद्यं कन्या सुरोत्तमा॥४६॥

अजाते त्वयि निर्दिष्टा त्व पत्नी स्वयम्भुवा।

तस्मात् त्वमस्या विधिवत् पाणिं मन्त्रपुरस्कृतम्॥४७॥

गृहाण दक्षिणं देव्याः पाणिना यन्नावर्चसा।

एवमुक्तः स जचाह तस्याः पाणिं यथाविधि॥४८॥

Remembered Devasena whom he had once rescued. "This one has undoubtedly been destined by Brahma himself to be the husband of that lady," thus reflecting, the slayer of Vala (Indra) brought her adorned with all ornaments; and he then thus spoke to Skanda, "O foremost of the celestial, even before your birth this lady was destined to be your wife by the Self-create (Brahma); therefore with due rites and Mantras accept her hand, her right hand which is like a lotus." Having been thus addressed, he accepted her hands in due rites.

बृहस्पतिर्मन्त्रविद्धि जजाप च जुहाव च।

एवं स्कन्दस्य महिषीं देवसेनां विदुर्जनाः॥४९॥

Brihaspati learned in Mantras performed all necessary prayers and oblations. Thus Devasena became known amongst men as the wife of Skanda.

षष्ठीं यां ब्राह्मणाः प्रादुर्लक्ष्मीमाशां सुखप्रदाम्।

सिनीवालीं कुहूं चैव सद्वृत्तिमपराजिताम्॥५०॥

She was also called by the Brahmanas as Shashti, Lakshmi, Asha, Sukhaprada, Sinivali, Kuhu, Sadvritti and Aprajita.

यदा स्कन्दः पतिर्लब्धः शाश्वतो देवसेनया।

तदा तमाश्रयल्लक्ष्मीः स्वयं देवी शरीरिणी॥५१॥

श्रीजुष्टः पञ्चमीं स्कन्दस्तस्माच्छ्रीपञ्चमीं स्मृता।

षष्ठ्यां कृतार्थोऽभूद्यस्मात्तस्मात् षष्ठीं गृहातिथिः॥५२॥

When Skanda was married to Devasena, the goddess of wealth in her embodied form waited

upon him with diligence. As Skanda attained celebrity on the fifth lunar day, it was called Sripanchami; and as he obtained his object in the sixth, that day was considered to be a great *tithi*.

CHAPTER 230

(MARKANDEYA SAMASYA PARVA)

Continued

The evil spirits

मार्कण्डेय उवाच

श्रिया जुष्टं महासेनं देवसेनापतिं कृतम्।

सप्तर्षिपत्न्यः षड् देव्यस्तत्सकाशमथागमन्॥१॥

Markandeya said :

Those six ladies, the wives of the seven Rishis, when they learnt that Mahasena had been blessed with good fortune and he had been made the generallissimo of the celestial army, all came to him.

ऋषिभिः सम्परित्यक्ता धर्मयुक्ता महाव्रताः।

द्रुतमागम्य चोचुस्ता देवसेनापतिं प्रभुम्॥२॥

Those virtuous and vow-observing ones, having been abandoned by the Rishis, came to the celestial and exalted generallissimo and spoke to him thus.

वयं पुत्र परित्यक्ता भर्तृभिर्देवसमितैः।

अकारणाद् रुषा तैस्तु पुण्यस्थानात् परिच्युताः॥३॥

अस्माभिः किल जातस्त्वमिति केनाप्युदाहृतम्।

तत् सत्यमेतत् संश्रुत्य तस्मान्नस्त्रातुमर्हसि॥४॥

“O son, we have been abandoned by our celestial like husbands without any cause. Some spread the remour that we gave birth to you. Believing this story, they became angry and they banished us from our holy places. You should save us from this infamy.

अक्षयश्च भवेत् स्वर्गस्त्वत्प्रसादाद्धि नुः प्रभो।

त्वां पुत्रं चाप्यभीप्सामः कृत्वैतदनुगो भव॥५॥

We desire to adopt you as our son, so that, O lord, everlasting bliss might be secured to us through your favour. Repay thus the obligation you owe to us.

स्कन्द उवाच

मातरो हि भवत्यो मे सुतो वोऽहमनिन्दिताः।

यद्वापीच्छत तत् सर्वं सम्भविष्यति वस्तथा॥६॥

Skanda said :

O furtless ones, become my mothers. I am your son. You will obtain all the desires of your mind.

मार्कण्डेय उवाच

विवक्षन्तं ततः शक्रं किं कार्यमिति सोऽब्रवीत्।

उक्तः स्कन्देन ब्रूहीति सोऽब्रवीद् वासवस्ततः॥७॥

Markandeya said :

Thereupon Shakra (Indra), having expressed his desire to say something to Skanda, the latter said, “What is it? Tell it to me.” Being thus told by Skanda, Vasava thus spoke.

अभिजित् स्पर्धमाना तु रोहिण्या अनुजा स्वसा।

इच्छन्ती ज्येष्ठतां देवी तपस्तप्तुं वनं गता॥८॥

“The lady Abhijit, the younger sister of Rohini, being jealous and desirous of becoming the eldest, has gone to the forest to perform asceticism.

तत्र मूढोऽस्मि भद्रं ते नक्षत्रं गगनाच्च्युतम्।

कालं त्विमं परं स्कन्द ब्रह्मणा सह चिन्तया॥९॥

I am at a loss to find out one to replace that fallen star. O Skanda, be blessed. Consult with Brahma about this matter.

धनिष्ठादिस्तदा कालो ब्रह्मणा परिकल्पितः।

रोहिणी ह्यभवत् पूर्वमेवं संख्या समाभवत्॥१०॥

Dhanishtha and other constellations were created by Brahma. Rohini was one of them and with her their number was full.”

एवमुक्ते तु शक्रेण त्रिदिवं कृत्तिका गताः।

नक्षत्रं सप्तशीर्षाभं भाति तद् वह्निदैवतम्॥११॥

Having been thus addressed (by Indra), Skanda sent Kritika. She was placed in heavens. That star, presided over by Agni, shone as if with seven heads.

विनता चाब्रवीत् स्कन्दं मम त्वं पिण्डदः सुतः।

इच्छामि नित्यमेवाहं त्वया पुत्रं सहसितुम्॥१२॥

Vinata also said to Skanda, “You are my son entitled to offer me oblations. O son, I desire to live with you always.”

स्कन्द उवाच

एवमस्तु नमस्तेऽस्तु पुत्रस्नेहात् प्रशाधि माम्।
स्नुषया पूज्यमाना वै देवि वत्स्यसि नित्यदा॥१३॥

Skanda said :

"So be it. I bow my head to you. Guide me with a mother's affection. Respected by your daughter-in-law, you will always live with me.

मार्कण्डेय उवाच

अथ मातृगणः सर्वः स्कन्दं वचनमब्रवीत्।
वयं सर्वस्य लोकस्य मातरः कविभिः स्तुताः।
इच्छामो मातरस्तुभ्यं भवितुं पूजयस्व नः॥१४॥

Markandeya said :

Thereupon the great mothers thus spoke to Skanda, "We are called by the learned as the mothers of all creatures. But we desire to be your mother; therefore honour and respect us.

स्कन्द उवाच

मातरो हि भवत्यो मे भवतीनामहं सुतः।
उच्यतां यन्मया कार्यं भवतीनामथेप्सितम्॥१५॥

Skanda said :

Become mothers to me and let me be your son. Tell me what I can do to please you.

मातर ऊचुः

यास्तु ता मातरः पूर्वं लोकस्यास्य प्रकल्पिताः।
अस्माकं तु भवेत् स्थानं तासां चैव न तद् भवेत्॥१६॥
भवेम पूज्या लोकस्य न ताः पूज्याः सुरर्षभा।
प्रजाऽस्माकं हतास्ताभिस्त्वत्कृते ताः प्रयच्छ नः॥१७॥

The mothers said :

In the days of your, the ladies were appointed as the mothers of creatures. O foremost of deities, we desire that they are disposed of that dignity. Let us be installed in their place. Let us be worshipped instead of them by all the worlds. Restore us our those progeny whom we have been deprived of by them.

स्कन्द उवाच

वृत्ताः प्रजा न ताः शक्या भवतीभिर्निषेवितुम्।
अन्यां वः कां प्रयच्छामि प्रजां यां मनसेच्छथ॥१८॥

Skanda said :

You shall not get back those offsprings that have been once given away. But if you like, I can give you (new) progeny.

मातर ऊचुः

इच्छाम तासां मातृणां प्रजा भोक्तुं प्रयच्छ नः।
त्वया सह पृथग्भूता ये च तासामथेश्वराः॥१९॥

The mothers said :

We desire that while living with you we may be able to eat up the progeny of those mothers and their grandsons by assuming different shapes. Grant us this favour.

स्कन्द उवाच

प्रजा वो दधि कष्टं तु भवतीभिरुदाहृतम्।
परिरक्षत भद्रं वः प्रजाः साधु नमस्कृताः॥२०॥

Skanda said :

I can grant you progeny. But what you ask is very painful. Be blessed. O mothers, I bow my head to you, do give them your protection and care.

मातर ऊचुः

परिरक्षाम भद्रं ते प्रजाः स्कन्द यथेच्छसि।
त्वया नो रोचते स्कन्द सहवासश्चिरं प्रभो॥२१॥

The mothers said :

O Skanda, we shall protect them as you desire. Be blessed. O lord Skanda, we desire to live with you always.

स्कन्द उवाच

यावत् षोडश वर्षाणि भवन्ति तरुणाः प्रजाः।
प्रबाधत मनुष्याणां तावदूपैः पृथग्विधैः॥२२॥
अहं च वः प्रदास्यामि रौद्रमात्मानमव्ययम्।
परमं तेन सहिताः सुखं वत्स्यथ पूजिताः॥२३॥

Skanda said :

So long the children of the human race do not attain the youthful state in their sixteenth year, you will afflict them in your various forms. I shall bestow on you a fearful and inexhaustible spirit; with this you shall live happily and you shall also be worshipped by all.

मार्कण्डेय उवाच

ततः शरीरात् स्कन्दस्य पुरुषः पावकप्रभः।
भोक्तुं प्रजाः स मर्त्यानां निष्पपात महाप्रभः॥२४॥

Markandeya said :

Then a mighty fiery-being sprang up from the body of Skanda to devour the progeny of the human beings.

अपतत् सहसा भूमौ विसंज्ञोऽथ क्षुधादितः।

स्कन्देन सोऽभ्यनुज्ञातो रौद्ररूपोऽभवद् ग्रहः॥२५॥

He fell down upon the ground senseless and hungry. At the command of Skanda, that evil spirit assumed a fearful form.

स्कन्दापस्मारमित्याहुर्चहं तं द्विजसत्तमाः।

विनता तु महारौद्रा कथ्यते शकुनिग्रहः॥२६॥

Skandapasmara is the name by which it is known amongst the excellent Brahmanas. Vinata is called the fearful Sukani *Graha*.

पूतनां राक्षसीं प्राहुस्तं विद्यात् पूतनाग्रहम्।

कष्टा दारुणरूपेण घोररूपा निशाचरी॥२७॥

पिशाची दारुणाकारा कथ्यते शीतपूतना।

गर्भान् सा मानुषीणां तु हरते घोरदर्शना॥२८॥

She, who is known as Putana Rakshashi by the learned, is the *Graha* called Putana. That fearful and terrible Rakshashi of a hideous form is called the Pishachi Shita Putana. That fearful spirit causes abortion in women.

अदितिं रेवतीं प्राहुर्चहस्तस्यास्तु रैवतः।

सोऽपि बालान् महाघोरो बाधते वै महाग्रहः॥२९॥

Aditi is also known by the name of Revati; her spirits are called Raivata. That *Graha* also afflicts children.

दैत्यानां या दितिर्माता तामाहुर्मुखण्डिकाम्।

अत्यर्थं शिशुमांसेन सम्प्रहृष्टा दुरासदा॥३०॥

कुमारश्च कुमार्यश्च ये प्रोक्ताः स्कन्दसम्भवाः।

तेऽपि गर्भभुजः सर्वे कौरव्य सुमहाग्रहाः॥३१॥

O descendant of Kuru, Diti, the mother of the Daityas, is also called Mukhamandika. That fearful spirit is very fond of little children's flesh. Those male and female children, who are said to have been begotten by Skanda, are also evil spirits; and they all destroy the fetus in the womb.

तासामेव तु पत्नीनां पतयस्ते प्रकीर्तिताः।

आजायमानान् गृह्णन्ति बालकान् रौद्रकर्मिणः॥३२॥

They are known as the husbands of these female spirits. Children are unawares attacked by these female creatures.

गवां माता तु या प्राज्ञैः कथ्यते सुरभिर्नृपा।

शकुनिस्तामथारुह्य सह भुङ्क्ते शिशून् भुवि॥३३॥

O king, Surabhi, who is called the mother of all animals of the bovine species, is ridden by Shakuni who along with her devours children on earth.

सरमा नाम या माता शुनां देवी जनाधिपा।

सापि गर्भान् समादत्ते मानुषीणां सदैव हि॥३४॥

O ruler of men, Sarama the mother of gods, also habitually kills all children when they remain in the womb.

पादपानां च या माता करञ्जनिलया हि सा।

वरदा सा हि सौम्या च नित्यं भूतानुकम्पिनी॥३५॥

She, who is the mother of all trees, dwells in a Karanja tree. She is a giver of boons, she has a placid countenance and she is always favourably disposed towards all creatures.

करञ्जे तां नमस्यन्ति तस्मात् पुत्रार्थिनो नराः।

इमे त्वष्टादशान्ये वै ग्रहा मांसमधुप्रियाः॥३६॥

द्विपञ्चरात्रं तिष्ठन्ति सततं सूतिकागृहे।

कद्रुः सूक्ष्मवपुर्भूत्वा गर्भिणीं प्रविशत्यथा॥३७॥

भुङ्क्ते सा तत्र तं गर्भं सा तु नागं प्रसूयते।

Those who desire to have children bow down to her who seats on Karanja tree. Those eighteen evil spirits, fond of meat and wine and also other food of the same kind, live for ten days in the lyings in room. Kadru assuming a subtle form enters into the womb of a woman. And she there destroys the fetus. The mother is thus made to give birth to a Naga.

गन्धर्वाणां तु या माता सा गर्भं गृह्य गच्छति॥३८॥

ततो विलीनगर्भा सा मानुषी भुवि दृश्यते।

She who is the mother of the Gandharvas takes away the fetus. And thus the woman is seen on the earth to have an abortive conception.

या जनित्री त्वप्सरसां गर्भमास्ते प्रगृह्य सा॥३९॥

उपनष्टं ततो गर्भं कथयन्ति मनीषिणः।

She who is the mother of the Apsaras removes the fetus from the womb. And then the learned men say that the conception has become stationary.

लोहितस्योदधेः कन्या धात्री स्कन्दस्य सा स्मृता॥४०॥

लोहितायनिरित्येवं कदम्बे सा हि पूज्यते।

The daughter of the deity of blood is said to be the nurse of Skanda. She is therefore worshipped under the name of Lohitayani on Kadamba trees.

पुरुषेषु यथा रुद्रस्तथाऽऽर्या प्रमदास्वपि॥४१॥

आर्या माता कुमारस्य पृथक् कामार्थमिज्यते।

एवमेते कुमाराणां मया प्रोक्ता महाग्रहाः॥४२॥

यावत् षोडश वर्षाणि शिशूनां ह्यशिवास्ततः।

This revered goddess acts the same part among the females as does Rudra among the males. She is the mother of all children; she is specially worshipped for their welfare. I have thus described to you all the evil spirits that preside over the destiny of children. Until children attain their sixteenth year, these spirits exercise their influence for evil and after that for good.

ये च मातृगणाः प्रोक्ताः पुरुषाश्चैव ये ग्रहाः॥४३॥

सर्वे स्कन्दग्रहा नाम ज्ञेया नित्यं शरीरिभिः।

The male and female spirits that I have described to you are always called by men as the spirits of Skanda.

तेषां प्रशमनं कार्यं स्नानं धूपमथाञ्जनम्।

बलिकार्षोपहाराश्च स्कन्दस्येज्याविशेषतः॥४४॥

They are propitiated with burnt offerings, ablutions, unguents, sacrifices and other offerings and particularly by the worship of Skanda.

एवमभ्यर्चिताः सर्वे प्रयच्छन्ति शुभं नृणाम्।

आयुर्वीर्यं च राजेन्द्र सम्यक्पूजानमस्कृताः॥४५॥

ऊर्ध्वं तु षोडशाद् वर्षाद् ये भवन्ति ग्रहा नृणाम्

तानहं सम्प्रवक्ष्यामि नमस्कृत्य महेश्वरम्॥४६॥

O king of kings, when they are respected and honoured in due form, they bestow on men whatever is good for them and also valour and long life. Having made due salutation to the

great god, I shall now describe to you the nature of those spirits that influence the destinies of men after they have attained their sixteenth year.

यः पश्यति नरो देवान् जाचद् वा शयितोऽपि वा।

उन्माद्यति स तु क्षिप्रं तं तु देवग्रहं विदुः॥४७॥

The man who sees the celestials while sleeping or while he is awake soon turn mad. The spirits under whose influence this happens, are called the celestial spirits.

आसीनश्च शयानश्च यः पश्यति नरः पितृन्।

उन्माद्यति स तु क्षिप्रं स ज्ञेयस्तु पितृग्रहः॥४८॥

When a man sees his deceased ancestors while he is comfortably seated or while he is lying in his bed, he turns mad. The spirit who causes this is called ancestral spirit.

अवमन्यति यः सिद्धान् क्रुद्धाश्चापि शपन्ति यम्।

उन्माद्यति स तु क्षिप्रं ज्ञेयः सिद्धग्रहस्तु सः॥४९॥

The man who shows disrespect to the Siddhas and who is cursed by them in return soon turns mad. The evil spirit who causes this is called the Siddha spirit.

उपाघ्राति च यो गन्धान् रसांश्चापि पृथग्विधान्।

उन्माद्यति स तु क्षिप्रं स ज्ञेयो राक्षसो ग्रहः॥५०॥

The spirit by whose influence a man smells sweet fragrance and becomes cognisant of various tastes and thus turns mad is called the Rakshasha spirit.

गन्धर्वाश्चापि यं दिव्याः संविशन्ति नरं भुवि।

उन्माद्यति स तु क्षिप्रं ग्रहो गान्धर्व एव सः॥५१॥

The spirit by whose influence a man is possessed by the celestial musicians (Gandharvas) is thus made mad is called the Gandharva spirit.

अधिरोहन्ति यं नित्यं पिशाचाः पुरुषं प्रति।

उन्माद्यति स तु क्षिप्रं ग्रहः पैशाच एव सः॥५२॥

The evil spirit by whose influence men are always persented by the Pishachas and thus turn mad is called the Pishacha spirit.

आविशन्ति च यं यक्षाः पुरुषं कालपर्यये।

उन्माद्यति स तु क्षिप्रं ज्ञेयो यक्षग्रहस्तु सः॥५३॥

When a Yaksha spirit by some means or other enters the body of a human being, he

immediately turns mad. Such a spirit is called the Yaksha spirit.

यस्य दोषैः प्रकुपितं चित्तं मुह्यति देहिनः।

उन्माद्यति स तु क्षिप्रं साधनं तस्य शास्त्रतः॥५४॥

The illness of the man who goes mad, his mind being demoralised with vices, must be cured according to the methods prescribed in the Shastras.

वैक्लव्याच्च भयाच्चैव घोराणां चापि दर्शनात्

उन्माद्यति स तु क्षिप्रं सान्त्वं तस्य तु साधनम्॥५५॥

Men also turn mad from perplexity, from fear, as also on seeing hideous sights. Their remedy is in quieting their minds.

कश्चित् क्रीडितुकामो वै भोक्तुकामस्तथापरः।

अभिकामस्तथैवान्य इत्येष त्रिविधो ग्रहः॥५६॥

There are three classes of evil spirits, some frolicsome, some gluttonous and some sensual.

यावत् सप्ततिवर्षाणि भवन्त्येते ग्रहा नृणाम्।

अतः परं देहिनां तु ग्रहतुल्यो भवेज्ज्वरः॥५७॥

Until men attain the age of one hundred years these evil spirits continue to persecute them. Afterwards fever becomes the only evil spirit that affects human beings.

अप्रकीर्णोन्मिषं दान्तं शुचिं नित्यमतन्द्रितम्।

आस्तिकं श्रद्धानं च वर्जयन्ति सदा ग्रहाः॥५८॥

Those evil spirits always avoid those who are self-controlled and self-restrained, who are of cleanly habits, who are god-fearing and free from laziness and contamination.

इत्येष ते ग्रहोद्देशो मानुषाणां प्रकीर्तितः।

न स्पृशन्ति ग्रहा भक्तान् नरान् देवं महेश्वरम्॥५९॥

O king, I have thus described to you all the evil spirits that influence the destiny of man. You who are devoted to the great god (Siva) will never be troubled.

CHAPTER 231

(MARKANDEYA-SAMASYA PARVA)-

Continued

Birth of Skanda

मार्कण्डेय उवाच

यदा स्कन्देन मातृणामेवमेतत् प्रियं कृतम्।

अथैनमब्रवीत् स्वाहा मम पुत्रस्त्वमौरसः॥१॥

Markandeya said :

When Skanda had done all these favourite works of the mothers, Svaha appeared before him and said, "You are my son.

इच्छाम्यहं त्वया दत्तां प्रीतिं परमदुर्लभाम्।

तामब्रवीत् ततः स्कन्दः प्रीतिमिच्छसि कीदृशीम्॥२॥

I desire that you should give me great happiness." "To her Skanda replied," What sort of happiness you desire to get?

स्वाहोवाच

दक्षस्याहं प्रिया कन्या स्वाहा नाम महाभुज।

बाल्यात्प्रभृति नित्यं च जातकामा हुताशने॥३॥

न स मां कामिनीं पुत्र सम्यक् जानाति पावकः।

इच्छामि शाश्वतं वासं वस्तुं पुत्र सहाग्निना॥४॥

Svaha said :

O mighty-armed one, O child, I am the favourite daughter of Daksha. My name is Svaha; from my youth I am in love with Agni, but that deity does not understand my feelings. I desire to live forever with him.

स्कन्द उवाच

हव्यं कव्यं च यत्किंचिद् द्विजानां मन्त्रसंस्तुतम्।

होष्यन्त्यग्नौ सदा देवि स्वाहेत्युक्त्वा समुद्धृतम्॥५॥

अद्यप्रभृति दास्यन्ति सुवृत्ताः सत्पथे स्थिताः।

एवमग्निस्त्वया सार्धं सदा वत्स्यति शोभने॥६॥

Skanda said :

O lady, O beautiful one, from this day all the oblations that virtuous, men, who do not deviate from the path of virtue, will offer to the celestials and the Pitris with Mantras uttered by the Brahmanas shall always be offered to Agni coupled with the name of Svaha. Thus, O excellent one, you will always live with Agni.

मार्कण्डेय उवाच

एवमुक्ता ततः स्वाहा तुष्टा स्कन्देन पूजिता।

पावकेन समायुक्ता भर्त्रा स्कन्दमपूजयत्॥७॥

Markandeya said :

Having been thus addressed and worshipped by Skanda, Svaha was greatly pleased. Being thus united with her husband Pavaka (Agni), she much honoured Skanda.

ततो ब्रह्मा महासेनं प्रजापतिरथाब्रवीत्।
अभिगच्छ महादेवं पितरं त्रिपुरार्दनम्॥८॥

Then Brahma, the lord of creatures, said to Mahasena, "Go and see your father Maheshvara, the chastiser of Tripura.

रुद्रेणार्नि समाविश्य स्वाहामाविश्य चोमया।
हितार्थं सर्वलोकानां जातस्त्वमपराजितः॥९॥

Rudra with Agni and Uma and with Svaha have combined to make you invincible for the good of the world.

उमायोन्यां च रुद्रेण शुक्रं सिक्तं महात्मना।
अस्मिन् गिरौ निपतितं मिञ्जिकामिञ्जिकं यतः॥१०॥
सम्भूतं लोहितोदे तु शुक्रशेषमवापतत्।
सूर्यरश्मिषु चाप्यन्यदन्यच्चैवापतद् भुवि॥११॥
आसक्तमन्यद् वृक्षेषु तदेवं पञ्चधापतत्।
तत्र ते विविधाकारा गणा ज्ञेया मनीषिभिः।
तव पारिषदा घोरा य एते पिशिताशिनः॥१२॥
एवमस्त्विति चाप्युक्त्वा महासेनो महेश्वरम्।
अपूजयदमेयात्मा पितरं पितृवत्सलः॥१३॥

(Slokas to 13 not translated for obvious reason).

मार्कण्डेय उवाच

अर्कपुष्पैस्तु ते पञ्च गणाः पूज्या धनार्थिभिः।
व्याधिप्रशमनार्थं च तेषां पूजां समाचरेत्॥१४॥

Men who are desirous of acquiring wealth should worship these five classes of spirits with the sun-flower. They should also be worshipped for the alleviation of diseases.

मिञ्जिकामिञ्जिकं चैव मिथुनं रुद्रसम्भवम्।
नमस्कार्यं सदैवेह बालानां हितमिच्छता॥१५॥
स्त्रियो मानुष्यांसादा वृद्धिका नाम नामतः।
वृक्षेषु जातास्ता देव्यो नमस्कार्याः प्रजार्थिभिः॥१६॥
एवमेते पिशाचानामसंख्येय गणाः स्मृताः।

घण्टायाः सपताकायाः शृणु मे सम्भवं नृप॥१७॥

Minjika and Minjika, begotten by Rudra should always be worshipped by those who desire the good of their children. Those who desire to have children born to them should always worship those female spirits that live on human flesh and that are produced in trees.

Thus all Pishachas are divided into innumerable classes. O king, hear now the origin of the bells and standards of Skanda.

ऐरावतस्य घण्टे द्वे वैजयन्त्याविति श्रुते।

गुहस्य ते स्वयं दत्ते क्रमेणानाथ्य धीमता॥१८॥

Airavata had two Bells named Vijayanti. The intelligent Indra brought them and personally gave them to Guha.

एका तत्र विशाखस्य घण्टा स्कन्दस्य चापरा।

पताका कार्तिकेयस्य विशाखस्य च लोहिता॥१९॥

Vishakha took one of those Bells and Skanda the other. The standards of both Kartikeya and Vishakha are of the red colour.

यानि क्रीडनकान्यस्य देवैर्दत्तानि वै तदा।

तैरेव रमते देवो महासेनो महाबलः॥२०॥

That greatly powerful deity Mahasena was very much pleased with the toys give to him by the celestials.

स संवृतः पिशाचानां गणैर्देवगणैस्तथा।

शुशुभे काञ्चने शैले दीप्यमानः श्रिया वृतः॥२१॥

Surrounded by the celestials and the Pishachas and seated on the golden mountain, he looked effulgent in all the grandeur of prosperity.

तेन वीरेण शुशुभे स शैलः शुभकाननः।

आदित्येनेवांशुमता मन्दश्चारुकन्दरः॥२२॥

That mountain covered with beautiful forests looked grand, with the presence of that hero, as the Mandara with charming caves looks with the rays of the sun.

संतानकवनैः फुल्लैः करवीरवनैरपि।

पारिजातवनैश्चैव जपाशोकवनैस्तथा॥२३॥

कदम्बतरुषण्डैश्च दिव्यैर्मृगगणैरपि।

दिव्यैः पक्षिगणैश्चैव शुशुभे श्वेतपर्वतः॥२४॥

तत्र देवगणाः सर्वे सर्वे देवर्षयस्तथा।

मेघतूर्यरवाश्चैव क्षुब्धोदधिसमस्वनाः॥२५॥

तत्र दिव्याश्च गन्धर्वा नृत्यन्तेऽप्सरसस्तथा।

हृष्टानां तत्र भूतानां श्रूयते निनदो महान्॥२६॥

The white mountain was adorned with charming forests full of blossoming Santaka flowers and with forests of Karbira, Parijata,

Japa and Ashoka trees and also with wild tracts, overgrown with Kadamba trees; it abounded in innumerable celestials deer and birds. The roaring clouds served the purpose of musical instruments. It sounded like the murmurs of an agitated sea. The celestials, the Gandharvas and the Apsaras began to dance. There rose a loud sound of joy from the merriment of all creatures.

एवं सेन्द्रं जगत् सर्वं श्वेतपर्वतसंस्थितम्।

प्रहृष्टं प्रेक्षते स्कन्दं न च ग्लायति दर्शनात्॥२७॥

It appeared as if Indra with all the worlds had been transferred to the white mountain. All looked at Skanda with great satisfaction. None felt tired in doing so.

मार्कण्डेय उवाच

यदाभिषिक्तो भगवान् सैनापत्येन पावकिः।

तदा सम्प्रस्थितः श्रीमान् हृष्टो भद्रवटं हरः॥२८॥

स्थेनादित्यवर्णेन पार्वत्या सहितः प्रभुः।

सहस्रं तस्य सिंहानां तस्मिन् युक्तं रथोत्तमे॥२९॥

उत्पपात दिवं शुभ्रं कालेनाभिप्रचोदितम्।

ते पिबन्त इवाकाशं त्रासयन्तश्चराचरान्॥३०॥

When that exalted son of Pavaka was installed as the generallissimo of the celestials army, that handsome and happy lord, riding with Parvati on a car and shining as effulgent as the sun, went to a place called Bhadravata. To his beautiful chariot were yoked thousands of lions and it was driven by Kala (himself). They passed through space and seemed as if they were about to devour the sky.

सिंहा नभस्यगच्छन्त नदन्तश्चारुकेसराः।

तस्मिन् रथे पशुपतिः स्थितो भात्युमया सह॥३१॥

Striking terror into the hearts of all creatures in the mobile and immobile worlds, those lions flitted through the sky uttering fearful growls. In that chariot was seated Pashupati (Shiva) with the mother Uma.

विद्युता सहितः सूर्यः सेन्द्रचापे घने यथा।

अचतस्तस्य भगवान् धनेशो गुह्यकैः सह॥३२॥

Looking like the sun with flames of lightening illuminating masses of clouds which are adorned with the bow of Indra. In front of

him proceeded the lord of wealth (Kubera) with his followers Guhyakas,

आस्थाय रुचिरं याति पुष्पकं नरवाहनः।

ऐरावतं समास्थाय शक्रश्चापि सुरैः सह॥३३॥

Riding on the backs of human beings and riding (also) on his beautiful car Pushpaka. Indra also with the celestials went riding on his elephant Airavata,

पृष्ठतोऽनुययौ यान्तं वरदं वृषभध्वजम्।

जृम्भकैर्यक्षरक्षोभिः स्रग्विभिः समलङ्कृतः॥३४॥

यात्यमोघो महायक्षो दक्षिणं पक्षमास्थितः।

तस्य दक्षिणतो देवा बहवश्चित्रयोधिनः॥३५॥

गच्छन्ति वसुभिः सार्धं रुद्रैश्च सह सङ्गताः।

यमश्च मृत्युना सार्धं सर्वतः परिवारितः॥३६॥

घोरैर्व्याधिशतैर्याति घोररूपवपुस्तथा।

यमस्य पृष्ठतश्चैव घोरस्त्रिशिखरः शितः॥३७॥

विजयो नाम रुद्रस्य याति शूलः स्वलङ्कृतः।

तमुचपाशो वरुणो भगवान् सलिलेश्वरः॥३८॥

परिवार्य शनैर्याति यादोभिर्विविधैर्वृतः।

पृष्ठतो विजयस्यापि याति रुद्रस्य पट्टिशः॥३९॥

And brought up the rear of Mahadeva, the giver of boons. The great Yaksha Amogha with his followers, the Jrimbhaka Yakshas and other Rakshasas adorned with garlands of flowers were in the right wing of the army. Many celestials warriors with the Vasus and the Rudras, marched in the right wing of the army. Then marched the terrible Yama in company with Death followed by hundreds of fearful diseases. Behind him was carried the fearful, sharp and well-adorned trident of Shiva called Vijaya. The exalted lord of waters Varuna with his terrible Pasha (weapon) surrounded by innumerable aquatic animals marched slowly with the trident. The trident of the Vijaya was followed by Pattisha (weapon) of Rudra guarded.

गदामुसलशक्त्याद्यैर्वृतः प्रहरणोत्तमैः।

पट्टिशं त्वन्वगाद् राजञ्छत्रं रौद्रं महाप्रभम्॥४०॥

By mace, balls, clubs and other excellent weapons. O king, Pattisha was followed by the greatly effulgent umbrella of Rudra.

कमण्डलुश्चाप्यनु तं महर्षिगणसेवितः।

तस्य दक्षिणतो भाति दण्डो गच्छन् श्रियो वृतः॥४१॥

And by the vessels and by the great Rishis. On the right looked beautiful the effulgent scepter followed by Bhṛigu Angira and others.

भृग्वङ्गिरोभिः सहितो दैवतैश्चानुपूजितः।

एषां तु पृष्ठतो रुद्रो विमले स्यन्दने स्थितः॥४२॥

याति संहर्षयन् सर्वास्तेजसा त्रिदिवौकसः।

ऋषयश्चापि देवाश्च गन्धर्वा भुजगास्तथा॥४३॥

नद्यो हृदाः समुद्रश्च तथैवाप्सरसां गणाः।

नक्षत्राणि ग्रहाश्चैव देवानां शिशवश्च ये॥४४॥

स्त्रियश्च विविधाकारा यान्ति रुद्रस्य पृष्ठतः।

सृजन्त्यः पुष्पवर्षाणि चारुरूपा वराङ्गनाः॥४५॥

Behind all these, rode Rudra on his white chariot, giving great encouragement to the celestials by his great prowess. Rivers and lakes, the seas, Apsaras, Rishis, celestials, Gandharvas, Nagas, stars, planets and other children of the celestials and also many handsome women followed him in his train. The beautiful ladies went scattering flowers all around.

पर्जन्यश्चाप्यनुययौ नमस्कृत्य पिनाकिनम्।

छत्रं च पाण्डुरं सोमस्तस्य मूर्धन्यधारयत्॥४६॥

The clouds went along making their obeisance to the wielder of Pinaka. Soma held a white umbrella over his head.

चामरे चापि वायुश्च गृहीत्वान्निश्चिष्टितौ।

शक्रश्च पृष्ठतस्तस्य याति राजजिह्वा वृतः॥४७॥

सह राजर्षिभिः सर्वैः स्तुवानो वृषकेतनम्।

And Agni and Vayu fanned him with Chamaras. O king, he was followed by the prosperity-bound Indra accompanied with the Royal sages singing the praises of Vṛishadhva (Shiva).

गौरी विद्याय गान्धारी केशिनी मित्रसाह्वया॥४८॥

सावित्र्या सह सर्वास्ताः पार्वत्या यान्ति पृष्ठतः।

तत्र विद्यागणाः सर्वे ये केचित् कविभिः कृताः॥४९॥

Gauri, Vidhya, Gandhari, Keshini, Mitra and Savitri, all followed Parvati and so did also all those that are Vidhyas, created by the learned.

तस्य कुर्वन्ति वचनं सेन्द्रा देवाश्चमूमुखे।

गृहीत्वा तु पताकां वै यात्यचे राक्षसो ग्रहः॥५०॥

The Rakshasas Grahas (spirits) that deliver to different divisions of the army the commands (of Skanda) that are implicitly obeyed by Indra and the other celestials went in front of the army as standard-bearers.

व्यापृतस्तु श्मशाने यो नित्यं रुद्रस्य वै सखा।

पिङ्गलो नाम यक्षेन्द्रो लोकस्यानन्ददायकः॥५१॥

एभिश्च सहितो देवस्तत्र याति यथासुखम्।

अचतः पृष्ठतश्चैव न हि तस्य गतिर्ध्रुवा॥५२॥

That foremost of Yakshas, named Pingala, the friend of Rudra, who is always present in the place where corpses are burnt and who is agreeable to all people, merrily marched with him, sometime going in front of the army and sometime falling behind it, his movements were not certain.

रुद्रं सत्कर्मभिर्मर्त्याः पूजयन्तीह दैवतम्।

शिवमित्येव यं प्राहुरीशं रुद्रं पितामहम्॥५३॥

भावैस्तु विविधाकारैः पूजयन्ति महेश्वरम्।

देवसेनापतिस्त्वेवं देवसेनाभिरावृतः।

अनुगच्छति देवेशं ब्रह्मण्यः कृत्तिकासुतः॥५४॥

अथाब्रवीन्महासेनं महादेवो बृहद् वचः।

सप्तमं मास्तस्कन्धं रक्ष नित्यमतन्द्रितः॥५५॥

Virtuous actions are the offerings with which the deity Rudra is worshipped by mortals. He is also called Shiva, the omnipotent god, the wielder of Pinaka; he is the great god. He is worshipped in various forms. The son of Kritika, the generallissimo of the celestials army, ever respectful to Brahmanas, being thus surrounded by the celestials forces, also followed that lord of the celestials. Then Mahadeva said these weighty words to Mahasena. "Carefully command the seventh army corps of the celestials forces."

स्कन्द उवाच

सप्तमं मास्तस्कन्धं पालयिष्याम्यहं प्रभो।

यदन्यदपि मे कार्यं देव तद् वद माचिरम्॥५६॥

O lord, very well, I shall command, the seventh army corps. Now tell me soon if I am to do any thing else.

रुद्र उवाच

कार्येष्वहं त्वया पुत्र संद्रष्टव्यः सदैव हि।

दर्शनान्मम भक्त्या च श्रेयः परमवाप्स्यसि॥५७॥

Rudra said :

O son, you shall always find me in the field of battle. By looking at me and by devotion to me, you shall derive great good.

मार्कण्डेय उवाच

इत्युक्त्वा विससर्जनं परिष्वज्य महेश्वरः।

विसर्जिते ततः स्कन्दे बभूवौत्पातिकं महत्॥५८॥

Markandeya said :

Having said this, Maheshvara (Shiva) embraced him and then permitted him to go. When Skanda was thus allowed to go, great disasters occurred.

सहसैव महाराज देवान् सर्वान् प्रमोहयत्।

जज्वाल खं सनक्षत्रं प्रमूढं भुवनं भृशम्॥५९॥

To disturb the equanimity of the celestials. The firmament with the stars was on a blaze. The whole universe became greatly confused.

चचाल व्यनदच्चोर्वी तमोभूतं जगद् बभौ।

ततस्तद् दारुणं दृष्ट्वा क्षुभितः शङ्करस्तदा॥६०॥

उमा चैव महाभागा देवाश्च समहर्षयः।

ततस्तेषु प्रमूढेषु पर्वताम्बुदसंनिभम्॥६१॥

नानाप्रहरणं घोरमदृश्यत् महद् बलम्।

तद् वै घोरमसंख्येयं गर्जच्च विविधा गिरः॥६२॥

अभ्यद्रवद् रणे देवान् भगवन्तं च शङ्करम्।

तैर्विसृष्टान्यनीकेषु बाणजालान्यनेकशः॥६३॥

The earth tremble I and sent up a rumbling sound. Darkness covered the whole world. Seeing this fearful catastrophe, Shankara (Shiva) with the greatly blessed Uma and with the celestials and the great Rishis became greatly aggrieved. When such confusion overtook them, they saw before them a fearful and mighty army with various weapons; it looked like a mass of clouds and rocks. Those terrible and countless beings, speaking various languages, came where stood Shankara and the celestials. They hurled on the celestials showers of arrows from all directions.

पर्वतश्च शतघ्न्यश्च प्रासासिपरिघा गदाः।

निपतद्भिश्च तैर्घोरैर्देवानीकं महायुधैः॥६४॥

क्षणेन व्यद्रवत् सर्वं विमुखं चाप्यदृश्यत्।

निकृत्तयोधनागाश्वं कृत्तायुधमहारथम्॥६५॥

दानवैरर्दितं सैन्यं देवानां विमुखं बभौ।

असुरैर्वध्यमानं तत् पावकैरिव काननम्॥६६॥

अपतद् दग्धभूयिष्ठं महाद्रुमवनं यथा।

ते विभिन्नशिरोदेहाः प्राद्रवन्तो दिवौकसः॥६७॥

न नाथमधिगच्छन्ति वध्यमाना महारणे।

अथ तद् विद्रुतं सैन्यं दृष्ट्वा देवः पुरंदरः॥६८॥

आश्वासयन्नुवाचेदं वलभिद् दानवार्दितम्।

भयं त्यजत भद्रं वः शूराः शस्त्राणि गृहणत॥६९॥

And also masses of rocks, maces, clubs, Shataghnis, Prasas and Parighas (all weapons). The celestials army was thrown into great confusion by the shower of those fearful weapons and they began to waver. The Danavas made a great havoc by cutting down the soldiers, horses, elephants, chariots and arms. The celestials forces were then seen to turn their backs upon the enemy. Many of them fell, killed by the Asuras as large trees fall in the forest when a wild fire takes place. The dwellers of heaven fell with their heads cut off from their bodies. They had none to lead them in that fearful battle and they were thus killed by the enemy. Seeing his army unsteady and hard pressed by the Danavas, the lord of the celestials, the slayer of Bala, Purandara, tried to rally them by saying, "O heroes, do not be afraid; may success attend you. Take up your arms.

कुस्त्वं विक्रमे बुद्धि मा वः काचिद् व्यथा भवेत्

जयतैनात् सुदुर्वृत्तान् दानवान् घोरदर्शनान्॥७०॥

अभिद्रवत भद्रं वो मया सह महासुरान्।

शक्रस्य वचनं श्रुत्वा समाश्रुता दिवौकसः॥७१॥

Resolve upon displaying bravery; you will then meet with no more misfortune and you will then be able to defeat these wicked and terrible wretches, the Danavas. Be blessed; attack the great Danavas with me." Having heard the words of Shakra, the dwellers of heaven became reassured.

दानवान् प्रत्ययुध्यन्त शक्रं कृत्वा व्यपाश्रयम्।

ततस्ते त्रिदशाः सर्वे मरुतश्च महाबलाः॥७२॥

And under his leadership they again attacked the Danavas. Thereupon all the celestials and the greatly powerful Marutas.

प्रत्युद्युर्महाभागाः साध्याश्च वसुभिः सह।

तैर्विसृष्टान्यनीकेषु क्रुद्धैः शस्त्राणि संयुगे॥७३॥

शराश्च दैत्यकायेषु पिबन्ति रुधिरं बहु।

तेषां देहान् विनिर्भिद्य शरास्ते निशितास्तदा॥७४॥

नियततोऽभ्यदृश्यन्त नगेभ्य इव पन्नगाः।

तानि दैत्यशरीराणि निर्भिन्नानि स्म सायकैः॥७५॥

अपतन् भूतले राजंश्छिन्नाध्माणीव सर्वशः।

ततस्तद् दानवं सैन्यं सर्वैर्देवगणैर्युधि॥७६॥

Along with the greatly exalted Sadhyas and the Vasus returned to the attack. the arrows which they angrily discharged against the enemy drank a large quantity of blood from the bodies of the Daityas and of their horses and elephants. Their sharp arrows passing through their bodies fell upon the ground looking like so many snakes falling from the sides of a hill. O king, the Daityas, thus pierced by the arrows, fell on all sides, looking like so many masses of clouds. Attacked by the celestials on the field of battle, the Danava forces.

त्रासितं विविधैर्बाणैः कृतं चैव पराङ्मुखम्।

अथोत्कृष्टं तदा हृष्टैः सर्वैर्देवैरुदायुधैः॥७७॥

संहतनि च तुर्याणि प्रावाद्यन्त ह्यनेकशः।

एवमन्योन्यसंयुक्तं युद्धमासीत् सुदारुणम्॥७८॥

Were struck with panic and they wavered at that shower of various arrows. Then the celestials loudly gave vent to their joy with uplifted weapons. The celestials musicians began to play various airs. Thus took place that great battle, so fearful to both sides.

देवानां दानवानां च मांसशोणितकर्दमम्।

अनयो देवलोकस्य सहसैवाभ्यदृश्यत॥७९॥

तथा हि दानवा घोरा विनिघ्नन्ति दिवौकसः।

ततस्तूर्यप्रणादाश्च भेरीणां च महास्वनः॥८०॥

बभूवुर्दानवेन्द्राणां सिंहनादाश्च दारुणाः।

अथ दैत्यवलाद् घोरात्रिष्यपात महाबलः॥८१॥

दानवो महिषो नाम प्रगृह्य विपुलं गिरिम्।

The battle field was covered with blood and strewn with the bodies of both the Devas and the Danavas. The celestials however, were soon worsted and the fearful Danavas again made a great havoc of the celestials army. The Asura drums were sounded and their shrill bugles were loudly blown. The Danava chiefs sent forth terrific lion-like roars. Then came forward from the fearful Danava army a greatly powerful Danava, named Mahisha with a large mass of rocks in his hands.

ते तं घनैरिवादित्यं दृष्ट्वा सम्परिवारितम्॥८२॥

तमुद्यतगिरिं राजन् व्यद्रवन्त दिवौकसः।

He looked like the sun peeping from amongst a mass of dark clouds. O king, seeing that uplifted mass of rocks about to be hurled on them, the dwellers of heaven fled in confusion.

अथाभिद्रुत्य महिषो देवांश्छिक्षेप तं गिरिम्॥८३॥

पतता तेन गिरिणा देवसैन्यस्य पार्थिव।

भीमरूपेण निहतमयुतं प्रापतद् भुवि॥८४॥

But they were pursued by Mahisha who hurled on them the rock. O ruler of earth, by the falling of that rock, ten thousand warriors of the celestials army were killed by being crushed to the ground.

अथ तैर्दानवैः सार्धं महिषस्त्रासयन् सुरान्।

अभ्यद्रवद् रणे तूर्णं सिंहः क्षुद्रमृगानिव॥८५॥

This act of Mahisha struck terror into the hearts of the celestials. With other Danavas, he again attacked them as a lion attacks a herd of small deer.

तमापतन्तं महिषं दृष्ट्वा सेन्द्रा दिवौकसः।

व्यद्रवन्त रणे भीता विकीर्णायुधकेतनाः॥८६॥

When Indra and the other dwellers of heaven saw that Mahisha was advancing to attack them, they fled leaving behind their arms and colours.

ततः स महिषः क्रुद्धस्तूर्णं रुद्रस्थं ययौ।

अभिद्रुत्य च जग्राह रुद्रस्य रथकूबरम्॥८७॥

Thereupon Mahisha was greatly enraged and the quickly advanced towards the chariot of Rudra. Reaching near, he seized its pole with his hands.

यदा रुद्रस्य क्रुद्धो महिषः सहसा गतः।

रेसतू रोदसी गाढं मुमुहुश्च महर्षयः॥८८॥

When Mahisha in great wrath thus seized the pole of Rudra's chariot, the earth began to groan and the great Rishis fainted away.

अनदंश्च महाकाया दैत्या जलधरोपमाः।

आसीच्च निश्चितं तेषां जितमस्माभिरित्युत॥८९॥

Huge and cloud-like Daityas made great noise in joy, thinking that they had already won the victory.

तथाभूते तु भगवान् नावधीन्महिषं रणे।

सस्मार च तदा स्कन्दं मृत्युं तस्य दुरात्मनः॥९०॥

Though the exalted Rudra was in this plight, he did not kill Mahisha, for he knew that the wicked wretch would be killed by Skanda.

महिषोऽपि रथं दृष्ट्वा रौद्रोरुद्रस्य चानदत्।

देवान् संत्रासयंश्चापि दैत्याश्चापि प्रहर्षयन्॥९१॥

The fiery Mahisha, gloating over the prize he had secured, sent up in great joy loud roars to the great alarm of the celestials and to the great joy of the Danavas.

ततस्तस्मिन् भये घोरे देवानां समुपस्थिते।

आजगाम महासेनः क्रोधात् सूर्य इव ज्वलन्॥९२॥

When the celestials were in that great danger, Mahasena burning like a (second) sun came forward in great wrath.

लोहिताम्बरसंवीतो लोहितस्त्रग्विभूषणः।

लोहिताश्वो महाबाहुर्हरिण्यकवचः प्रभुः॥९३॥

That mighty armed lord was clad in red clothes, adorned with garlands of red flowers and incased in golden armour.

रथमादित्यसंकाशमास्थितः कनकप्रभम्।

तं दृष्ट्वा दैत्यसेना सा व्यद्रवत् सहसा रणे॥९४॥

He rode on a golden chariot as bright as the sun, drawn by chest-nut horses. Seeing him the Daitya forces suddenly lost heart in the field of battle.

स चापि तां प्रज्वलितां महिषस्य विदारिणीम्।

मुमोच शक्तिं राजेन्द्र महासेनो महाबलः॥९५॥

सा मुक्ताभ्यहरत् तस्य महिषस्य शिरो महत्।

पपात भिन्ने शिरसि महिषस्यक्तजीवितः॥९६॥

O king of kings, the greatly powerful Mahasena hurled a blazing Shakti (weapon) for the destruction of Mahisha. That weapon cut off his head and he fell on the ground dead.

पतता शिरसा तेन द्वारं षोडशयोजनम्।

पर्वताभेन पिहितं तदागम्यं ततोऽभवत्॥९७॥

उत्तराः कुरवस्तेन गच्छन्त्यद्य यथासुखम्।

क्षिप्ताक्षिप्ता तु सा शक्तिर्हत्वा शत्रून् सहस्रशः॥९८॥

स्कन्दहस्तमनुप्राप्ता दृश्यते देवदानवैः।

प्रायः शरैर्विनिहता महासेनेन धीमता॥९९॥

शेषा दैत्यगणा घोरा भीतास्त्रस्ता दुरासदैः।

स्कन्दपारिवर्द्धत्वा भक्षिताश्च सहस्रशः॥१००॥

दानवान् भक्षयन्तस्ते प्रपिबन्त्यश्च शोणितम्।

क्षणात्रिर्दानवं सर्वमकार्षुर्भृशहर्षिताः॥१०१॥

His head, as massive as a hill, extending in length sixteen yojanas, falling on the ground barred the entrance to the country of the northern Kurus, though now the people of that country easily pass by that gate. It was seen by the Devas and the Danavas that Skanda hurled his Shakti again and again on the field of battle. It returned to his hands again and again killing thousands of the enemies. The fearful Danavas were killed in large numbers by the arrows of the greatly intelligent Mahasena. Then they were exceedingly alarmed and the followers of Skanda began to kill and cut them down and drink their blood. They in great joy exterminated the Danavas in no time.

तमासीव यथा सूर्यो वृक्षानग्निर्घनान् खगः।

तथा स्कन्दोऽजयच्छत्रून् स्वेन वीर्येण कीर्तिमान्॥१०२॥

As the sun destroys darkness or as fire destroys a forest or as the wind drives away clouds. In this manner, the illustrious Skanda defeated all his enemies.

सम्पूज्यमानस्त्रिदशैरभिवाद्य महेश्वरम्।

शुशुभे कृत्तिकापुत्रः प्रकीर्णाशुरिवांशुमान्॥१०३॥

The celestials came to congratulate him and he in his turn worshipped Maheshvara (Shiva). The son of Kritika looked as grand as the sun in all his glorious effulgence.

नष्टशत्रुर्यदा स्कन्दः प्रयातस्तु महेश्वरम्।

तदाब्रवीन्महासेनं परिष्वज्य पुरंदरः॥१०४॥

When the enemies (of the celestials) were completely destroyed by Skanda and when Maheshvara went away, then Purandara embraced him and thus spoke to him,

ब्रह्मदत्तवरः स्कन्द त्वयायं महिषो हतः।

देवास्तृणसमा यस्य बभूवुर्जयतां वरः॥१०५॥

“O Skanda, O foremost of all warriors, this Mahisha who was made invincible by Brahma is (now) killed by you. The celestials were like grass to him.

सोऽयं त्वया महाबाहो शमितो देवकण्ठकः।

शतं महिषतुल्यानां दानवानां त्वया रणे॥१०६॥

निहतं देवशत्रूणां यैर्वयं पूर्वतापिताः।

तावकैर्भक्षिताश्चान्ये दानवाः शतसङ्घशः॥१०७॥

O mighty armed hero, you have removed a thorn from the side of the celestials; you have killed in battle hundreds of Danavas, as brave as Mahisha, those enemies of the celestials who used to harass us always. Your followers have eaten up hundreds of Danavas.

अजेयस्त्वं रणेऽरीणामुमापतिरिव प्रभुः।

एतत् ते प्रथमं देव ख्यातं कर्म भविष्यति॥१०८॥

O god, you are as invincible in battle as the husband of Uma (Shiva). This victory will be celebrated as your first great achievement.

त्रिषु लोकेषु कीर्तिश्च तवाक्षय्या भविष्यति।

वशगाश्च भविष्यन्ति सुरास्तव महाभुजः॥१०९॥

Your fame will be everlasting all over the three worlds. O mighty armed hero, all the celestials will pay allegiance to you.”

एवमुक्त्वा महासेनं निवृत्तः सह दैवतैः।

अनुज्ञातो भगवता त्र्यम्बकेण शचीपतिः॥११०॥

Having said this to Mahasena, the husband of Sachi with the permission of the three eyed deity (Shiva) left the place accompanied by the celestials.

गतो भद्रवटं रुद्रो निवृत्ताश्च दिवौकसः।

उक्ताश्च देवा रुद्रेण स्कन्दं पश्यत मामिव॥१११॥

Rudra returned to Bhadravata and the celestials returned to their respective abodes. The celestials were thus addressed by Rudra, “Look at Skanda as you do me.

स हत्वा दानवगणान् पूज्यमानो महर्षिभिः।

एकाहैवाजयत् सर्वं त्रैलोक्यं वह्निनन्दनः॥११२॥

स्कन्दस्य य इदं विप्रः पठेज्जन्म समाहितः।

स पुष्टिमिह सम्प्राप्य स्कन्दसालोक्यमाप्नुयात्॥११३॥

That son of Agni, having killed the Danavas, have conquered the three worlds in one day. He has been worshipped by the great Rishis. The Brahmanas who attentively read this story of the birth of Skanda obtain prosperity in this world and the association with Skanda in the next world.”

CHAPTER 232

(MARKANDEYA-SAMASYA PARVA)-

Continued

Hymn to Skanda

युधिष्ठिर उवाच

भगवन् श्रोतुमिच्छामि नामान्यस्य महात्मनः।

त्रिषु लोकेषु यान्यस्य विख्यातानि द्विजोत्तम॥१॥

Yudhishtira said :

O high-souled and the exalted Brahmana, I desire to know the names of that great deity by which he is celebrated all over the three worlds.

वैशम्पायन उवाच

इत्युक्तः पाण्डवेयेन महात्मा ऋषिसंनिधौ।

उवाच भगवांस्तत्र मार्कण्डेयो महातपाः॥२॥

Vaishampayana said :

Having been thus addressed by the illustrious Pandava in the midst of the Rishis, the exalted and the greatly ascetic Markandeya said -

मार्कण्डेय उवाच

आग्नेयश्चैव स्कन्दश्च दीप्तकीर्तिरनामयः।

मयूरकेतुर्धर्मात्मा भूतेशो महिषार्दनः॥३॥

कामजित् कामदः कान्तः सत्यवाग् भुवनेश्वरः।

शिशुः शीघ्रः शुचिश्चण्डो दीप्तवर्णः शुभाननः॥४॥

अमोघस्त्वनघो रौद्रः प्रियश्चन्द्राननस्तथा।

दीप्तशक्तिः प्रशान्तात्मा भद्रकृत् कूटमोहनः॥५॥

षष्ठीप्रियश्च धर्मात्मा पवित्रो मातृवत्सलः।

कन्याभर्ता विभक्तश्च स्वाहेयो रेवतीसुतः॥६॥

प्रभुर्नेता विशाखश्च नैगमेयः सुदुश्चरः।
सुव्रतो ललितश्चैव बालक्रीडनकप्रियः॥७॥
खचारी ब्रह्मचारी च शूरः शरवणोद्भवः।
विश्वामित्रप्रियश्चैव देवसेनाप्रियस्तथा॥८॥
वासुदेवप्रियश्चैव प्रियः प्रियकृदेव तु।
नामान्येतानि दिव्यानि कार्तिकेयस्य यः पठेत्।
स्वर्गं कीर्तिं धनं चैव स लभेन्नात्र संशयः॥९॥

Markandeya said :

(They are) Agneya, Skanda, Diptakirti, Anameya, Mayuraketu, Dharmatma, Bhutesha, Mahishmardana, Kamajit, Kamada, Kanta, Satyavak, Bhuvaneshvara, Shishu, Shighra, Suchi, Chanda, Dipatvarna, Shubhanana, Amogha, Anagha, Raudra, Priya, Chandranana, Diptashakti, Prashantatman, Bhadrakrit, Kutamohana, Shashtipriya, Pavitra, Matrivatsala, Kanyabharta, Vibhakta, Svaheya, Revatisuta, Prabhu, Neta, Vishakha, Naigameya, Suduschara, Suvrata, Lalita, Balakridanakapriya, Akashachari, Brahmachari, Shura, Shakhanodbhava, Vishvamitrapriya, Devasenapriya, Vasudevapriya, Priya and Priyakrit. These are the divine names of Kartikeya. Whoever repeats them there is no doubt he secures fame, wealth and salvation.

स्तोष्यामि देवैर्ऋषिभिश्च जुष्टं
शक्त्या गुहं नामभिरप्रमेयम्।

षडाननं शक्तिधरं सुवीरं

निबोध चैतानि कुरुप्रवीर॥१०॥

O foremost of the Kurus, I shall now with devotion pray to that matchless, powerful, six faced and brave Guha who is worshipped by the celestials and the Rishis. Listen to them.

ब्रह्मण्यो वै ब्रह्मजो ब्रह्मविच्च

ब्रह्मेशयो ब्रह्मवतां वरिष्ठः।

ब्रह्मप्रियो ब्राह्मणसवती त्वं

ब्रह्मज्ञो वै ब्राह्मणानां च नेता॥११॥

O Skanda, you are devoted to Brahma you are begotten by Brahma, you are versed in the mysteries of Brahma, you are Brahmeshya, you are the foremost of those who possess Brahma,

you are fond of Brahma, you are as austere as the Brahmanas, you are learned in the great mystery of Brahma and you are the leader of the Brahmanas.

स्वाहा स्वधा त्वं परमं पवित्रं

मन्त्रस्तुतस्त्वं प्रथितः षडर्चिः।

संवत्सरस्त्वपृतवश्च षड् वै

मासार्धमासावयनं दिशश्च॥१२॥

You are Guha, you are Svadha, you are the holiest of the holy. You are invoked by Mantras and you are celebrated as the six flamed fire, you are the year, you are the six seasons, you are the months, the fortnights, the solar declination and the cardinal points of firmament.

त्वं पुष्कराक्षस्त्वरविन्दवक्त्रः

सहस्रवक्त्रोऽसि सहस्रबाहुः।

त्वं लोकपालः परमं हविश्च

त्वं भावनः सर्वसुरासुराणाम्॥१३॥

You are lotus-eyed, you possess a lotus-like face, you have one thousand faces and one thousand arms. You are the ruler of the universe and you are the great oblations, you are the animating spirit of all the celestials and the Asuras.

त्वमेव सेनाधिपतिः प्रचण्डः

प्रभुर्विभुश्चाप्यथ शत्रुजेता।

सहस्रभूस्त्वं धरणी त्वमेव

सहस्रतुष्टिश्च सहस्रभुक् च॥१४॥

You are the generallissimo of armies, you are fury, you are the lord, you are the great master, you are the conqueror of your enemies, you are Sahasrbhu, Sahasratusti and Sahasrbhuk.

सहस्रशीर्षस्त्वमनन्तरूपः

सहस्रपात् त्वं गुह शक्तिधारी।

गङ्गासुतस्त्वं स्वमतेन देव

स्वाहामहीकृतिकानां तथैव॥१५॥

You are the Sahasrapat, you are the earth herself, you possess innumerable forms and thousands of heads, you are endued with great strength. O god, you have with your own desire

appeared as the son of Ganga, Svaha and Mahikritika.

त्वं क्रीडसे षण्मुख कुक्कुटेन
यथेष्टनानाविधकामरूपी।

दीक्षासि सोमो मरुतः सदैव
धर्मोऽसि वायुरचलेन्द्र इन्द्रः॥१६॥

O six-faced god, you play with the cock, you assume various forms according to your own will, you are Daksha, Soma, Marutas, Dharma, Vayu and the king of mountains.

सनातनानामपि शश्वतस्त्वं
प्रभुः प्रभूणामपि चोचधन्वा।
ऋतस्य कर्ता दितिजान्तकस्त्वं

जेता रिपूणां प्रवरः सुराणाम्॥१७॥

For everlasting time you are mighty, you are the most eternal of all eternal things and you are the lord of lords, you are the origin of Truth, you are the destroyer of the children of Diti, you are the great conqueror of the enemies of the celestials.

सूक्ष्मं तपस्तत् परमं त्वमेव
परावरज्ञोऽसि परावरस्त्वम्।

धर्मस्य कामस्य परस्य चैव
त्वत्तेजसा कृत्स्नमिदं महात्मन्॥१८॥

You are the personation of virtue. Being yourself both vast and minute, you are acquainted with the highest and the lowest points of virtuous acts, you are the mysteries of Brahma.

व्याप्तं जगत् सर्वसुरप्रवीर
शक्त्या मया संस्तुत लोकनाथा।

नमोऽस्तु ते द्वादशनेत्रबाहो
अतः परं वेद्मि गतिं न तेऽहम्॥१९॥

O foremost of the celestials, O lord of the universe, this whole creation is pervaded by your spirit. I have thus prayed to you according to the best of my power. I bow to you who possess twelve eyes and twelve hands. Your remaining attributes are beyond my conception.

स्कन्दस्य य इदं विप्रः पठेज्जन्म समाहितः।
श्रावयेद् ब्राह्मणेभ्यो यः शृणुयाद् वा द्विजेरितम्॥२०॥

धनमायुर्यशो दीप्तं पुत्राञ्छुजयं तथा।

स पुष्टितुष्टी सम्प्राप्य स्कन्दसालोक्यमाप्नुयात्॥२१॥

The Brahmana who attentively reads this story of the birth of Skanda or narrates it to Brahmanas or hears it narrated by Brahmanas obtains wealth, long-life, fame, children, victory, prosperity, contentment and association with Skanda.

CHAPTER 233

(DRAUPADI SATYABHAMA SAMVADA PARVA)

The words of Draupadi

वैशम्पायन उवाच

उपासीनेषु विप्रेषु पाण्डवेषु महात्मसु।

द्रौपदी सत्यभामा च विविशाते तदा समम्॥१॥

Vaishampayana said :

When the high-souled Pandavas and the Brahmanas had taken their seats. Draupadi and Satyabhama entered the hermitage.

जाह्नस्यमाने सुप्रीते सुखं तत्र निषीदतुः।

चिरस्य दृष्ट्वा राजेन्द्र तेऽन्योन्यस्य प्रियंवदे॥२॥

कथयामासतुश्चित्राः कथाः कुरुयदूत्थिताः।

अथाब्रवीत् सत्यभामा कृष्णस्य महिषी प्रिया॥३॥

सात्राजिती याज्ञसेनीं रहसीदं सुमध्यमा।

केन द्रौपदि वृत्तेन पाण्डवानधितिष्ठसि॥४॥

O king of kings, with hearts full of joy, they laughed merrily and they seated themselves at their ease. Those ladies who always spoke sweetly to each other, having met after a long time, began to talk upon various delightful topics arising out of the accounts of the Kurus and the Yadus. The slender waited Satyabhama, the favourite wife of Krishna and the daughter of Satrajit then asked (Draupadi) in private saying, "How, O Draupadi, can you rule the sons of Pandu.

लोकपालोपमान् वीरान् पुनः परमसंहतान्।

कथं च वशगास्तुभ्यं न कुप्यन्ति च ते शुभे॥५॥

Those heroes who are endued with great strength and beauty and who are like the Lokapalas themselves. O beautiful lady, how is

it that they are so obedient to you and that they are never angry with you?

तत्र वश्या हि सततं पाण्डवाः प्रियदर्शनि।

मुखप्रेक्षाश्च ते सर्वे तत्त्वमेतद् ब्रवीहि मे॥६॥

O lady of lovely feature, the Pandavas are always obedient to you. They are all watchful to do your bidding. Tell me its reason.

व्रतचर्या तपो वापि स्नानमन्त्रौषधानि वा।

विद्यावीर्यं मूलवीर्यं जपहोमागदास्तथा॥७॥

It is vows or asceticism or incantations or drug in your season or the efficacy of science or the influence of youthful appearance or the recitation of particular formulae or homa or collyrium and other medicament?

ममाद्याचक्ष्व पाञ्चालि यशस्यं भगदैवतम्।

येन कृष्णो भवेन्नित्यं मम कृष्णो वशानुगः॥८॥

Tell me, O Panchala princess, of that blessed and auspicious thing by which, O Krishna, (Draupadi) my husband (Krishna) may be ever obedient to me."

एवमुक्त्वा सत्यभामा विरराम यशस्विनी।

पतिव्रता महाभागा द्रौपदी प्रत्युवाच ताम्॥९॥

Having said this, the illustrious Satyabhama stopped. The greatly blessed and chaste Draupadi thus replied to her,

असत्स्त्रीणां समाचारं सत्ये मामनुपृच्छसि।

असदाचरिते मार्गे कथं स्यादनुकीर्तनम्॥१०॥

"O Satyabhama, you ask me of the practices of wicked women. How can I speak of practices adopted by wicked women?

अनुप्रश्नः संशयो वा नैतत् त्वय्युपपद्यते।

तथा ह्युपेता बुद्ध्या त्वं कृष्णस्य महिषी प्रिया॥११॥

It does not become you to put further questions to me or to doubt me. You are intelligent, you are the favourite wife of Krishna.

यदैव भर्ता जानीयान्मन्त्रमूलपरां स्त्रियम्।

उद्विजेत तदैवास्याः सर्पाद् वेश्मगतादिवा॥१२॥

When the husband learns that his wife is addicted to incantations and drugs, from that day he begins to dread her as if a poisonous snake has entered into his sleeping chamber.

उद्विग्नस्य कुतः शान्तिरशान्तस्य कुतः सुखम्।

न जातु वशगो भर्ता स्त्रियाः स्यान्मन्त्रकर्मणा॥१३॥

Can a man afflicted with fear have peace? How can one who has no peace have happiness? A husband can never be made obedient by a wife with the help of mantras.

अमित्रप्रहितांश्चापि गदान् परमदारुणान्।

मूलप्रचारैर्हि विषं प्रयच्छन्ति जिघांसवः॥१४॥

जिह्वया यानि पुरुषस्त्वचा वाप्युपसेवते।

तत्र चूर्णानि दत्तानि हन्युः क्षिप्रमसंशयम्॥१५॥

We hear of painful diseases transmitted by enemies. Those that desire to kill others send poison in the shape of gifts, so that the man that takes the powders so sent by tongues or skin is certainly deprived of his life as soon as possible.

जलोदरसमायुक्ताः स्त्रिणिः पलितास्तथा।

अपुमांसः कृताः स्त्रीभिर्जडाच्यबधिरास्तथा॥१६॥

Women have sometimes caused dropsy and leprosy, decrepitude, impotency and idiocy, blindness and deafness in men (by administering drugs to enchant them).

पापानुगास्तु पापास्ताः पतीनुपसृजन्त्युत।

न जातु विप्रियं भर्तुः स्त्रिया कार्यं कथंचन॥१७॥

These wicked women, ever treading in the path of sin, do some times injure their husbands. But the wife should never do injury to her husband.

वर्ताम्यहं तु यां वृत्तिं पाण्डवेषु महात्मसु।

तां सर्वां शृणु मे सत्यां सत्यभामे यशस्विनि॥१८॥

O illustrious Satyabhama, hear now of my conduct towards the high-souled Pandavas.

अहंकारं विहायाहं कामक्रोधौ च सर्वदा।

सदरान् पाण्डवान् नित्यं प्रयतोपचराम्यहम्॥१९॥

Abandoning vanity and subduing desire and wrath, I always serve with devotion the Pandavas with all their wives.

प्रणयं प्रतिसंहत्य निधायत्मानमात्मनि।

शुश्रूषुर्निरहंमाना पतीनां चित्तरक्षिणी॥२०॥

Restraining jealousy with devotion of heart and without any feeling of degradation at the service I perform, I always serve my husbands.

दुर्व्याहताच्छङ्कमाना दुःस्थिताद् दुरवेक्षितात्।
दुरासिताद् दुर्व्रजितादिङ्गिताध्यासितादपि॥२१॥
सूर्यवैश्वानरसमान् सोमकल्पान् महारथान्।
सेवे चक्षुर्हणः पार्थानुचवीर्यप्रतापिनः॥२२॥

Ever fearing to utter what is evil and false or to look or sit or walk with impropriety or to cast glances indicative of the feelings of the heart, I serve the sons of Pritha, those mighty warriors as blazing as the sun or fire and as handsome as the moon, those heroes who are endued with fearful energy and prowess and who are capable of killing their enemies by a glance of their eyes.

देवो मनुष्यो गन्धर्वो युवा चापि स्वलंकृतः।

द्रव्यवानभिरूपो वा न मेऽन्यः पुरुषो मतः॥२३॥

Celestials or men or Gandharvas, young or handsome, wealthy and adorned with ornaments, my heart is never attracted to any other.

नाभुक्तवति नास्नाते नासंविष्टे च भर्तरि।

न संविशामि नाश्नामि सदा कर्मकरेष्वपि॥२४॥

I never bathe or eat or sleep till he that is my husband has bathed or eaten or slept, till all our servants and followers have bathed, eaten and slept.

क्षेत्राद् वनाद् वा ग्रामाद् वा भर्तारं गृहमागतम्।

अभ्युत्थायाभिनन्दामि आसनेनोदकेन च॥२५॥

Whether returning from the field, the forest or the town or hastily rising up I always salute my husband with water and seat.

प्रमृष्टभाण्डा मृष्टान्ना काले भोजनदायिनी।

संयता गुप्तधान्या च सुसम्पृक्तनिवेशना॥२६॥

I always keep the house and all the household articles and the food that is to be taken well-ordered and clean. I carefully keep the rice and serve them the food at the proper time.

अतिरस्कृतसम्भाषा दुःस्त्रियो नानुसेवती।

अनुकूलवती नित्यं भवाम्यनलसा सदा॥२७॥

I am never angry, I never speak harsh words, I never imitate women that are wicked. Avoiding idleness, I always do what is agreeable.

अनर्म चापि हसितं द्वारि स्थानमभीक्ष्णशः।

अवस्करे चिरस्थानं निष्कृष्टेषु च वर्जये॥२८॥

I never laugh except at a jest, I never stay for a long time at the gate of the house, I never stay long in places of nature's call or in pleasure gardens of the house.

अतिहासातिरोषौ च क्रोधस्थानं च वर्जये।

निरताहं सदा सत्ये भर्तृणामुपसेवने॥२९॥

I always refrain from laughing loudly or indulging in high passion and from everything that may give offence. O Satyabhama, I am always engaged in serving my husbands.

सर्वथा भर्तृरहितं न ममेष्ट कथंचन।

यदा प्रवसते भर्ता कुटुम्बार्थेन केनचित्॥३०॥

A separation from my husband is never agreeable to me. When my husbands leave home to go to my relatives,

सुमनोवर्णकापेता भवामि व्रतचारिणी।

यच्च भर्ता न पिबति यच्च भर्ता न सेवते॥३१॥

I give up flowers and fragrant paste of every kind and I undergo penances. Whatever my husband does not drink, whatever he does not eat.

यच्च नाश्नाति मे भर्ता सर्वं तद् वर्जयाम्यहम्।

यथोपदेशं नियता वर्तमाना वराङ्गने॥३२॥

स्वलंकृता सुप्रयता भर्तुः प्रियहिते रता।

ये च धर्माः कुटुम्बेषु श्रद्धा मे कथिताः पुरा॥३३॥

Whatever my husband does not enjoy, I always renounce. O beautiful lady, adorned with ornaments and ever self-controlled by the instructions received by me, I always devotedly seek the welfare of my husbands. I always perform those duties that my mother-in-law formerly told me in respect of relatives.

भिक्षाबलिश्राद्धमिति स्थालीपाकाश्च पर्वसु।

मान्यानां मानसत्कारा ये चान्ये विदिता मम॥३४॥

तान् सर्वाननुवर्तेऽहं दिवारात्रमतन्त्रिता।

विनयान् नियमांश्चैव सदा सर्वात्मना श्रिता॥३५॥

मृदून् सतः सत्यशीलान् सत्यधर्मानुपालिनः।

आशीविषानिव क्रुद्धान् पतीन् परिचराम्यहम्॥३६॥

As also in respect of alms-giving, of offering worship to the celestials, of offering oblations to the Pitris or boiling food on auspicious days in order to offer it to the Pitris and the guests, of reverence and of service to those that deserve our respect and of all else that are known to me. I always perform my duty night and day without the least idleness. Having my heart firmly fixed in humility and fixed in approved rules, I serve my gentle, truthful and virtuous husbands, considering them always as so many poisonous snakes capable of being enraged at trifle.

पत्याश्रयो हि मे धर्मो मतः स्त्रीणां सनातनः।

स देवः सा गतिर्नान्या तस्य का विप्रियं चरेत्॥३७॥

My opinion is that to depend on one's husband is the eternal virtue of women. The husband is wife's god, he is her (sole) refuge. There is no other refuge for her. How can then a wife act what is disagreeable to her husband?

अहं पतीन् नातिशये नात्यश्ने नातिभूषये।

नापि श्रून् परिवदे सर्वदा परियन्त्रिता॥३८॥

I never either in sleeping or in eating or in adorning my person act against the wishes of my husbands. I am always guided by my husbands. I never speak ill of my mother-in-law.

अवधानेन सुभगे नित्योत्थिततयैव च।

भर्तारो वशगा मह्यं गुरुशुश्रूषयैव च॥३९॥

O blessed lady, my husband has become obedient to me for my diligence, my alacrity and for the humility with which I serve my Gurus.

नित्यमार्यामहं कुन्तीं वीरसुं सत्यवादिनीम्।

स्वयं परिचारायेतां पानाच्छादनभोजनैः॥४०॥

Every day I personally wait with food and drink and clothes upon the revered and truthful Kunti, the mother of those heroes.

नैतामतिशये जातु वस्त्रभूषणभोजनैः।

नापि परिवदे चाहं तां पृथां पृथिवीरामाम्॥४१॥

I never show any preference for myself over her in matters of food and attire and ornaments. I never reprove in words Pritha (Kunti) who is equal to the earth herself in forgiveness.

अष्टावचे ब्राह्मणानां सहस्राणि स्म नित्यदा।

भुञ्जते रुक्मपात्रीषु युधिष्ठिरनिवेशने॥४२॥

Eight thousand Brahmanas were formerly fed every day in the palace of Yudhishtira from plates of gold.

अष्टाशीतिसहस्राणि स्नातका गृहमेधिनः।

त्रिंशद्दासीक एकैको यान् बिभर्ति युधिष्ठिरः॥४३॥

Eighty thousand Snataka Brahmanas, all leading domestic lives, were entertained by Yudhishtira with thirty maid-servants assigned to each.

दशान्यानि सहस्राणि येषामन्नं सुसंस्कृतम्।

हियते रुक्मपात्रीभिर्यतीनामूर्ध्वरितसाम्॥४४॥

Besides these, ten thousand Yatis with their desire under complete control had their pure and well-cooked food carried to them in golden plates:

तान् सर्वानग्रहारेण ब्राह्मणान् वेदवादिनः।

यथाहं पूजयामि स्म पानाच्छादनभोजनैः॥४५॥

All those Brahmanas that were the utterers of the Vedas, I used always to worship duty with food, drink and clothes taken from stores, when a portion of them had been dedicated to Vishvadeva.

शतं दासीसहस्राणि कौन्तेयस्य महात्मनः।

कम्बुकेयूरधारिण्यो निष्ककण्ठ्यः स्वलङ्कृताः॥४६॥

महार्हमाल्याभरणाः सुवर्णाञ्चन्दनोक्षिताः।

मणीन् हेम च बिभ्रत्यो नृत्यगीतविशारदाः॥४७॥

The illustrious son of Kunti, had one hundred thousand well-dressed maid-servants with bracelets of their arms and golden ornaments on their necks; they were adorned with costly garlands and gold in profusion and they were sprinkled with sandal paste. Adorned with gems and gold, they were all well-skilled in dancing and singing.

तासां नाम च रूपं च भोजनाच्छादनानि च।

सर्वासामेव वेदाहं कर्म चैव कृताकृतम्॥४८॥

I knew the names and features of every one of those girls and also what they used to eat and what they used to wear and what they used not to do.

शतं दासीसहस्राणि कुन्तीपुत्रस्य धीमतः।

पात्रीहस्ता दिवारामतिथीन् भोजयन्त्युत॥४९॥

The greatly intelligent son of Kunti had also one hundred thousand maid-servants who duly used to feed the guests with plates of gold in their hands.

शतमश्वसहस्राणि दशनागायुतानि च।

युधिष्ठिरस्यानुयात्रमिन्द्रप्रस्थनिवासिनः॥५०॥

When Yudhishtira lived in Indraprastha, one lakh horses and one lakh elephants used to follow him.

एतदासीत् तदा राज्ञो यन्महीं पर्यपालयत्।

येषां संख्याविधिं चैव प्रदिशामि शृणोमि च॥५१॥

अन्तःपुराणां सर्वेषां भृत्यानां चैव सर्वशः।

आगोपालाविपालेभ्यः सर्वं वेद कृताकृतम्॥५२॥

सर्वं राज्ञः समुदयमायं च व्ययमेव च।

एकाहं वेदिं कल्याणि पाण्डवानां यशस्विनि॥५३॥

Such was the procession of Yudhishtira when he ruled over earth. It was I who regulated their number and formed the rules to be observed in respect to them. It was I who had to listen to all their complaints. I knew everything about the maid-servants of the palace and other servants, nay even of the cowherds and shepherds of the royal household. O blessed and illustrious lady, it was I alone among the Pandavas who knew the (real) income and expenditure of the king and what (really) their (Pandavas') whole income was.

मयि सर्वं समासज्य कुटुम्बं भरतर्षभाः।

उपासनरताः सर्वे घटयन्ति वरानने॥५४॥

O beautiful lady, those foremost of Bharatas, throwing upon me the (whole) burden of looking after all those that were to be fed by them, would always pay their court to me.

तमहं भारमासक्तमनाष्टुष्यं दुरात्मभिः।

सुखं सर्वं परित्यज्य राज्यहानिं घटामि वै॥५५॥

This load, so heavy and incapable of being borne by persons of evil heart, I sacrificing my

ease used to bear day and night, all the while being affectionately devoted to them.

अष्टुष्यं वरुणस्येव निधिपूर्णमिवोदधिम्।

एकाहं वेदिं कोशं वै पतीनां धर्मचारिणाम्॥५६॥

While my husbands were engaged in virtuous pursuits, I supervised their treasury as inexhaustible as the ever full abode of Varuna (ocean).

अनिशायां निशायां च सहा या क्षुत्पिपासयोः।

आराधयन्त्याः कौरव्यांस्तुल्या रात्रिरहश्च मे॥५७॥

Day and night bearing hunger and thirst, I used to wait upon the Kuru princes, so that my nights and days were equal to me.

प्रथमं प्रतिबुध्यामि चरमं संविशामि च।

नित्यकालमहं सत्ये एतत् संवननं मम॥५८॥

I used to rise up from my bed first and to go to my bed last. O Satyabhama, this has ever been my custom.

एतज्जानाम्यहं कर्तुं भर्तृसंवननं महत्।

असत्स्त्रीणां समाचारं नाहं कुर्यां न कामये॥५९॥

This is the great charm ever known to me for making my husbands obedient to me. I have never used any charms of wicked women and I never wish to use them."

वैशम्पायन उवाच

तच्छ्रुत्वा धर्मसहितं व्याहृतं कृष्णया तदा।

उवाच सत्या सत्कृत्य पाञ्चालीं धर्मचारिणीम्॥६०॥

अभिपन्नास्मि पाञ्चालि याज्ञसेनि क्षमस्व मे।

कामकारः सखीनां हि सोपहासं प्रभाषितम्॥६१॥

Vaishampayana said :

Having heard these virtuous words of Krishna (Draupadi), Satyabhama expressed her greatest reverence for the Panchala princess and she thus spoke to her, "O Panchala princess, O Yajnaseni, I am in fault, forgive me. Among friends conversations in jest naturally and without premeditation arise."

CHAPTER 234

(DRAUPADI SATYABHAMA SAMVADA
PARVA)-Continued

The words of Draupadi

द्रौपद्युवाच

इमं तु ते मार्गमपेतमोहं

वक्ष्यामि चित्तग्रहणाय भर्तुः।

अस्मिन् यथावत् सखि वर्तमाना

भर्तारमाच्छेत्स्यसि कामिनीभ्यः॥१॥

Draupadi said :

I shall now point out to you a way for attracting the hearts of your husband which is free from deceit. O friend, by duly adopting it, you will be able to withdraw your husband from other women.

नैतादृशं दैवतमस्ति सत्ये

सर्वेषु लोकेषु सदेवकेषु।

यथा पतिस्तस्य तु सर्वकामा

लभ्याः प्रसादात् कुपितश्च हन्यात्॥२॥

O Satyabhama, in all the worlds including that of the celestials, there is no god equal to the husband. When gratified with you, you may get (from your husband) ever object of desire, but when angry, all of them may be lost.

तस्मादपत्यं विविद्यश्च भोगाः

शय्यासनान्युत्तमदर्शनानि।

वस्त्राणि माल्यानि तथैव गन्धाः

स्वर्गश्च लोको विपुला च कीर्तिः॥३॥

It is from her husband that the wife obtains offspring and various articles of enjoyments. From your husband you may have handsome beds and seats, robes and garlands, perfumes and great fame and heaven itself hereafter.

सुखं सुखेनेह न जातु लभ्यं

दुःखेन साध्वी लभते सुखानि।

सा कृष्णमाराधय सौहृदेन

प्रेम्णा च नित्यं प्रतिकर्मणा च॥४॥

One cannot obtain happiness here by means that are easy. The woman that is chaste obtains happiness with great misery. Therefore always adore Krishna with friendship, love and sufferings.

तथाऽऽसनेश्चारुभिरचमाल्यै-

र्दक्षिण्ययोगैर्विविधैश्च गन्धैः।

अस्याः प्रियोऽस्मीति यथा विदित्वा

त्वामेव संश्लिष्यति तद् विद्यस्त्व॥५॥

Act in such a way by offering handsome seats and excellent garlands and various perfumes and prompt service that he may be devoted to you, thinking, "I am truly loved by her."

श्रुत्वा स्वरं द्वारगतस्य भर्तुः

प्रत्युत्थिता तिष्ठ गृहस्य मध्ये।

दृष्ट्वा प्रविष्टं त्वरिताऽऽसनेन

पाद्येन चैनं प्रतिपूजयस्वा॥६॥

Hearing the voice of your husband at the gate, rise from your seat and stay in readiness within the room. As soon as you see him enter your room, worship him by offering him a seat and water to wash his feet.

सम्प्रेषितायामथ चैव दास्या-

मुत्थाय सर्वं स्वयमेव कार्यम्।

जानातु कृष्णस्तव भावमेतं

सर्वात्मना मां भजतीति सत्ये॥७॥

O Satyabhama, when he orders a maid-servant to do any thing, soon get up and do it yourself. Let Krishna know that you adore him with all your heart.

त्वत्संनिधौ यत् कथयेत् पतिस्ते

यद्यप्यगुहां परिरक्षितव्यम्।

काचित् सपत्नी तव वासुदेवं

प्रत्यादिशेत् तेन भवेद् विरागः॥८॥

Whatever your husband speaks before you, do not speak it out to every body, though it does not deserve to be concealed, for if any of your co-wives is to speak of it Vasudeva (Krishna), he might be irritated with you.

प्रियांश्च रक्तांश्च हितांश्च भर्तु-

स्तान् भोजयेथा विविधैरुपायैः।

द्वेष्यैरुपेक्ष्यैरहितैश्च तस्य

भिद्यस्व नित्यं कुहकोद्यतैश्च॥९॥

Always seek the good of your husband and feed by every means in your power those that are dear and devoted to him. You should always keep yourself aloof from those that are hostile to your husband or those who seek to do him injury and those that are deceitful.

मदं प्रमादं पुरुषेषु हित्वा

संयच्छ भावं प्रतिगृह्य मौनम्।

प्रद्युम्नसाम्बावपि ते कुमारौ

नोपासितव्यौ रहिते कदाचित्॥१०॥

Avoiding all excitement and carelessness in the presence of men, conceal your mind by observing silence. You should not stay or talk long even with your sons Pradyumna and Samba.

महाकुलीनाभिरपापिकाभिः

स्त्रीभिः सतीभिस्तव सख्यमस्तु।

चण्डाश्च शौण्डाश्च महाशनश्च

चौराश्च दुष्टाश्चपलाश्च वर्ज्याः॥११॥

You should make friendship with only those ladies who are highly born, who are sinless and devoted to their husbands; you should always shun women who are wrathful, addicted to drinks, gluttonous, thievish, wicked and fickle.

एतद् यशस्यं भगदैवतं च

स्वार्थं तथा शत्रुनिवर्हणं च।

महार्हमाल्याभरणाङ्गरागा

भर्तारमाराधय पुण्यगन्था॥१२॥

Such conduct is always praiseworthy and it always produces prosperity. While it neutralizes hostility, it also leads one to heaven. Therefore worship your husband, adorning yourself with costly garments and ornaments and besmearing yourself with unguents and perfumes.

CHAPTER 235

(DRAUPADI SATYABHAMA SAMVADA PARVA)-Continued

The colloquy between Draupadi and Satyabhama

वैशम्पायन उवाच

मार्कण्डेयादिभिर्विप्रैः पाण्डवैश्च महात्मभिः।

कथाभिरनुकूलाभिः सह स्थित्वा जनार्दनः॥१॥

ततस्तैः संविदं कृत्वा यथावन्मधुसूदनः।

आरुक्क्षु रथं सत्यामाह्वयामास केशवः॥२॥

Vaishampayana said :

The slayer of Madhusudana Keshava Janardana (Krishna), having talked on various agreeable topics with the illustrious Pandavas and with the Brahmanas headed by Markandeya and then having bade them all farewell, ascended his chariot and called for Satyabhama.

सत्यभामा ततस्तत्र स्वजित्वा दुपदात्मजाम्।

उवाच वचनं हृद्यं यथाभावं समाहितम्॥३॥

Satyabhama then embracing Draupadi spoke these cordial words to her expressive of her feelings towards her.

कृष्णे मा भूत् तवोत्कण्ठा मा व्यथा मा प्रजागरः।

भर्तृभिर्देवसंकाशैर्जितां प्राप्स्यसि मेदिनीम्॥४॥

"O Krishna, (Draupadi) let there be no anxiety and no grief for you. You have no cause to pass your nights in sleeplessness, for you will surely obtain back the earth subjugated by your husbands who are all equal to the celestials.

न ह्येवं शीलसम्पन्ना नैवं पूजितलक्षणाः।

प्राप्नुवन्ति चिरं क्लेशं यथा त्वमसितेक्षणे॥५॥

O black and beauty, women having such disposition and possessing such auspicious marks (as you have) can never suffer misfortune for a long time.

अवश्यं च त्वया भूमिरियं निहतकण्टका।

भर्तृभिः सह भोक्तव्या निर्द्वन्द्वेति श्रुतं मया॥६॥

It has been heard by me that you will with your husbands enjoy without any doubt this earth in peace and free from all thorns.

धार्तराष्ट्रवधं कृत्वा वैराणि प्रतियात्य च।

युधिष्ठिरस्थां पृथिवीं द्रक्ष्यसि द्रुपदात्मजे॥७॥

O daughter of Draupada, when the sons of Dhritarashtra have been all destroyed and severe vengeance has been taken for their hostility, you will certainly see the earth ruled by Yudhishthira.

यास्ताः प्रव्रजमानां त्वां प्राहसन् दर्पमोहिताः।

ताः क्षिप्रं हतसंकल्पा द्रक्ष्यसि त्वं कुरुस्त्रियः॥८॥

You will soon see those wives of the Kurus, who, deprived of sense by pride, laughed at you when you were coming away in exile, themselves placed in a state of hopelessness and despair.

तव दुःखोपपन्नाया चैराचरितमप्रियम्।

विद्धि सम्प्रस्थितान् सर्वास्तान् कृष्णे यमसादनम्॥९॥

O Krishna, know that those who do you any injury when you are in distress are already gone to the abode of Yama.

पुत्रस्ते प्रतिविध्यश्च सुतसोमस्तथाविधः।

श्रुतकर्मर्जुनिश्चैव शतानीकश्च नाकुलिः॥१०॥

Your brave son Prativindhya, Sutasoma and Shrutakarman by Arjuna and Shatanika by Nakula and Shrutasena by Sahadeva are all skillful heroes and experts in weapons.

सहदेवाच्च यो जातः श्रुतसेनस्तवात्मजः।

सर्वे कुशलिनो वीराः कृतास्त्रश्च सुतास्तव॥११॥

अभिमन्युरिव प्रीता द्वारवत्यां रता भृशम्।

त्वमिवैषां सुभद्रा च प्रीत्या सर्वात्मना स्थिता॥१२॥

प्रीयते तव निर्द्वन्द्वा तेभ्यश्च विगतज्वरा।

दुःखिता तेन दुःखेन सुखेन सुखिता तथा॥१३॥

With Abhimanyu they are all living in Dvarka, much delighted with the place. Subhadra cheerfully and with her whole heart looks after them as you yourself used to do. Like you she takes great delight in them and derives much happiness from them. She grieves in their griefs and joys in their joys.

भजेत् सर्वात्मना चैव प्रद्युम्नजननी तथा।

भानुप्रभृतिभिश्चैनान् विशिनष्टि च केशवः॥१४॥

The mother of Pradyumna also loves them with all their heart. Keshava (Krishna) with his

sons Bhanu and others watches over them with special affection.

भोजनाच्छादने चैषां नित्यं मे श्वशुराः स्थितः।

रामप्रभृतयः सर्वे भजन्त्यन्धकवृष्णयः॥१५॥

My mother-in-law is ever attentive in feeding and clothing them. All the Anddhakas and Vrishnis with Rama and others love them very much.

तुल्यो हि प्रणयस्तेषां प्रद्युम्नस्य च भाविनि।

एवमादि प्रियं सत्यं हृद्यमुक्त्वा मनोऽनुगम्॥१६॥

गमनाय मनश्चक्रे वासुदेवरथं प्रति।

तां कृष्णां कृष्णमहिषी चकाराभिप्रदक्षिणम्॥१७॥

O beautiful lady, their affection for your sons is equal to what they feel for Pradyumna." Having said these agreeable, truthful and delighting and cordial words, Satyabhama desired to go to the chariot of Vasudeva (Krishna). The wife of Krishna then walked round Krishna (Draupadi).

आरुरोह रथं शौरैः सत्यभामाथ भाविनी।

स्मयित्वा तु यदुश्रेष्ठो द्रौपदीं परिसान्त्व्य च।

उपावर्त्य ततः शीघ्रैर्हयैः प्रायात् पुरं स्वकम्॥१८॥

The beautiful Satyabhama then ascended the chariot of Krishna. The chief of the Yudus (Krishna) comforted Draupadi with a smile; and then asking the Pandavas to return (to their house), he started for his own city with swift horses.

CHAPTER 236

(GHOSHA YATRA PARVA)

Lamentation of Dhritarashtra

जनमेजय उवाच

एवं वने वर्तमाना नराग्र्याः

शीतोष्णवातातपकर्षिताङ्गाः।

सरस्तदासाद्य वनं च पुण्यं

ततः परं किमकुर्वन्त पार्थाः॥१॥

Janamejaya said :

O Brahmana, when those foremost of men, the sons of Pritha, were passing their days in the forest exposed to the inclemencies of the winter and the summer, of the wind and the

sun, what did they do after they had reached the lake and the forest named Dvaita?

वैशम्पायन उवाच

सरस्तदासाद्य तु पाण्डुपुत्रा

जनं समुत्पृज्य विधाय वेशम्।

वनानि रम्याण्यथ पर्वतांश्च

नदीप्रदेशांश्च तदा विचेरुः॥२॥

Vaishampayana said :

When the Pandavas reached the lake, they chose a place to live in far from the habitations of men. They roamed through charming forests and delightful mountains and beautiful valleys through which ran many rivers and stream-lets.

तथा वने तान् वसतः प्रवीरान्

स्वाध्यायवन्तश्च तपोधनांश्च।

अभ्याययुर्वेदविदः पुराणा-

स्तान् पूजयामासुरथो नराक्र्माः॥३॥

When they began to live there, many venerable ascetics, learned in the Vedas, often came to see them. Those foremost of men always received those Veda-knowing Rishis with great respect.

ततः कदाचित् कुशलः कथासु

विप्रोऽभ्यगच्छद् भुवि कौरवेयान्।

स तैः समेत्याथ यदृच्छयैव

वैचित्रवीर्यं नृपमभ्यगच्छत्॥४॥

Thereupon one day there came to the Kuru princes a certain Brahmana who was celebrated on earth for his powers of speech. Having talked with them for some time, he went away to the king, the son of Vichitravirya (Dhritarashtra).

अथोपविष्टः प्रतिसत्कृतश्च

वृद्धेन राज्ञा कुरुसत्तमेन।

प्रचोदितः संकथयाम्बभूव

धर्मानिलेन्द्रप्रभवान् यमौ च॥५॥

Having been received with all respect by that foremost of the Kurus, that old king (Dhritarashtra) the Brahmanas took his seat; and then asked by the king, he talked about the son of Dharma, Pavana, Indra and the twins (Asvinis).

कृशांश्च वातातपकर्षिताङ्गान्

दुःखस्य चोचस्य मुखे प्रपन्नान्।

तां चाप्यनाथामिव वीरनाथां

कृष्णां परिक्लेशगुणेन युक्ताम्॥६॥

All of whom having fallen into great misery had become emaciated and reduced owing to exposure to the wind and the sun. He also talked of Krishna (Draupadi) who had been overwhelmed with sufferings and who had become protectorless though she had heroes for her lords.

ततः कथास्तस्य निशम्य राजा

वैचित्रवीर्यः कृपयाभितप्तः।

वने तथा पार्थिवपुत्रपौत्रान्

श्रुत्वा तथा दुःखनदीं प्रपन्नान्॥७॥

On hearing his words, the king Vichitravirya's son became afflicted with grief, thinking that the royal princess (Draupadi) had been drowned in a river of sorrow.

प्रोवाच दैन्याभिहतान्तरात्मा

निःश्वासवातोपहतस्तदानीम्।

वाचं कथंचित् स्थिरतामुपेत्य

तत् सर्वमात्मप्रभवं विचिन्त्य॥८॥

His inmost soul was afflicted with sorrow. Trembling all over with sighs, he quieted himself with great effort, thinking that his folly was the cause of everything. He said,

कथं नु सत्यः शुचिरार्यवृत्तो

ज्येष्ठः सुतानां मम धर्मराजः।

अजातशत्रुः पृथिवीतले स्म

शेते पुरा राङ्गचकूटशायी॥९॥

"Alas, how is it that Dharmaraja Yudhishtira who is the eldest of my sons, who is truthful and pious and virtuous in his behaviour, who has not a single enemy (on earth) and who formerly used to sleep on beds made of soft Ranku-skins, sleeps now on the bare ground!

प्रबोध्यते मागधसूतपूगै-

नित्यं स्तुवद्भिः स्वयमिन्द्रकल्पः।

पतन्त्रिसङ्घैः स जघन्यरात्रे

प्रबोध्यते नूनमिडातलस्थः॥१०॥

He used to be awakened by the Sutas and Magdhas and other singers with his praises melodiously chanted every morning. That Indra-like Kuru prince is now awakened from the bare ground early in the morning by innumerable birds.

कथं नु वातातपकर्षिताङ्गे

वृकोदरः कोपपरिप्लुताङ्गः।

शेते पृथिव्यामतथोचिताङ्गः

कृष्णासमक्षं वसुधातलस्थः॥११॥

How does Vrikodara, reduced by exposure to wind and sun and filled with wrath, sleep on the bare ground in the presence of the Panchala princess unfit as he is to suffer such misery?

तथार्जुनः सुकुमारो मनस्वी

वशे स्थितो धर्मसुतस्य राज्ञः।

विदूयमानैरिव सर्वगात्रै-

र्ध्वं न शेते वसतीरमर्षात्॥१२॥

Perhaps the intelligent Arjuna who is incapable of bearing pain and who though ever obedient to Yudhishtira yet feels himself pierced by the remembrance of his wrongs, does not at all sleep in the night.

यमौ च कृष्णां च युष्मिन् च

भीमं च दुष्टा सुखविप्रयुक्तम्।

विनिःश्वसन् सर्प इवोचतेजा

ध्रुवं न शेते वसतीरमर्षात्॥१३॥

Seeing the twins (Nakula and Sahadeva) and Krishna (Draupadi) and Yudhishtira and Bhima in the greatest possible misery, Arjuna certainly sighs like a fearful serpent and from wrath does not sleep in the night.

तथा यमौ चाप्यसुखौ सुखाहौ

समृद्धरूपावमरौ दिवीव।

प्रजागरस्थौ ध्रुवमग्रशान्तौ

धर्मेण सत्येन च वार्यमाणौ॥१४॥

The twins also, who are even like a couple of blessed celestials in heaven, sunk in misery though deserving of happiness and comfort, certainly pass their nights without sleep, only restrained from taking revenge by virtue and truth.

समीरणेनाथ समो बलेन

समीरणस्यैव सुतो बलीयान्।

स धर्मपाशेन सितोऽचजेन

ध्रुवं विनिःश्वस्य सहत्यमर्षम्॥१५॥

The mighty son of Vayu (Bhima) who is equal to Vayu himself in strength certainly sighs and restrains his wrath tied through his eldest brother (Yudhishtira) to the bond of truth.

स चापि भूमौ परिवर्तमानो

वधं सुतानां मम काङ्क्षमाणः।

सत्येन धर्मेण च वार्यमाणः

कालं प्रतीक्षत्यधिको रणेऽन्यैः॥१६॥

Superior in battle to all warriors, he now quietly lies on the ground. Being restrained by virtue and truth but burning to kill my sons, he simply passes his time.

अजातशत्रौ तु जिते निकृत्या

दुःशासनो यत् परुषाण्यवोचत्।

तानि प्रविष्टानि वृकोदराङ्गं

दहन्ति कक्षान्निर्विद्यनानि॥१७॥

The cruel words that Duhshasana spoke after Ajatshatru (Yudhishtira) had been deceitfully defeated at dice have reached the inner most depth of Vrikodara's heart. They are consuming him as a blazing bundle of straw consumes a faggot of dry wood.

न पापकं ध्यास्यति धर्मपुत्रो

धनंजयश्चाप्यनुवत्स्यति तम्।

अरण्यवासेन विवर्धते तु

भीमस्य कोपोऽग्निरिवानिलेन॥१८॥

The son of Dharma (Yudhishtira) never sinfully acts. Dhananjaya (Arjuna) also always obeys him, but the anger of Bhima is daily increasing like a fire helped by the wind in consequence of a life of exile.

स तेन कोपेन विदह्यमानः

करं करेणाभिनिपीड्य वीरः।

विनिःश्वसत्युष्णमतीव घोरं

दहन्निवेमान् मम पुत्रपौत्रान्॥१९॥

That hero, burning in wrath, squeezes his hands and breathes hot and fearful sighs, as if he wants to consume by them all my sons and grandsons.

गाण्डीवधन्वा च वृकोदसश्च

संरम्भिणावन्तककालकल्पौ।

न शेषयेतां युधि शत्रुसेनां

शरान् किरन्तावशनिप्रकाशान्॥२०॥

The wielder of Gandiva (Arjuna) and Bhima when angry are like Yama and Kala themselves. Hurling their arrows which are like so many thunderbolts, they exterminate their enemies in battle.

दुर्योधनः शकुनिः सूतपुत्रो

दुःशासनश्चापि सुमन्दचेताः।

मधु प्रपश्यन्ति न तु प्रपातं

यद् द्यूतमालम्ब्य हरन्ति राज्यम्॥२१॥

Alas, Duryodhana and Shakuni and Suta's son (Karna) and the wicked minded Duhshasana in robbing the Pandavas of their kingdom by means of dice saw only honey (on the tree) without thinking the terrible fall from it!

शुभाशुभं कर्म नरो हि कृत्वा

प्रतीक्षते तस्य फलं स्म कर्ता।

स तेन मुह्यत्यवशः फलेन

मोक्षः कथं स्यात् पुरुषस्य तस्मात्॥२२॥

A man having acted rightly or wrongly expects to get the fruit of his acts. But fruits however (often) confounds and paralyses him. How can a man thus obtain salvation!

क्षेत्रे सुकृष्टे ह्यपि च बीजे

देवे च वर्षत्युतुकालयुक्तम्।

न स्यात् फलं तस्य कुतः प्रसिद्धि-

रन्यत्र देवादिति चिन्तयामि॥२३॥

कृतं मताक्षेण यथा न साधु

साधुप्रवृत्तेन च पाण्डवेन।

मया च दुष्प्रवृत्तानुगेन

तथा कुरूणामयमन्तकालः॥२४॥

If land is properly cultivated and the seed sown and if the god (Indra) seasonably

showers rain, still the crop might not grow. This is what we often hear. How could this be true as I think unless everything here (in this world) is ruled by Destiny. The gambler Shakuni has behaved deceitfully towards the son of Pandu (Yudhishtira) who always acts honestly and virtuously. From the love and fondness that I bear of my wicked sons I also have similarly acted. Alas, it is for this the time, for the destruction of the Kurus has come.

ध्रुवं प्रवास्यत्यसमीरितोऽपि

ध्रुवं प्रजास्यत्युत गर्भिणी या।

ध्रुवं दिनादौ रजनीप्रणाश-

स्तथा क्षपादौ च दिनप्रणाशः॥२५॥

Or perhaps what is inevitable must come to pass. The wind, whether impelled or not, must move. The woman who conceives must give birth to a child. Darkness must pass away in the morning and the day in the evening.

क्रियेत कस्मादपरे च कुर्यु-

र्वितं न दद्युः पुरुषाः कथंचित्।

प्राप्त्यर्थकालं च भवेदनर्थः

कथं न तत् स्यादिति तत् कुतः स्यात्॥२६॥

कथं न भिद्येत न च स्रवेत

न च प्रसिच्येदिति रक्षितव्यम्।

अरक्ष्यमाणं शतधा प्रकीर्येद्

ध्रुवं न नाशोऽस्ति कृतस्य लोके॥२७॥

Whatever may be earned by us and others, whether people spend it or not, it would bring us misery when the time would come. Why then people become so anxious to earn wealth? If what is acquired is the result of Fate, then it should be protected, so that it may not be divided nor protected, so that it may not be divided nor lost little by little nor permitted to flow out at once, for if unprotected it may break into one hundred fragments. But whatever the character of our possession may be, our acts in this world are never lost.

गतो ह्यरण्यादपि शक्रलोके

धनंजयः पश्यत वीर्यमस्या

अस्त्राणि दिव्यानि चतुर्विधानि

ज्ञात्वा पुनर्लोकमिमं प्रपन्नः॥२८॥

Behold what great is the prowess of Arjuna who went to the abode of Indra from the forest. Having secured the four kinds of celestials weapons, he has returned to earth.

स्वर्गं हि गत्वा सशरीर एव

को मानुषः पुनरागन्तुमिच्छेत्।

अन्यत्र कालोपहताननेकान्

समीक्षमाणस्तु कुरून् मुमूर्षून्॥२९॥

What man is there who having gone to heaven in his own human body ever wishes to come back? Because he sees the Kurus at the point of death by Time, he has returned.

धनुर्चाहश्चार्जुनः सव्यसाची

धनुश्च तद् गाण्डिवं भीमवेगम्।

अस्त्राणि दिव्यानि च तानि तस्य

त्रयस्य तेजः प्रसहेत कोऽत्र॥३०॥

The wielder of the bow is Arjuna Savyasachi, the bow is the Gandiva of fearful energy, the weapons are also all celestials, who is there who would be able to withstand the (combination of these) three."

निशम्य तद् वचनं पार्थिवस्य

दुर्योधनं रहिते सौबलोऽथा।

अबोधयत् कर्णमुपेत्य सर्वं

स चाप्यहृष्टोऽभवदल्पचेताः॥३१॥

Having heard those words of the king, the son of Subala Shakuni went to Duryodhana who was then with Karna and told them everything in private. The foolish Duryodhana was filled with grief at what he heard.

CHAPTER 237

(GHOSHA YATRA PARVA)-Continued

Shakuni's words

वैशम्पायन उवाच

धृतराष्ट्रस्य तद् वाक्यं निशम्य शकुनिस्तदा।

दुर्योधनमिदं काले कर्णेन सहितोऽब्रवीत्॥१॥

Vaishampayana said :

Having heard those words of Dhritarashtra, Shakuni, when he got an opportunity through Karna, spoke thus to Duryodhana.

प्रद्राज्य पाण्डवान् वीरान् स्वेन वीर्येण भारत।

भुङ्क्ष्वेमां पृथिवीमेको दिवि शम्बरहा यथा॥२॥

Shakuni said :

Having exiled the heroic Pandavas through your own prowess, O descendant of Bharata, you now rule this earth without a rival, as the slayer of Shambhara rules the heaven.

प्राच्यश्च दक्षिणात्यश्च प्रतीच्योदीच्यवासिनः।

कृताः करप्रदाः सर्वे राजानस्ते नराधिपाः॥३॥

O ruler of men, O king, the kings of the east, west, north and south all pay tribute to you.

या हि सा दीप्यमानेव पाण्डवानभजत् पुरा।

साद्य लक्ष्मीस्त्वया राजन्नवाप्ता भ्रातृभिः सह॥४॥

O king, the blazing goddess of prosperity, that once used to pay court to the Pandavas, has now been secured by you with your brothers.

इन्द्रप्रस्थगते यां तां दीप्यमानां युधिष्ठिरे।

अपश्याम श्रियं राजन् दृश्यते सा तवाद्य वै॥५॥

O king, the blazing prosperity that we formerly saw in Yudhishtira at Indraprastha is now seen by us in you.

शत्रवस्तव राजेन्द्र न चिरं शोककर्षिताः।

सा तु बुद्धिबलेनेयं राजस्तस्माद् युधिष्ठिरात्॥६॥

O king of kings, that which you saw not long ago with so much grief has been now snatched by you from the king Yudhishtira by the force of intellect alone.

त्वयाऽऽक्षिप्ता महाबाहो दीप्यमानेव दृश्यते।

तथैव तव राजेन्द्र राजानः परवीरहन्॥७॥

शासनेऽधिष्ठिताः सर्वे किं कुर्म इति वादिनः।

तवेयं पृथिवी राजन् निखिला सागराम्बरा॥८॥

सपर्वतवना देवी सग्रामनगराकरा।

नानावनोद्देशवती पर्वतरूपशोभिता॥९॥

वन्द्यमानो द्विजै राजन् पूज्यमानश्च राजभिः।

पौरुषाद् दिवि देवेषु भ्राजसे रश्मिवानिव॥१०॥

O mighty armed hero, O chastiser of foes, all the kings of the world are now under your subjection. They now await your commands as they used to do before those of Yudhishtira. O king, the goddess earth bounded with the seas, with her mountains and forests towns and cities and mines, with her woodlands and hills is now yours. Adored by the Brahmanas and worshipped by the kings, O monarch, you (now) blaze forth in your prowess like the sun among the celestials in heaven.

रुद्रैरिव यमो राजा मरुद्भिरिव वासवः।

कुरुभिस्त्वं वृतो राजन् भासि नक्षत्रराडिन्॥११॥

Surrounded by the Kurus, O king, as Yama is surrounded by the Rudras and Vasava by the Marutas, you shine like the moon among the stars.

यैः स्म ते नाद्रियेताज्ञा न च ये शासने स्थिताः।

पश्यामस्तान् श्रिया हीनान् पाण्डवान् वनवासिनः॥१२॥

Let us go and see the Pandavas who are now divested of their prosperity, who are now living in the forest, who never obeyed commands and who never owed you subjection.

श्रूयते हि महाराज सरो द्वैतवनं प्रति।

वसन्तः पाण्डवाः सार्धं ब्राह्मणैर्वनवासिभिः॥१३॥

O great king, we have heard that they are now living on the banks of the lake situated in the forest named Dvaitavana with many Brahmanas, the dwellers of the wood.

स प्रयाहि महाराज श्रिया परमया युतः।

तापयन् पाण्डुपुत्रांस्त्वं रश्मिवानिव तेजसा॥१४॥

O king, go there with all your prosperity and thus scorch the Pandavas with a sight of your glory, as the sun scorches every thing with his hot rays.

स्थितो राज्ये च्युतान् राज्याच्छ्रिया हीनाच्छ्रिया वृतः।

असमृद्धान् समृद्धार्यः पश्य पाण्डुसुतान् नृप॥१५॥

You a (great) sovereign and they deprived of their sovereignty, you in prosperity and they deprived of it, you are in affluence and they are in poverty. O king, go and (now) see the Pandavas.

महाभिजनसम्पन्नं भद्रे महति संस्थितम्।

पाण्डवास्त्वाभिवीक्षन्तां ययातिमिव नाहुषम्॥१६॥

Let the Pandavas see you like Yayati, the son of Nahusha accompanied by a large number of followers and in the enjoyment of great bliss.

यां श्रियं सुहृदश्चैव दुर्हृदश्च विशाम्यते।

पश्यन्ति पुरुषे दीप्तां सा समर्था भवत्युत॥१७॥

O king, that blazing prosperity which is seen by one's both friend and foe is considered to be the real prosperity.

समस्थो विषमस्थान् हि दुर्हृदो योऽभिवीक्षते।

जगतीस्थानिवाद्रिस्थः किमतः परमं सुखम्॥१८॥

What happiness could be more complete than what one enjoys by being himself in great prosperity and his enemy being in adversity just like the man on the top of a hill looking down upon another who crawls on the earth.

न पुत्रधनलाभेन न राज्येनापि विन्दति।

प्रीतिं नृपतिशार्दूल याममित्राघदर्शनात्॥१९॥

O foremost of kings, the happiness that one drives from seeing his enemies in grief is greater than what one drives on getting a son or wealth or kingdom.

किं नु तस्य सुखं न स्यादाश्रमे यो धनंजयम्।

अभिवीक्षेत सिद्धार्थो वल्कलाजिनवाससम्॥२०॥

What happiness will not be his who himself being in affluence sees Dhananjaya (Arjuna) in barks and skins.

सुवाससो हि ते भार्या वल्कलाजिनसंवृताम्।

पश्यन्तु दुःखितां कृष्णां सा च निर्विद्यतां पुनः॥२१॥

Let your wife clad in costly robes look at the afflicted Krishna (Draupadi) now in barks and skins and thus increase her misery.

विनिन्दतां तथाऽऽत्मानं जीवितं च धनच्युतम्।

न तथा हि सभामध्ये तस्या भवितुंमर्हति।

वैमनस्यं यथा दृष्ट्वा तव भार्याः स्वलंकृताः॥२२॥

Let the daughter of Drupada reproach herself and her life deprived as she is of wealth, for the sorrow that she will feel on seeing your wife adorned with ornaments will be far greater than what she had felt in the Sava.

वैशम्पायन उवाच

एवमुक्त्वा तु राजानं कर्णः शकुनिना सह।

तूष्णीम्भवतुरुभौ वाक्यान्ते जनपेजया॥२३॥

Vaishampayana said :

O Janamejaya, having thus spoken to the king, Shakuni and Karna when their speech was over both became silent.

CHAPTER 238

(GHOSHA YATRA PARVA)-Continued

Consultation to see the cattle

वैशम्पायन उवाच

कर्णस्य वचनं श्रुत्वा राजा दुर्योधनस्ततः।

हृष्टो भूत्वा पुनर्देन इदं वचनमब्रवीत्॥१॥

Vaishampayana said :

Having heard the words of Karna, the king Duryodhana became greatly delighted. But soon again he became melancholy and he then thus spoke.

ब्रवीषि यदिदं कर्णं सर्वं मनसि मे स्थितम्।

न त्वभ्यनुज्ञां लप्स्यामि गमने यत्र पाण्डवाः॥२॥

Duryodhana said :

O Karna, what you tell me is always in my mind. But I shall not get permission to go where the Pandavas are.

परिदेवति तान् वीरान् धृतराष्ट्रो महीपतिः।

मन्यतेऽभ्यधिकांश्चापि तपोयोगेन पाण्डवान्॥३॥

King Dhritarashtra is always grieving for those heroes. The king considers them (now) more powerful (than before) by their asceticism.

अथवाप्यनुबुध्येत नृपोऽस्माकं चिकीर्षितम्।

एवमप्यार्यति रक्षन् नाभ्यनुज्ञातुमर्हति॥४॥

न हि द्वैतवने किञ्चिद् विद्यतेऽन्यत् प्रयोजनम्।

उत्सादनमृते तेषां वनस्थानां महाद्युते॥५॥

O greatly effulgent one, if the king understands our motives, he will never grant us permission, for we can have no other business in Dvaitavana than to exterminate the Pandavas in their exile.

जानासि हि यथा क्षत्ता द्यूतकाल उपस्थिते।

अब्रवीद् यच्च मां त्वां च सौबलं वचनं तदा॥६॥

You know what Khatva (Vidura) said to me, to yourself and to the son of Subala (Shakuni) at the time of the play.

तानि सर्वाणि वाक्यानि यच्चान्यत् परिदेवितम्।

विचिन्त्य नाधिगच्छामि गमनायेतराय वा॥७॥

Reflecting on those words and also on (their) lamentations, I cannot make up my mind as to whether I should or should not go.

ममापि हि महान् हर्षो यदहं भीमफाल्गुनौ।

विलिष्टावरण्ये पश्येयं कृष्णया सहितविति॥८॥

I shall certainly feel great delight if I see Bhima and Falguna (Arjuna) passing their days with Krishna (Draupadi) in great misery in the forest.

न तथा ह्याप्नुयां प्रीतिमवाप्य वसुधामिमाम्।

दृष्ट्वा यथा पाण्डुसुतान् वल्कलाजिनवाससः॥९॥

The joy that I may feel by obtaining the entire sovereignty over the earth is nothing in comparison to what I shall obtain on seeing the Pandavas clad in barks and skins.

किं नु स्यादधिकं तस्माद् यदहं द्रुपदात्मजाम्।

द्रौपदीं कर्णं पश्येयं काषायवसनां वने॥१०॥

O Karna, what joy could be greater than what I shall drive on seeing Draupadi, the daughter of Draupada, clad in rags in the forest?

यदि मां धर्मराजश्च भीमसेनश्च पाण्डवः।

युक्तं परमया लक्ष्म्या पश्येतां जीवितं भवेत्॥११॥

If king Dharmaraja (Yudhishtira), Bhima and the son of Pandu (Arjuna) see me graced with great prosperity, then only shall I attain to the great end of my life.

उपायं न तु पश्यामि येन गच्छेम तद् वनम्।

यथा चाभ्यनुजानीयाद् गच्छन्तं मां महीपतिः॥१२॥

But I do not see the means through which I can go to that forest and by which I may get the permission of the king Dhritarashtra.

स सौबलेन सहितस्तथा दुःशासनेन च।

उपायं पश्य निपुणं येन गच्छेम तद् वनम्॥१३॥

Therefore find out some skillful plan with the help of Subala's son (Shakuni) and Duhshasana, by which we may go to the forest (where the Pandavas) are.

अहमप्यद्य निश्चित्य गमनायेतराय च।

कल्यमेव गमिष्यामि समीपं पार्थिवस्य ह॥१४॥

I shall also today make up my mind whether I should go or not and then I shall see the king (my father) tomorrow.

मयि तत्रोपविष्टे तु भीष्मे च कुरुसत्तमे।

उपायो यो भवेद् दृष्टस्तं ब्रूयाः सहसौबलः॥१५॥

When I shall remain seated (tomorrow) with that foremost of the Kurus, you will then with Subala's son propose the pretext you may have fixed upon.

वचो भीष्मस्य राज्ञश्च निशम्य गमनं प्रति।

व्यवसायं करिष्येऽहमनुनीय पितामहम्॥१६॥

Hearing then the words of Bhishma and of the king (my father) on the subject of this journey, I shall settle everything, beseeching (the permission of) our grand father (Bhishma).

तथेत्युक्त्वा तु ते सर्वे जग्मुरावसथान् प्रति।

व्युषितायां रजन्यां तु कर्णो राजानमभ्ययात्॥१७॥

Vaishampayana said :

Having said "So be it." They then all went away to their respective houses. As soon as the night passed, Karna came to the king.

ततो दुर्योधनं कर्णः प्रहसन्निदमब्रवीत्।

उपायः परिदृष्टोऽयं तं निबोध जनेश्वर॥१८॥

Thereupon Karna thus smilingly spoke to Duryodhana, "O ruler of men, a plan has been fixed upon by me. Hear it.

घोषा द्वैतवने सर्वे त्वत्प्रतीक्षा नराधिप।

घोषयात्रापदेशेन गमिष्यामो न संशयः॥१९॥

O ruler, of men, our herds of cattle are now in Dvaitavana all waiting for you. There is no doubt we can go on the pretext of seeing our cattle.

उचितं हि सदा गन्तुं घोषयात्रां विशाम्पते।

एवं च त्वां पिता राजन् समनुज्ञातुमर्हति॥२०॥

O king, O ruler of earth, it is always proper to go and see the cattle; if you say this to your father, you will get his permission."

तथा कथयमानौ तौ घोषयात्राविनिश्चयम्।

गान्धारराजः शकुनिः प्रत्युवाच हसन्निव॥२१॥

When they were thus talking about the cattle, the Gandhara king Shakuni thus smilingly spoke,

उपायोऽयं मया दृष्टो गमनाय निरामयः।

अनुज्ञास्यति नो राजा बोधयिष्यति चाप्युत॥२२॥

घोषा द्वैतवने सर्वे त्वत्प्रतीक्षा नराधिप।

घोषयात्रापदेशेन गमिष्यामो न संशयः॥२३॥

"O ruler of men, this plan which has no difficulty to be carried out was what I also saw for the purpose of going (to Dvaitavana). The king will certainly grant us permission or even he may send us there of his own accord. Our herds of cattle are now all waiting in the forest of Dvaitavana. We may certainly go there under the pretext of seeing our cattle."

ततः प्रहसिताः सर्वे तेऽन्योन्यस्य तलान् ददुः।

तदेव च विनिश्चित्य ददशुः कुरुसत्तमम्॥२४॥

They then all three laughed together and gave their hands to one another. Having arrived at this conclusion, they then went to see the chief of the Kurus (Dhritarashtra).

CHAPTER 239

(GHOSHA YATRA PARVA)-Continued

Duryodhana's arrival at Dvaitavana

वैशम्पायन उवाच

धृतराष्ट्रं ततः सर्वे ददशुर्जनमेजय।

पृष्ठा सुखमथो राज्ञः पृष्ठा राज्ञा च भारत॥२५॥

Vaishampayana said :

O Janamejaya, O descendant of Bharata, then they all saw Dhritarashtra and asked his welfare; they were also asked their welfare in return.

ततस्तैर्विहितः पूर्वं समङ्गो नाम बल्लवः।

समीपस्थास्तदा गावो धृतराष्ट्रे न्यवेदयत्॥२६॥

Then a cowherd named Samanga who had been instructed before-hand come to the king Dhritarashtra and spoke about the cattle.

अनन्तरं च राधेयः शकुनिश्च विशाम्पते।

आहतुः पार्थिवश्रेष्ठं धृतराष्ट्रं जनाधिपम्॥२७॥

O king, the son of Radha (Karna) and Shakuni thus spoke to that foremost of kings, the ruler of earth, Dhritarashtra,

रमणीयेषु देशेषु घोषाः सम्प्रति कौरवा।

स्मारणे समयः प्राप्तो वत्सानामपि चाङ्गुनम्॥२८॥

"O descendant of Kuru, our cattle are now stationed in a charming place. The time for marking the calves has also come.

मृगया चोचिता राजन्नस्मिन् काले सुतस्य ते।

दुर्योधनस्य गमनं समनुज्ञातुमर्हसि॥५॥

O king, this is also an excellent season for your son Duryodhana to go to a hunting expedition. Therefore you should grant him permission to go there.

श्रुतराष्ट्र उवाच

मृगया शोभना तात गवां हि समवेक्षणम्।

विश्रम्भस्तु न गन्तव्यो वल्लवानामिति स्मरे॥६॥

Dhritarashtra said :

O child, hunting and seeing the cattle are both very proper acts. I think the herdsman should not be (completely) trusted.

ते तु तत्र नरव्याघ्राः समीप इति नः श्रुतम्।

अतो नाभ्यनुजानामि गमनं तत्र वः स्वयम्॥७॥

But I have heard that those foremost of men (the Pandavas) are living some where near that place; therefore I think you should not yourselves go there.

छद्मना निर्जितास्ते तु कर्षिताश्च महावने।

तपोनित्याश्च राधेय समर्थाश्च महारथाः॥८॥

Defeated by deceitful means, they are now living in the deep forest in great misery. O son of Radha, those greatly powerful car-warriors are now engaged in asceticism.

धर्मराजो न संकुब्धयेद् भीमसेनस्त्वमर्षणः।

यज्ञसेनस्य दुहिता तेज एव तु केवलम्॥९॥

Dharmaraja (Yudhishtira) will never be angry, but Bhimasena is naturally wrathful; the daughter of Yajnasena (Draupadi) also is offulgence herself.

यूयं चाप्यपराध्येयुर्दर्पमोहसमन्विताः।

ततो विनिर्देहयुस्ते तपसा हि समन्विताः॥१०॥

Full of pride and folly as you are you are certain to give her offence. Endued with ascetic merit as she is (now), she will certainly consume you.

अथवा सायुधा वीरा मनुनाभिपरिप्लुताः।

सहिता बद्धनिस्त्रिंश दहेयुः शस्त्रतेजसा॥११॥

Or perhaps, those heroes, armed with swords and other weapons and filled with wrath, may consume you with the fire of their weapons.

अथ यूयं बहुत्वात् तानभियात कथंचन।

अनार्य परमं तत् स्यादशक्यं तच्च वै मतम्॥१२॥

Or if from the force of numbers you seek to injure them in any way, even that will be a highly improper act, though I know you will never succeed.

उषितो हि महाबाहुरिन्द्रलोके धनंजयः।

दिव्यान्स्त्राण्यवाप्याथ ततः प्रत्यागतो वनम्॥१३॥

The mighty armed Dhananjaya (Arjuna) had lived in the abode of Indra. Having obtained the celestials weapons, he has returned to the forest.

अकृतास्त्रेण पृथिवी जिता बीभत्सुना पुरा।

किं पुनः स कृतास्त्रोऽद्य न हन्याद् वो महारथः॥१४॥

While unaccomplished in arms, Bibhatsu (Arjuna) conquered the whole earth. He is now a great car-warrior and highly accomplished in arms, why will he not be able (now) to kill you all?

अथवा मद्वचः श्रुत्वा तत्र यत्ता भविष्यथा।

उद्विग्नवासो विश्रम्भाद् दुःखं तत्र भविष्यति॥१५॥

Or if you in obedience to my words on going there, behave carefully you will then never be able to live happily, as you will always be in a state of trustlessness.

अथवा सैनिकाः केचिदपकुर्युर्गुणिष्ठिरम्।

तदबुद्धिकृतं कर्म दोषमुत्पादयेच्च वः॥१६॥

तस्माद् गच्छन्तु पुरुषाः स्मारणायातकारिणः।

न स्वयं तत्र गमनं रोचये तव भारत॥१७॥

Or some soldiers of yours may do some injury to Yudhishtira and that unpremeditated act may be ascribed to you. O descendant of Bharata, therefore let some faithful men go there to count the cattle and mark the calves. I do not think it is proper for your to go in person.

शकुनिरुवाच

धर्मज्ञः पाण्डवो ज्येष्ठः प्रतिज्ञातं च संसदि।

तेन द्वादश वर्षाणि वस्तव्यानीति भारत॥१८॥

Shakuni said :

O descendant of Bharata, the eldest Pandava is virtuous; he has taken the pledge in the assembly that he will live twelve years in the forest.

अनुवृत्तश्च ते सर्वे पाण्डवा धर्मचारिणः।

युधिष्ठिरस्तु कौन्तेयो न नः कोपं करिष्यति॥१९॥

The other Pandavas are virtuous and obedient to him. The son of Kunti, Yudhishtira will never be angry with us.

मृगयां चैव नो गन्तुमिच्छा संवर्तते भृशम्।

स्मारणं तु चिकीर्षामो न तु पाण्डवदर्शनम्॥२०॥

We desire very much to go to a hunting expedition; we shall also take that opportunity to count the cattle. We have no wish to see the Pandavas.

न चानार्यसमाचारः कश्चित् तत्र भविष्यति।

न च तत्र गमिष्यामो यत्र तेषां प्रतिश्रयः॥२१॥

We shall not go to that place where the Pandavas are living. Therefore no misconduct on our part can possibly arise.

वैशम्पायन उवाच

एवमुक्तः शकुनिना धृतराष्ट्रो जनेश्वरः।

दुर्योधनं महामात्यमनुजज्ञे न कामतः॥२२॥

Vaishampayana said :

Having been thus addressed by Shakuni, the ruler of earth, Dhritarashtra, unwillingly gave permission to Duryodhana and his counsellors to go.

अनुज्ञातस्तु गान्धारिः कर्णेन सहितस्तदा।

निर्ययौ भरतश्रेष्ठो बलेन महता वृतः॥२३॥

Having received permission, the son of Gandhari, that foremost of the Bharata race (Duryodhana) with Karna and with a large host started.

दुःशासनेन च तथा सौबलेन च धीमता।

संवृतो भ्रातृभिश्चान्यैः स्त्रीभिश्चापि सहस्रशः॥२४॥

He has accompanied by Dushasana the intelligent son of Subala (Shakuni) and by many others of his brothers and also thousands of women.

तं निर्यान्तं महाबाहुं द्रष्टुं द्वैतवनं सरः।

पौराश्चानुययुः सर्वे सहदारा वनं च तत्॥२५॥

When he started to see that lake in the Dvaitavana, the citizens also with their wives proceeded towards that forest.

अष्टौ रथसहस्राणि त्रीणि नागायुतानि च।

पत्तयो बहुसाहस्रा हयाश्च नवतिः शताः॥२६॥

Eight thousand cars, thirty thousand elephants, nine thousand horses and many thousands of foot soldiers,

शकटापणवेशाश्च वणिजो वन्दिनस्तथा।

नराश्च मृगयाशीलाः शतशोऽथ सहस्रशः॥२७॥

Carriages, shops, pavilions, traders, bards and men, trained in hunting, by hundred and thousands, followed the king.

ततः प्रयाणे नृपतेः सुमहानभवत् स्वनः।

प्रमृषीव महावायो रुद्धतस्य विशाप्ते॥२८॥

O monarch, as the king started, followed by many thousands of men, the uproar caused by the march resembled the deep roar of winds in the rains.

गव्यूतिमात्रे न्यवसद् राजा दुर्योधनस्तदा।

प्रयातो वाहनैः सर्वैस्ततो द्वैतवनं सरः॥२९॥

Arriving at the lake of Dvaitavana with his followers and conveyances, king Duryodhana encamped at the distance of four miles from the lake.

CHAPTER 240

(GHOSHA YATRA PARVA)-Continued

The colloquy between Duryodhana's soldiers and the Gandharvas

वैशम्पायन उवाच

अथ दुर्योधनो राजा तत्र वने वसन्।

जगाम घोषानभितस्तत्र चक्रे निवेशनम्॥१॥

Vaishampayana said :

Then the king Duryodhana, living in various parts of that forest, at last came to the cattle stations and encamped there.

रमणीये समाज्ञाते सोदके समहीरुहे।

देशे सर्वगुणोपेते चक्रावसथान् पराः॥२॥

Selecting a well known charming place which had a plentiful supply of water and

which abounded in trees and possessed every convenience, his attendants built a house for him.

तथैव तत्समीपस्थान् पृथगावस्थान् बहून्।

कर्णस्य शकुनेश्चैव भ्रातृणां चैव सर्वशः॥३॥

Near the royal residence, they also erected separate houses for Karna, Shakuni and other brothers of the king.

ददर्श स तदा गावः शतशोऽथ सहस्रशः।

अङ्गैर्लक्षैश्च ताः सर्वा लक्षयामास पार्थिवः॥४॥

The king saw his cattle by hundreds and thousands. Examining their limbs and marks, he supervised their counting.

अङ्कयामास वत्सांश्च जज्ञे चोपसृतांस्त्वपि।

बालवत्साश्च या गावः कालयामास ता अपि॥५॥

He caused the calves to be marked and took notes of those that required to be tamed. He also counted all those cows of which calves had not yet been yeaned.

अथ स स्मरणं कृत्वा लक्षयित्वा त्रिहायनान्।

वृत्तो गोपालकैः प्रीतो व्यहरत् कुरुन्दनः॥६॥

Completing the task of counting and marking every calf which was three years old, the Kuru prince, surrounded by the cow-herds, began cheerfully to sport and wander about (in that forest).

स च पौरजनः सर्वः सैनिकाश्च सहस्रशः।

यथोपजोषं चिक्रीडुर्वने तस्मिन् यथामराः॥७॥

The citizens and the soldiers by thousands sported in that forest as best pleased them like the celestials.

ततो गोपाः प्रगातारः कुशला नृत्यवादाने।

धार्तराष्ट्रमुपातिष्ठन् कन्याश्चैव स्वलंकृताः॥८॥

The herdsman, well-skilled in singing and dancing and playing on musical instruments and maidens adorned with ornaments ministered to the pleasures of Dhritarashtra's son.

स स्त्रीगणावृतो राजा प्रहृष्टः प्रददौ वसु।

तेभ्यो यथार्हमन्नानि पानानि विविधानि च॥९॥

The king surrounded by the ladies of the royal household began cheerfully to distribute according to the merit of each, wealth, food

and drinks of various kinds among those that sought to please him.

ततस्ते सहिताः सर्वे तरक्षून् महिषान् मृगान्।

गवयर्क्ष्वराहांश्च समन्तात् पर्यकालयन्॥१०॥

स ताञ्छरैर्विनिर्भिद्य गजांश्च सुबहून् वने।

रमणीयेषु देशेषु ग्राहयामास वै मृगान्॥११॥

Attended by all his followers, the king killed many bison's, buffaloes, deer gavayas, bear and boars. Pierced by his arrows animals by thousands died in that deep forest. He caused the deer to be caught in the most delightful parts of the forest.

गोरसानुपयुञ्जान उपभोगांश्च भारता।

पश्यन् स रणमीयानि वनान्युपवनानि च॥१२॥

मत्तभ्रमरजुष्टानि बर्हिणाभिस्तानि च।

अगच्छदानुपूर्व्येण पुण्यं द्वैतवनं सरः॥१३॥

Drinking milk and enjoying various other delicious articles, O descendant of Bharata and also seeing as he proceeded many delightful forests and woods swarming with bees intoxicated with the honey of flowers and resounding with the sweet notes of peacock, the king at last reached the sacred lake of Dvaitavana.

मत्तभ्रमरसंजुष्टं नीलकण्ठरवाकुलम्।

सप्तच्छदसमाकीर्णं पुन्नागबकुलैर्युतम्॥१४॥

The place was swarmed with bees intoxicated with the honey of the flowers; it echoed with the sweet notes of blue throated jay (bird); it was shaded by Saptachadas and Punnyagadas and Bakulas.

ऋद्ध्या परमया युक्तो महेन्द्र इव बलाभृत्।

यदृच्छया च तत्रस्थो धर्मपुत्रो युधिष्ठिरः॥१५॥

ईजे राजर्षियज्ञेन साद्यस्केन विशाम्पते।

दिव्येन विधिना चैव वन्येन कुरुसत्तम॥१६॥

कृत्वा निवेशमभितः सरसस्तस्य कौरवा।

द्रौपद्या सहिता धीमान् धर्मपत्न्या नराधिपः॥१७॥

The king (Duryodhana) graced with great prosperity went there like the wielder of thunder, the lord of the celestials (Indra). O foremost of the Kuru race, the greatly intelligent Dharmaraja Yudhishtira was then,

O king, living near that lake and was performing with his wife Draupadi the sacrifice called Rajarshi according to the ordinance sanctioned for the celestials and persons living in the forest.

ततो दुर्योधनः प्रेष्यानादिदेश सहस्रशः।

आक्रीडावसथाः क्षिप्रं क्रियन्तामिति भारत॥१८॥

O descendant of Bharata, Duryodhana, having arrived at that place, commanded thousands of his men to build there pleasure houses with the least delay.

ते तथेत्येव कौरव्यमुक्त्वा वचनकारिणः।

चिकीर्षन्तस्तदाऽऽक्रीडाङ्गमुद्वैतवनं सरः॥१९॥

Saying "So be it", they at the command of the king went towards the banks of the lake to build the pleasure houses.

प्रविशन्तं वनद्वारि गन्धर्वाः समवारयन्।

सेनाच्चार्ताराष्टस्य प्राप्तं द्वैतवनं सरः॥२०॥

As the best of the soldiers of Dhritarashtra's son, having reached the lake, were about to enter the woods, many Gandharvas came forward and commanded them not to enter.

तत्र गन्धर्वराजो वै पूर्वमेव विशाम्पते।

कुबेरभवाद् राज्ञाजगाम गणावृतः॥२१॥

O monarch, the king of the Gandharvas with his followers had already arrived there from the abode of Kubera.

गणैरप्सरसां चैव त्रिदशानां तथाऽऽत्मजैः।

विहारशीलः क्रीडार्थं तेन तत् संवृतं सरः॥२२॥

He had come surrounded by various Apsaras and also by many sons of the celestials. Having come to that lake to sport, he had closed the place to all comers.

तेन तत् संवृतं दृष्ट्वा ते राजपरिचारकाः।

प्रतिजग्मुस्ततो राजन् यत्र दुर्योधनो नृपः॥२३॥

O king, finding the lake closed by the Gandharva king, the royal attendants (of Duryodhana) went back to the place where their king was.

स तु तेषां वचः श्रुत्वा सैनिकान् युद्धदुर्मदान्।

प्रेषयामास कौरव्य उत्सारयत तानिति॥२४॥

O descendant of Kuru, hearing their words, he (Duryodhana) sent a number of his soldiers,

all difficult to be vanquished in battle, commanding them to drive away the Gandharvas.

तस्य तद् वचनं श्रुत्वा राज्ञः सेनाचयायिनः।

सरो द्वैतवनं गत्वा गन्धर्वानिदमब्रुवन्॥२५॥

Those warriors, who formed the vanguard of the Kuru army, having heard those words of the king, went back to the lake of the Dvaitavana and thus spoke to the Gandharvas.

राजा दुर्योधनो नाम धृतराष्ट्रसुतो बली।

विजिहीर्षुरिहायाति तदर्थमपसर्पत॥२६॥

"The powerful king named Duryodhana, the son of Dhritarashtra, has come here for sport. Therefore leave this place at once."

एवमुक्तास्तु गन्धर्वाः प्रहसन्तो विशाम्पते।

प्रत्यब्रुवंस्तान् पुरुषानिदं हि परुषं वचः॥२७॥

Having been thus addressed. O king, the Gandharvas laughed aloud. They thus replied to them in harsh words,

न चेतयति वो राजा मन्दबुद्धिः सुयोधनः।

योऽस्मानाज्ञापयत्येवं वैश्यानिव दिवौकसः॥२८॥

"Your wicked-minded Duryodhana has but little sense. Or else how could he thus command us who are dwellers of heaven as if we are his servants.

यूयं मुमूर्षवश्चापि मन्दप्रज्ञा न संशयः।

ये तस्य वचनादेवमस्मान् ब्रूत विचेतसः॥२९॥

You are certainly fools to rush thus to the point of death. You are senseless idiots to bring such massage to us.

गच्छध्वं त्वरिताः सर्वे यत्र राजा स कौरवः।

न चेदंष्ट्रैव गच्छध्वं धर्मराजनिवेशनम्॥३०॥

Go back soon where that Kuru king is or else you will today go to the abode of Dharmaraja (Yama)."

एवमुक्तास्तु गन्धर्वे राज्ञः सेनाचयायिनः।

सम्प्राद्वन् यतो राजा धृतराष्ट्रसुतोऽभवत्॥३१॥

Having been thus addressed by the Gandharvas, those vanguards (of the Kuru army) ran back to the place where the king (Duryodhana), the son of Dhritarashtra was.

CHAPTER 241

(GHOSHA YATRA PARVA)-Continued

Defeat of Karna

वैशम्पायन उवाच

ततस्ते सहिताः सर्वे दुर्योधनमुपागमन्।

अब्रुवञ्च महाराज यदुचुः कौरवं प्रति॥१॥

Vaishampayana said :

O great king, they then all came to Duryodhana and spoke to that Kuru prince all that they (the Gandharvas) had spoken to them.

गन्धर्वैर्वारिते सैन्ये धार्तराष्ट्रः प्रतापवान्।

अमर्षपूर्णः सैन्यानि प्रत्यभाषत भारत॥२॥

O descendant of Bharata, finding that his soldiers had been opposed by the Gandharvas, the mighty son of Dhritarashtra was filled with great anger and thus spoke to the soldiers,

शासतैनानधर्मज्ञान् मम विप्रियकारिणः।

यदि प्रक्रीडते सर्वैर्देवैः सह शतक्रतुः॥३॥

“Chastise these wicked witches who want to do what is not agreeable to me, even if he be Shatakratu (Indra) who is sporting here with all the celestials.”

दुर्योधनव चः श्रुत्वा धार्तराष्ट्रा महाबलाः।

सर्व एवाभिसंनद्धा योधाश्चापि सहस्रशः॥४॥

ततः प्रमथ्य सर्वास्तांस्तद् वनं विविशुर्बलात्।

सिंहनादेन महता पूरयन्तो दिशो दश॥५॥

Having heard the words of Duryodhana, the greatly powerful sons of Dhritarashtra, thousands of warriors armed themselves for battle. Filling ten directions with loud leonine roars and crushing all they entered by force that forest.

ततोऽपरैरवार्यन्त गन्धर्वैः कुरुसैनिकाः।

ते वार्यमाणा गन्धर्वैः साम्नैव वसुधाधिप॥६॥

ताननादृत्य गन्धर्वास्तद् वनं विविशुर्महत्।

यदा वाचा न तिष्ठन्ति धार्तराष्ट्राः सराजकाः॥७॥

ततस्ते खेचराः सर्वे चित्रसेने न्यवेदयन्।

O ruler of earth, the Gandharvas, again forbade the Kuru soldiers to advance. Though gently forbidden by the Gandharvas, disregarding all those Gandharvas, they entered

that great forest. When the son of Dhritarashtra did not stop his soldiers, then those rangers of the sky went and spoke to Chitrāsena.

गन्धर्वराजस्तान् सर्वानब्रवीत् कौरवान् प्रति॥८॥

अनार्याञ्छासतेत्येतांश्चित्रसेनोऽत्यमर्षणः।

The Gandharva king, when he heard it, was filled with anger and he thus commanded his followers “Punish and chastise these wicked wretches.”

अनुज्ञाताश्च गन्धर्वाश्चित्रसेनेन भारत॥९॥

प्रगृहीतायुधाः सर्वे धार्तराष्ट्रानभिद्रवन्।

O descendant of Bharata, thus commanded by Chitrāsena, the Gandharvas, rushed towards the Dhritarashtra people with weapons in hand.

तान् दृष्ट्वा पततः शीघ्रान् गन्धर्वानुद्यतायुधान्॥१०॥

प्राद्वंस्ते दिशः सर्वे धार्तराष्ट्रस्य पश्यतः।

Seeing the Gandharvas rushing towards them with great force and with uplifted weapons, the Dhritarashtra warriors fled in all directions.

तान् दृष्ट्वा द्रवतः सर्वान् धार्तराष्ट्रान् पराङ्मुखान्॥११॥

राधेयस्तु तदा वीरो नासीत् तत्र पराङ्मुखः।

Seeing that all the Dhritarashtra people were flying before the enemy. The heroic son of Radha (Karna) alone did not fly.

आपतन्तीं तु सम्प्रेक्ष्य गन्धर्वाणां महाचमूम्॥१२॥

महता शरवर्षेण राधेयः प्रत्यवारयत्।

Seeing that the great army of the Gandharvas was rushing towards him, the son of Radha stopped them with a very large shower of arrows.

क्षुरप्रैर्विशिखैर्भल्लैर्वैतसदन्तैस्तथाऽऽयसैः॥१३॥

गन्धर्वाञ्छतशोऽभ्यर्चन्तलघुत्वात् सूतनन्दनः।

That son of Suta by his great lightness of hands struck hundreds of Gandharvas with Khurupas and arrows and Bhallas and various other weapons made of bones and steel.

पातयन्नुत्तमाङ्गानि गन्धर्वाणां महारथः॥१४॥

क्षणेन व्यधमत् सर्वा चित्रसेनस्य वाहिनीम्।

That great car-warrior cut off within a moment the heads of many Gandharvas and

thus they made the army of Chitrasena yell in pain.

ते वध्यमाना गन्धर्वाः सूतपुत्रेण धीमताः॥१५॥

भूय एवाभ्यवर्तन्त शतशोऽथ सहस्रशः।

गन्धर्वभूता पृथिवी क्षणेन समपद्यतः॥१६॥

आपतद्भिर्महावेगैश्चित्रसेनस्य सैनिकैः।

Although the Gandharvas were killed by the greatly intelligent son of Suta (Karna). They returned to the charge by hundreds and thousands; and in consequence of the hoards of Gandharvas rushing to battle, earth became covered over by the Gandharva army.

अथ दुर्योधनो राजा शकुनिश्चापि सौबलः॥१७॥

दुःशासनो विकर्णश्च ये चान्ये धृतराष्ट्रजाः।

न्यहनस्तत् तदा सैन्यं रथैर्गण्डनिःस्वनैः॥१८॥

Then king Duryodhana and also the son of Subala (Shakuni), Duhshasana and Vikarna and the sons of Dhritarashtra, riding on cars, the clatter of the wheels of which resembled the roars of Garuda, followed the lead of Karna and returned to the charge and began to kill the (Gandharva) army.

भूयश्च योधयामासुः कृत्वा कर्णमथाचतः।

महता रथसङ्गेन रथचारेण चाप्युताः॥१९॥

वैकर्तनं परीप्सन्तो गन्धर्वान् संभवाकिरन्।

With the desire of supporting Karna, the (Kuru) princes attacked the Gandharva army. With a very large number of cars and horses, the whole of the Gandharva army began to fight.

ततः संन्यपतन् सर्वे गन्धर्वाः कौरवैः सह॥२०॥

तदा सुतमुलं युद्धमभवत्ल्लोमहर्षणम्।

ततस्ते मृदवोऽभूवन् गन्धर्वाः शरपीडिताः॥२१॥

उच्युकुशुश्च कौरव्या गन्धर्वान् प्रेक्ष्य पीडितान्।

The battle that took place was fearful and hair-stirring. Then the Gandharvas, afflicted with the arrows of the Kurus army, seemed to be exhausted. Having seen the Gandharvas afflicted, the Kurus sent up a loud roar.

गन्धर्वास्त्रासितान् दृष्ट्वा चित्रसेनो ह्यमर्षणः॥२२॥

उत्पपातासनात् क्रुद्धो वधे तेषां समाहितः।

Seeing the Gandharva army afflicted with fear, Chitrasena jumped up in great anger from his seat and resolved to exterminate the Kuru army.

ततो मायास्त्रमास्थाय युयुधे चित्रमार्गवित्।

तयामुह्यन्त कौरव्याश्चित्रसेनस्य मायया॥२३॥

That hero, learned in the various modes of warfare, fought with his weapons of illusion. The Kuru heroes were all deprived of their senses by the illusion of Chitrasena.

एकैको हि तदा योद्यो धार्तराष्ट्रस्य भारता।

पर्यवर्तत गन्धर्वैर्दशभिर्दशभिः सह॥२४॥

Then, O descendant of Bharata, it appeared that every Kuru warrior was attacked and surrounded by the Gandharvas.

ततः सम्पीड्यमानास्ते बलेन महता तदा।

प्राद्रवन्त रणे भीता ये च राज्ञिगीषवः॥२५॥

Being thus attacked with great force the Kuru army was afflicted and it was with panic, O king, those that desired to live fled from the field (of battle).

भज्यमानेष्वनीकेषु धार्तराष्ट्रेषु सर्वशः।

कर्णो वैकर्तनो राजंस्तस्थौ गिरिनिवाचलः॥२६॥

O king, when the whole of the Kuru army broke and fled, the son of Surya (Karna) alone stood there as immovable as a hill.

दुर्योधनश्च कर्णश्च शकुनिश्चापि सौबलः।

गन्धर्वान् योधयामासुः समरे भृशविक्षताः॥२७॥

Duryodhana, Karna and Shakuni, the son of Subala, all fought with the Gandharvas though they were all severely wounded.

सर्व एव तु गन्धर्वाः शतशोऽथ सहस्रशः।

जिघांसमानाः सहिताः कर्णमभ्यद्रवन् रणे॥२८॥

All the Gandharvas then with the desire of killing Karna rushed upon him in battle in hundreds and thousands.

असिभिः पट्टिशैः शूलैर्गदाभिश्च महाबलाः।

सूतपुत्रं जिघांसन्तः समन्तात् पर्यवाकिरन्॥२९॥

Those greatly powerful heroes, with the desire of killing that Suta's son, surrounded

him on all sides with swords, battle axes and spears.

अन्येऽस्य युगमच्छिन्दन् ध्वजमन्ये न्यपातयन्।

ईषामन्ये हयानन्ये सूतमन्ये न्यपातयन्॥३०॥

Some cut down the yoke of his car, some its flag-staff, some its shafts, some its horses and some its charioteer.

अन्ये छत्रं वस्तुं च बन्धुरं च तथापरे।

गन्धर्वा बहुसाहस्रास्तिलशो व्यधमन् रथम्॥३१॥

ततो रथादवप्लुत्य सूतपुत्रोऽसिचर्मभृत्।

विकर्णरथमास्थाय मोक्षायाश्चानचोदयत्॥३२॥

Some cut down his umbrella, some the wooden fender round his car and some its joints. It was thus many thousands of Gandharvas attacked his car and broke it into many pieces. When his car was thus attacked, Karna leaped from it with sword and shield in his hands. He then jumped upon the car of Vikarna and whipped the horses (to leave the field and) save himself.

CHAPTER 242

(GHOSHA YATRA PARVA)-Continued

Duryodhana's discomfiture

वैशम्पायन उवाच

गन्धर्वैस्तु महाराज भग्ने कर्णे महारथे।

सम्प्राद्रवच्चमूः सर्वा धार्तराष्ट्रस्य पश्यतः॥३१॥

Vaishampayana said :

O great king, when the great car-warrior Karna was routed by the Gandharvas, the great army of Dhritarashtra's son fled away in his very sight.

तान् दृष्ट्वा द्रवतः सर्वान् धार्तराष्ट्रान् पराङ्मुखान्।

दुर्योधनो महाराजो नासीत् तत्र पराङ्मुखः॥३२॥

Seeing all the Kuru soldiers flying from the enemy, the great king Duryodhana refused to run away.

तामापतन्तीं सश्रेक्ष्य गन्धर्वाणां महाचमूम्।

महता शरवर्षेण सोऽभ्यवर्षदरिदमः॥३३॥

Seeing the greatly powerful Gandharva army rushing towards him, that chastiser of foes hurled on them a thick shower of arrows.

अचिन्त्य शरवर्षं तु गन्धर्वास्तस्य तं रथम्।

दुर्योधनं जिघांसन्तः समन्तात् पर्यवारयन्॥३४॥

Without minding that shower of arrows the Gandharvas, with the desire of killing Duryodhana, surrounded his car.

युगमीषां वस्तुं च तथैव ध्वजसारथी।

अश्वांस्त्रिवेणुं तल्पं च तिलशो व्यधमच्छरैः॥३५॥

दुर्योधनं चित्रसेनो विरथं पतितं भुवि।

अभिद्रुत्य महाबाहुर्विजग्राहमथाग्रहीत्॥३६॥

With their arrows, they cut off into pieces its yoke, shafts, fenders, the flag-staff, threefold bamboo poles and the chief turret. They also cut off his charioteer and horses. When Duryodhana thus deprived to his car fell on the ground, the mighty-armed Chitrasena rushed upon him and seized him with such force that it seemed as if his life itself was taken.

तस्मिन् गृहीते राजेन्द्र स्थितं दुःशासनं रथे।

पर्यगृहणन्त गन्धर्वाः परिवार्य समन्ततः॥३७॥

O king of kings, when he was thus taken prisoner, the Gandharvas surrounded the car on which Duhshasana was seated; and they took him also as a prisoner.

विविंशतिं चित्रसेनमादायान्ये विदुदुवुः।

विन्दानुविन्दावपरे राजदारांश्च सर्वशः॥३८॥

Some seized Vivenshati and some Chitrasena and some Vinda and Anuvinda and some again seized all the ladies of the royal household.

सैन्यं तद् धार्तराष्ट्रस्य गन्धर्वैः समभिद्रुतम्।

पूर्वं प्रभग्नाः सहिताः पाण्डवानभ्ययुस्तदा॥३९॥

The soldiers of the son of Dhritarashtra who were routed by the Gandharvas then came to the Pandavas.

शक्रटापणवेशांश्च यानयुग्यं च सर्वशः।

शरणं पाण्डवाञ्जग्मुर्हियमाणे महीपतौ॥४०॥

When the king (Duryodhana) was taken prisoner, the vehicles, the shops, the pavilions, the conveyances and the beasts of burden were all made over to the Pandavas for protection.

सैनिका ऊचुः

प्रियदर्शी महाबाहुर्धार्तराष्ट्रो महाबलः।

गन्धर्वैर्हिंयते राजा पार्थास्तमनुधावत॥११॥

The soldiers said :

The handsome, the mighty-armed and the greatly powerful son of Dhritarashtra (Duryodhana) is taken away by the Gandharvas as prisoner. O sons of Pritha, follow them.

दुःशासनो दुर्विषहो दुर्मुखो दुर्जयस्तथा।

बद्ध्वा हियन्ते गन्धर्वे राजदाराश्च सर्वशः॥१२॥

Duhshasana, Durvisha, Durmukha and Durjaya are all being led away as prisoners bound in chains and also the ladies of the royal household.

इति दुर्योधनामात्याः क्रोशन्तो राजगृद्धिनः।

आर्ता दीनास्ततः सर्वे युधिष्ठिरमुपागमन्॥१३॥

Vaishampayana said :

Thus crying, the followers of Duryodhana, afflicted with grief and sorrow, came to Yudhishthira desiring to effect the rescue of their king.

तांस्तथा व्यथितान् दीनान् भिक्षमाणान् युधिष्ठिरम्।

वृद्धान् दुर्योधनामात्यान् भीमसेनोऽभ्यभाषत॥१४॥

Then to those old counsellors of Duryodhana who came, in grief and being melancholy, to ask protection from Yudhishthira, Bhimsena said,

महता हि प्रयत्नेन संनह्य गजवाजिभिः।

अस्माभिर्यदनुष्ठेयं गन्धर्वैस्तदनुष्ठितम्॥१५॥

"That, we ought to have done with great efforts arriving ourselves in the line of battle, supported by horses and elephants has indeed been done (today) by the Gandharvas.

अन्यथा वर्तमानानामर्थो जातोऽयमन्यथा।

दुर्मन्त्रितमिदं तावद् राज्ञो दुर्दूतदेविनः॥१६॥

They that came here with other purposes have been overtaken by consequences which they have not foreseen. This is the result of the evil counsels of a king who is fond of gambling.

द्वेष्टारमन्ये क्लीबस्य पातयन्तीति नः श्रुतम्।

इदं कृतं नः प्रत्यक्षं गन्धर्वैरतिमानुषम्॥१७॥

It has been heard by us that even the enemy of a man who is powerful is overthrown by

others. the Gandharvas have done this extraordinary feat before our very eyes.

दिष्ट्या लोके पुमानस्ति कश्चिदस्मत्त्रिये स्थितः।

येनास्माकं हतो भार आसीनानां सुखावहः॥१८॥

There is in the world still fortunately (for us) some who is desirous of doing us good and who has taken upon his shoulder our pleasant load.

शीतवातातपसहांस्तपसा चैव कर्शितान्।

समस्थो विषमस्थान् हि द्रष्टुमिच्छति दुर्मतिः॥१९॥

The wicked-minded wretch had come here to us, himself being in prosperity, while we are now sunk in misery, being emaciated by severe austerities and exposed to wind, cold and heat.

अधर्मचारिणस्तस्य कौरव्यस्य दुरात्मनः।

ये शीलमनुवर्तन्ते ते पश्यन्ति पराभवम्॥२०॥

Those that imitate the conduct of that sinful and wicked Kuru (Duryodhana) are now seeing his own disgrace.

अधर्मो हि कृतस्तेन येनैतदुपशिक्षितम्।

अनृशंसास्तु कौन्तेयास्तत् प्रत्यक्षं ब्रवीमि वः॥२१॥

He who instructed Duryodhana to do this had certainly acted sinfully. I tell you, the sons of Kunti are not wicked and sinful."

एवं ब्रुवाणं कौन्तेयं भीमसेनमपस्वरम्।

न कालः परुषस्यायमिति राजाभ्यभाषत॥२२॥

When the son of Kunti Bhimasena was thus talking in a voice of sarcasm, the king (Yudhishthira) said, "This is not the time for using cruel words."

CHAPTER 243

(GHOSHA YATRA PARVA)-Continued

Vow to rescue Duryodhana

युधिष्ठिर उवाच

अस्मानभिगतांस्तात भयार्ताञ्छरणैषिणः।

कौरवान् विषमप्राप्तान् कथं ब्रूयास्त्वमीदृशम्॥१॥

Yudhishthira said :

O child, why do you speak these cruel words to these frightened Kurus who are now in adversity and who have come to us for protection?

भवन्ति भेदा ज्ञातीनां कलहश्च वृकोदरा।

प्रसक्तानि च वैराणि कुलधर्मो न नश्यति॥२॥

O Vrikodara, dissensions and disputes often take place among those that are connected in blood. Such hostilities always exist, but for it family honour is never suffered to be destroyed.

यदा तु कश्चिज्ज्ञातीनां बाह्यः पोथयते कुलम्।

न मर्षयन्ति तत् सन्तो बाह्येनाभिप्रधर्वणम्॥३॥

If any stranger seeks to destroy the honour of a family, they that are good never tolerate such insult to be offered by the stranger.

जानायेष हि दुर्बुद्धिरस्मानिह चिरोषितान्।

स एवं परिभूयास्मानकार्षीदिदमग्रियम्॥४॥

The wretched minded one (Gandharva king) knows that we are living here for some time. (Even knowing this), he has disregarded us and has done this which is disagreeable to us.

दुर्योधनस्य ग्रहणाद् गन्धर्वेण बलात् प्रभो।

स्त्रीणां बाह्याभिमर्शाच्च हतं भवति नः कुलम्॥५॥

O exalted one, from this forcible seizure of Duryodhana and from this insult offered to the ladies of our family by a stranger, our family honour is destroyed.

शरणं च प्रपन्नानां त्राणार्थं च कुलस्य च।

उत्तिष्ठत नरव्याघ्राः सज्जीभवत मा चिरम्॥६॥

O foremost of men, arise and arm yourselves without the least delay to rescue those that have sought protection and also to save the honour of our family.

अर्जुनश्च यमौ चैव त्वं च वीरापराजितः।

मोक्षयध्वं नरव्याघ्रा ह्रियमाणं सुयोधनम्॥७॥

Let Arjuna and the twins (Nakula and Sahadeva) and yourself and also those that are brave and invincible (at once go and) rescue Duryodhana who is even now being taken away as a prisoner.

एते स्था नरव्याघ्राः सर्वशस्त्रसमन्विताः।

धृतराष्ट्रस्य पुत्राणां विमलाः काञ्चनध्वजाः॥८॥

सस्वनानधिरोहध्वं नित्यसज्जानिमान् स्थान्।

इन्द्रसेनादिभिः सूतैः कृतशस्त्रैरधिष्ठितान्॥९॥

एतानास्थाय वै यत्ता गन्धर्वान् योद्धुमाहवे।

सुयोधनस्य मोक्षाय प्रयतध्वमतन्द्रिताः॥१०॥

य एव कश्चिद् राजन्यः शरणार्थमिहागतम्।

परं शक्त्याभिरक्षेत किं पुनस्त्वं वृकोदर॥११॥

These blazing cars with golden flag-staffs belonging to the son of Dhritarashtra are now all ready (before you). With Indrasena and other charioteers who are all skilled in arms, ride all of you these ever furnished cars with deep rattling noise. Ride on them and fight to your utmost power with the Gandharvas to rescue Duryodhana. Even an ordinary Kshatriya would try his best to protect one who has come to him for protection. What then, O Vrikodara, shall I speak to you?

क इहार्थो भवेत् त्राणमभिधावेति नोदितः।

प्राञ्जलिं शरणापन्नं दृष्ट्वा शत्रुमपि ध्रुवम्॥१२॥

वरप्रदानं राज्यं च पुत्रजन्म च पाण्डवाः।

शत्रोश्च मोक्षणं क्लेशात् त्रीणि चैकं च तत्समम्॥१३॥

Entreated for assistance in such words as these, "O hasten to my help," who is there that is so mean as not to help even his enemy when he see him to crave for protection with joined hands? The bestowal of a boon, a sovereignty and the birth of a son are sources of great happiness. But to rescue an enemy from distress is equal to all three.

किं चाप्यधिकमेतस्माद् यदापन्नः सुयोधनः।

त्वद्वाहबलमाश्रित्य जीवितं परिमार्गति॥१४॥

What could be greater joy to you than that Duryodhana now in distress seeks his very life which now depends on the strength of your arms?

स्वयमेव प्रधावेयं यदि न स्याद् वृकोदरा।

विततो मे क्रतुर्वीर न हि मेऽत्र विचारणा॥१५॥

O Vrikodara, O hero, if the vow which I am engaged in observing were over, I would have certainly myself run to his assistance.

सामैव तु यथा भीम मोक्षयेथाः सुयोधनम्।

तथा सर्वैरुपायैस्त्वं यतेथाः कुस्मन्दना॥१६॥

न साम्ना प्रतिपद्येत यदि गन्धर्वराडसौ।

पराक्रमेण मृदुना मोक्षयेथाः सुयोधनम्॥१७॥

Try by all means, O Bhima, O Kuru prince, to rescue Duryodhana (first) by the act of conciliation. If however the Gandharva king cannot be managed by the act of conciliation, then you must try to rescue Duryodhana by light fighting.

अथासौ मृदुयुद्धेन न मुञ्चेद् भीम कौरवान्।

सर्वोपायैर्विमोच्यास्ते निगृह्य परिपथिनः॥१८॥

If the Gandharvas do not let off the Kurus, even then, O Bhima, you must then rescue them by crushing the enemy by all means.

एतावद्धि मया शक्यं संदेष्टुं वै वृकोदर।

वैताने कर्मणि तते वर्तमाने च भारत॥१९॥

O Vrikodara, all this I can tell you now, for my vow has begun, but it has not ended as yet."

वैशम्पायन उवाच

अजातशत्रोर्वचनं तच्छ्रुत्वा तु धनंजयः।

प्रतिजज्ञे गुरोर्वाक्यं कौरवाणां विमोक्षणम्॥२०॥

Having heard these words of Ajatshatru, Dhananjaya (Arjuna) at the command of his Guru, vowed to rescue the Kurus.

अर्जुन उवाच

यदि साम्ना न मोक्षयन्ति गन्धर्वा धृतराष्ट्रजान्।

अद्य गन्धर्वराजस्य भूमिः पास्यति शोणितम्॥२१॥

अर्जुनस्य तु तां श्रुत्वा प्रतिज्ञां सत्यवादिनः।

कौरवाणां तदा राजन् पुनः प्रत्यागतं मनः॥२२॥

"If the Gandharvas do not peacefully let off the Dhritarashtra people, the earth shall this day drink the blood of the Gandharvas." Hearing the vow of the truthful Arjuna, O king, the Kurus were fully cheered up.

CHAPTER 244

(GHOSHA YATRA PARVA)-Continued

Battle between the Pandavas and the Gandharvas

वैशम्पायन उवाच

युधिष्ठिरवचः श्रुत्वा भीमसेनपुरोगमाः।

प्रहृष्टवदनाः सर्वे समुत्तस्थुर्नरर्षभाः॥१॥

Vaishampayana said :

Having heard the words of Yudhishtira, those foremost of men headed by Bhimasena rose up in great delight.

अभेद्यानि ततः सर्वे समनहन्त भारत।

जाम्बूनदविचित्राणि कवचानि महारथाः॥२॥

O descendant of Bharata, those great car-warriors then put on impenetrable armours that were a decked with gold.

आयुधानि च दिव्यानि विविधानि समादधुः।

ते दंशिता रथैः सर्वे ध्वजिनः सशरासनाः॥३॥

पाण्डवाः प्रत्यदृश्यन्त ज्वलिता इव पावकाः।

They armed themselves with celestials weapons of various kinds. Thus armed, they ascended the cars furnished with flag-staffs with bows and arrows in their hands. The Pandavas looked like so many blazing fires.

तान् रथान् साधुसम्पन्नान् संयुक्ताञ्जनैर्हयैः॥४॥

आस्थाय रथशार्दूलाः शीघ्रमेव ययुस्ततः।

Those foremost of car-warriors, riding on those well-furnished cars drawn by fleet horses, went to the place (where the Gandharvas were) without the least delay.

ततः कौरवसैन्यानां प्रादुरासीन्महास्वनः॥५॥

प्रयातान् सहितान् दृष्ट्वा पाण्डुपुत्रान् महारथान्

जितकाशिनश्च खचरास्त्वरिताश्च महारथाः॥६॥

क्षणेनैव वने तस्मिन् समाजग्मुर्भीतिवत्।

न्यवर्तन्त ततः सर्वे गन्धर्वा जितकाशिनः॥७॥

Thereupon, the Kuru soldiers sent up a very loud shout. O seeing the great car-warriors the sons of Pandu going (to fight with the Gandharvas). Those rangers of the sky (Gandharvas), the great car-warriors, were flushed with victory. Those warriors, the Pandavas, fearlessly encountered one other in the forest.

दृष्ट्वा रथागतान् वीरान् पाण्डवांश्चतुरो रणे।

तांस्तु विभ्राजितान् दृष्ट्वा लोकपालानिवोद्यतान्॥८॥

व्यूढानीका व्यतिष्ठन्त गन्धमादनवासिनः।

The Gandharvas, seeing the four sons of Pandu coming to battle on their cars, all turned

back towards the advancing combatants. Seeing the Pandavas looking like the blazing Lokapalas, those dwellers of Gandhamadana (Gandharva) were inflamed with anger and they stood in battle array.

राज्ञस्तु वचनं स्मृत्वा धर्मपुत्रस्य धीमतः॥१९॥

क्रमेण मृदुना युद्धमुपक्रान्तं च भारत।

In accordance with the command of the greatly intelligent son of Dharma, Yudhishthira, O descendant of Bharata, the battle that took place was but a skirmish.

न तु गन्धर्वराजस्य सैनिका मन्दचेतसः॥२०॥

शक्यन्ते मृदुना श्रेयः प्रतिपादयितुं तदा।

ततस्तान् युधि दुर्धर्षान् सव्यसाची परंतपः॥२१॥

सान्त्वपूर्वमिदं वाक्यमुवाच खचरान् रणे।

विसर्जयत राजानं भ्रातरं मे सुयोधनम्॥२२॥

But the foolish minded soldiers of the Gandharva chief were seen by that chastiser of foes Savyasachi (Arjuna) that they could not be by means of a light skirmish made to understand what was good for them. He thus spoke to those rangers of the sky in these conciliatory words, "Let off my brother, the king Duryodhana."

त एवमुक्ता गन्धर्वाः पाण्डवेन यशस्विना।

उत्स्पयन्तस्तदा पार्थमिदं वचनमब्रुवन्॥२३॥

Having been thus addressed by that illustrious Pandava, the Gandharvas laughed aloud. They thus replied to Partha,

एकस्यैव वयं तात कुर्याम वचनं भुवि।

यस्य शासनमाज्ञाय चरामो विगतज्वराः॥२४॥

तेनैकेन यथाऽऽदिष्टं तथा वर्तम भारत।

न शास्ता विद्यतेऽस्माकमन्यस्तस्मात् सुरेश्वरात्॥२५॥

"O child, there is that one whose command we obey and living under whose rule we pass our days being free from all miseries. O descendant of Bharata, we always act as that person commands us."

एवमुक्तः स गन्धर्वैः कुन्तीपुत्रो धनंजयः।

गन्धर्वान् पुनरेवेदं वचनं प्रत्यभाषत॥२६॥

Having been thus addressed by the Gandharvas in these words, the son of Kunti,

Dhananjaya, thus replied to the Gandharvas in these words,

न तद् गन्धर्वराजस्य युक्तं कर्म जुगुप्सितम्।

परदारभिमर्शश्च मानुषैश्च समागमः॥२७॥

"This contact with other females and this fight with men are not proper for the Gandharva king.

उत्सृज्यध्वं महावीर्यान् धृतराष्ट्रसुतानिमान्।

दारांश्चैषां विमुञ्च्य धर्मराजस्य शासनात्॥२८॥

Therefore let off all these mighty sons of Dhritarashtra. Let off also these ladies at the command of Dharmaraja (Yudhishthira).

यदा साम्ना न मुञ्च्य गन्धर्वा धृतराष्ट्रजान्।

मोक्षयिष्यामि विक्रम्य स्वयमेव सुयोधनम्॥२९॥

O Gandharva, if you do not set the sons of Dhritarashtra free in peace, I shall certainly rescue Duryodhana by my prowess."

एवमुक्त्वा ततः पार्थः सव्यसाची धनंजयः।

ससर्जनिशितान् बाणान् खचरान् खचरान् प्रति॥३०॥

Having said this, the son of Pritha Savyasachi Dhananjaya (Arjuna) hurled a shower of sky-ranging and sharp arrows on those sky-rangers.

तथैव शरवर्षेण गन्धर्वास्ते बलोत्कटाः।

पाण्डवानभ्यवर्तन्त पाण्डवाश्च दिवौकसः॥३१॥

ततः सुतुमुलं युद्धं गन्धर्वाणां तरस्विनाम्।

बभूव भीमवेगानां पाण्डवानां च भारत॥३२॥

Thus attacked, those greatly powerful Gandharvas then rushed on the Pandavas and showered on them innumerable arrows. The Pandavas also in their turn attacked those dwellers of heaven. O descendant of Bharata, then a very fearful battle was fought between the active and energetic Gandharvas and the impetuous Pandavas.

CHAPTER 245

(GHOSHA YATRA PARVA)-Continued

Defeat of Gandharvas

वैशम्पायन उवाच

ततो दिव्यास्त्रसम्पन्ना गन्धर्वा हेममालिनः।

विसृजन्तः शरान् दीप्तान् समन्तात् पर्यवारयन्॥३३॥

Vaishampayana said :

Thereupon the Gandharvas armed with celestials weapons and adorned with golden garlands, showering innumerable blazing arrows, surrounded them on all sides.

चत्वारः पाण्डवा वीरा गन्धर्वाश्च सहस्रशः।

रणे संन्यपतन् राजस्तदद्भुतमिवाभवत्॥२॥

There were but four Pandavas heroes; on the other hand there were thousands of Gandharvas. Therefore, O king, the battle that was fought was extraordinary.

यथा कर्णस्य च रथो धार्तराष्ट्रस्य चोभयोः।

गन्धर्वैः शतशश्छिन्नौ तथा तेषां प्रचक्रिरे॥३॥

As the Gandharvas cut off the chariot of Karna and of the sons of Dhritarashtra, so they tried to do the same with respect to their (Pandava's) chariots.

तान् समापततो राजन् गन्धर्वाञ्छितशो रणे।

प्रत्यगृहणन् नरव्याघ्राः शरवर्षैरनेकशः॥४॥

O king, those foremost of men attacked with showers of arrows thousands and thousands of Gandharvas who were rushing towards them.

ते कीर्यमाणाः खगमाः शरवर्षैः समन्ततः।

न शेकुः पाण्डुपुत्राणां समीपे परिवर्तितुम्॥५॥

Those mighty rangers of the sky, thus checked on all sides by that shower of arrows, did not succeed to come even near the Pandavas.

अभिक्रुद्धानभिक्रुद्धो गन्धर्वानर्जुनस्तदा।

लक्षयित्वाथ दिव्यानि महास्त्राप्युपचक्रमे॥६॥

Arjuna who was greatly enraged after carefully aiming at them hurled against the angry Gandharvas his celestials weapons.

सहस्राणां सहस्राणि प्राहिणोद् यमसादनम्।

आग्नेयेनार्जुनः संख्ये गन्धर्वाणां बलोत्कटः॥७॥

In that battle the greatly powerful Arjuna with his Agneya weapon sent ten lakhs of Gandharvas to the abode of Yama.

तथा भीमो महेष्वासः संयुगे बलिनां वरः।

गन्धर्वाञ्छितशो राजञ्जघान निशितैः शरैः॥८॥

That great bowman, Bhima, that foremost of all strong men, killed in that battle thousands of Gandharvas with his sharp arrows.

माद्रीपुत्रावपि तथा युध्यमानौ बलोत्कटौ।

परिगृह्णाचतो राजञ्जघ्नतुः शतशः परान्॥९॥

O king, the greatly powerful sons of Madri, fighting with great prowess, attacked hundreds of Gandharvas and killed them all.

ते वध्यमाना गन्धर्वा दिव्यैरस्त्रैर्महारथैः।

उत्पेतुः खमुपादाय धृतराष्ट्रसुतांस्ततः॥१०॥

When the Gandharvas were thus killed by the mighty heroes with the celestials weapons, they ascended the skies and took with them the son of Dhritarashtra.

स तानुत्पतितान् दृष्ट्वा कुन्तीपुत्रो धनंजयः।

महता शरजालेन समन्तात् पर्यवारयत्॥११॥

But the son of Kunti, Dhananjaya (Arjuna), seeing them rise to the sky, surrounded them on all sides by a net of arrows.

ते बद्धाः शरजालेन शकुन्ता इव पञ्जरे।

ववर्षुर्जुनं क्रोधाद् गदाशक्त्यष्टिवृष्टिभिः॥१२॥

Having been confined within that net of arrows of birds are confined in a cage, they angrily hurled upon Arjuna maces, darts and swords.

गदाशक्त्यष्टिवृष्टीस्ता निहत्य परमास्त्रवित्।

गात्राणि चाहनद् भल्लैर्गन्धर्वाणां धनंजयः॥१३॥

But Dhananjaya, learned in weapons, soon stopped that shower of maces, darts and swords. He then mangled the limbs of the enemies by his crescent-shaped arrows.

शिरोभिः प्रपतद्भिश्च चरणैर्बाहुभिस्तथा।

अश्मवृष्टिरिवाभाति परेषामभवद् भयम्॥१४॥

Heads, legs and arms (of the Gandharvas) began to drop down from above like a shower of stones; thereupon the enemy was struck with terror.

ते वध्यमाना गन्धर्वाः पाण्डवेन महात्मना।

भूमिष्ठमन्तरिक्षस्थाः शरवर्षैरवाकिरन्॥१५॥

As the Gandharvas were killed by the illustrious Pandava, they hurled a heavy shower of weapons on Arjuna who was on earth.

तेषां तु शरवर्षाणि सव्यसाची परंतपः।

अस्त्रैः संवार्य तेजस्वी गन्धर्वान् प्रत्यविध्यत्॥१६॥

But that chastiser of foes, that greatly powerful Savyasachi (Arjuna), stopped that shower of weapons with his own weapons and began to wound them.

स्थूणाकर्णेन्द्रचालं च सौरं चापि तथार्जुनः।

आग्नेयं चापि सौम्यं च ससर्ज कुरुनन्दनः॥१७॥

That descendant of Kuru, Arjuna, shot his well-known weapons, named Sthunakarna, Indrajala, Saura, Agneya and Saumya.

ते दह्यमाना गन्धर्वाः कुन्तीपुत्रस्य सायकैः।

दैतेया इव शक्रेण विषादमगमन् परम्॥१८॥

The Gandharvas, consumed by the arrows of the son of Kunti, became greatly afflicted, as the Daityas were by Shakra.

ऊर्ध्वमाक्रममाणान् शरजालेन वारिताः।

विसर्पमाणा भल्लैश्च वार्यन्ते सव्यसाचिना॥१९॥

When they attacked Savyasachi (Arjuna) from above, they were stopped by his net of arrows. While they attacked him from all sides on earth, they were stopped by his Bhala (weapon).

गन्धर्वास्त्रासितान् दृष्ट्वा कुन्तीपुत्रेण भारता

चित्रसेनो गदां गृह्य सव्यसाचिनाद्रवत्॥२०॥

O descendant of Bharata, seeing the Gandharvas routed by the son of Kunti, Chitrasena took up a mace and rushed upon Savyasachi.

तस्याभिपततस्तूर्णं गदाहस्तस्य संयुगे।

गदां सर्वायसीं पार्थः शरैश्छिच्छेद सप्तधा॥२१॥

As he was rushing with his mace in his hand, Partha (Arjuna) cut off that iron mace into seven pieces.

स गदां बहुधा दृष्ट्वा कृत्तां बाणैस्तरस्विना।

संवृत्य विद्ययाऽऽत्मानं योधयामास पाण्डवम्॥२२॥

Seeing his mace cut into piece by that very active hero, (Arjuna), with his arrows, he with his own science (of illusion) began to fight with the Pandava.

अस्त्राणि तस्य दिव्यानि सम्प्रयुक्तानि सर्वशः।

दिव्यैरस्त्रैस्तदा वीरः पर्यवारयदर्जुनः॥२३॥

The heroic Arjuna, however, stopped with his celestials weapons all the celestials

weapons that were aimed at him by the Gandharva king.

स वार्यमाणस्तैरस्त्रैर्जुनेन महात्मना।

गन्धर्वराजो बलवान् माययान्तर्हितस्तदा॥२४॥

When the mighty Gandharva king saw that he was checked by the high-souled Arjuna with his weapons, he disappeared from view by the help of illusion.

अन्तर्हितं तमालक्ष्य प्रहरन्तमथार्जुनः।

ताडयामास खचरैर्दिव्यास्त्रप्रतिमन्त्रितैः॥२५॥

Seeing that the ranger of sky was striking at him concealed from sight, Arjuna attacked him with his celestials weapons with proper mantras.

अन्तर्धानवधं चास्य चक्रे क्रुद्धोऽर्जुनस्तदा।

शब्दवेधं समाश्रित्य बहुरूपो धनंजयः॥२६॥

Dhananjaya, becoming greatly enraged, prevented the disappearance of his enemy with his weapon called Shabdavedha.

स वध्यमानस्तैरस्त्रैर्जुनेन महात्मना।

ततोऽस्यदर्शयामास तदाऽऽत्मानं प्रियः सखा॥२७॥

Attacked by those weapons by the illustrious Arjuna, his dear friend the Gandharva king appeared before him.

चित्रसेनस्तथोवाच सखायं युधि विद्धि माम्।

चित्रसेनमथालक्ष्य सखायं युधि दुर्बलम्॥२८॥

संजहारास्त्रमथ तत् प्रसृष्टं पाण्डवर्षभः।

दृष्ट्वा तु पाण्डवाः सर्वे संहतास्त्रं धनंजयम्॥२९॥

संजहः प्रदुतानश्चाञ्छरवेगान् धनूंषि च।

Chitrasena thus spoke to him, "Behold, your friend is fighting with you." Seeing his friend weak in battle, that foremost of Pandavas withdrew his weapons. The Pandavas, seeing Arjuna withdraw his weapons, checked their flying horses and stopped their weapons and withdrew their bows.

चित्रसेनश्च भीमश्च सव्यसाची यमावपि।

पृष्ट्वा कौशलमन्योन्यं रथेष्वेवारतस्थिरे॥३०॥

Chitrasena, Bhima and Arjuna and the twins then enquired after one another's welfare and sat down on their respective chariots.

CHAPTER 246

(GHOSHA YATRA PARVA)-Continued

Rescue of Duryodhana

वैशम्पायन उवाच

ततोऽर्जुनश्चित्रसेनं प्रहसन्निदमब्रवीत्।

मध्ये गन्धर्वसैन्यानां महेष्वासो महाद्युतिः॥१॥

Vaishampayana said :

The greatly effulgent great bowman Arjuna then smilingly thus spoke to Chitrasena in the midst of the Gandharvas soldiers.

किं ते व्यवसितं वीर कौरवाणां विनिग्रहे।

किमर्थं च सदरोऽयं निगृहीतः सुयोधनः॥२॥

“O hero, what purpose do you serve by punishing the Kurus? Why do you persecute Duryodhana with his wives.”

चित्रसेन उवाच

विदितोऽयमभिप्रायस्तत्रस्थेन दुरात्मनः।

दुर्योधनस्य पापस्य कर्णस्य च धनंजयः॥३॥

Chitrasena said :

O Dhananjaya, I knew long before the (real) purpose of the wicked Duryodhana and the wretched Karna in coming here.

वनस्थान् भवतो ज्ञात्वा क्लिश्यमानाननाथवत्।

समस्थो विषमस्थांस्तान् द्रक्ष्यामीत्यनवस्थितान्॥४॥

That purpose is this, knowing that you are exiled in the forest and suffering great afflictions, as if you had no one to take care of you, himself in prosperity, this wretch desired to see you in adversity and misfortune.

इमेऽवहसितुं प्राप्ता द्रौपदीं च यशस्विनीम्।

ज्ञात्वा चिकीर्षितं चैषां मामुवाच सुरेश्वरः॥५॥

They came here to mock you and the illustrious Draupadi. Knowing their purpose the lord of the celestials thus spoke to me,

गच्छ दुर्योधनं बद्ध्वा सहामात्यमिहानय।

धनंजयश्च ते रक्ष्यः सह भ्रातृभिराहवे॥६॥

स च प्रियः सखा तुभ्यं शिष्यश्च तव पाण्डवः।

“Go and bring Duryodhana in chains with all his counsellors. Protect Dhananjaya with all his brothers in battle; he is my dear friend and that Pandava is also my disciple.”

वचनाद् देवराजस्य ततोऽस्मीहागतो द्रुतम्॥७॥

अयं दुरात्मा बद्धश्च गमिष्यामि सुरालयम्।

नेष्याम्येनं दुरात्मानं पाकशासनशासनात्॥८॥

At these words of the lord of the celestials, I speedily came here. The wicked wretch is now in chains, I shall go to the abode of the celestials. I shall now take this wicked-minded one at the command of the slayer of Paka.

अर्जुन उवाच

उत्पृज्यतां चित्रसेन भ्रातास्माकं सुयोधनः।

धर्मराजस्य संदेशान्मम चेदिच्छसि प्रियम्॥९॥

Arjuna said :

O Chitrasena, if you wish to do what is agreeable to me, then set Duryodhana free at the command of Dharmaraja, he is our brother.

चित्रसेन उवाच

पापोऽयं नित्यसंतुष्टो न विमोक्षणमर्हति।

प्रलब्धा धर्मराजस्य कृष्णायश्च धनंजयः॥१०॥

नेदं चिकीर्षितं तस्य कुन्तीपुत्रो युधिष्ठिरः।

जानाति धर्मराजो हि श्रुत्वा कुरु यथेच्छसि॥११॥

Chitrasena said :

This sinful wretch is always full of vanity. He deserves not to be let off. O Dhananjaya, he has deceived and wronged both Dharmaraja and Krishna (Draupadi). The son of Kunti Yudhishtira knows not the purpose in which this wretch came here. Let the king therefore do what he likes after knowing everything.

वैशम्पायन उवाच

ते सर्व एव राजानमभिजग्मुर्युधिष्ठिरम्।

अभिगम्य च तत् सर्वं शशंसुस्तस्य चेष्टितम्॥१२॥

Vaishampayana said :

Thereupon all of them went to king Yudhishtira. Going to him they told all that had happened.

अजातशत्रुस्तच्छ्रुत्वा गन्धर्वस्य वचस्तदा।

मोक्षयामास तान् सर्वान् गन्धर्वान् प्रशशंस च॥१३॥

Ajatshatru (Yudhishtira), having heard the words of the Gandharva, asked to set them all free and he also praised the Gandharva.

दिष्ट्या भवद्भिर्बलिभिः शक्तैः सर्वैर्न हिंसितः।

दुर्वृत्तो धार्तराष्ट्रोऽयं सामात्यज्ञातिबान्धवः॥१४॥

(He said), "It is fortunate for us that though you possess great prowess, you did not kill the wicked sons of Dhritarashtra (Duryodhana) with all his counsellors and relatives.

उपकारो यहांस्तात कृतोऽयं मम खेचरैः।

कुलं न परिभूतं मे मोक्षणेऽस्य दुरात्मनः॥१५॥

O sir, this is a great kindness that has been shown to me by the Gandharvas. The honour of my family is also saved by liberating the wicked wretch.

आज्ञापयध्वनिमिष्टानि प्रीयामो दशनिन वः।

प्राप्य सर्वानभिप्रायांस्ततो व्रजत मा चिरम्॥१६॥

I am pleased to see you all. Command me what I can do for you. Having received all that you desire to have, go back to the place whence you came."

अनुज्ञातास्तु गन्धर्वाः पाण्डुपुत्रेण धीमता।

सहाप्सरोभिः संहृष्टाश्चित्रसेनमुखा ययुः॥१७॥

Thus requested by the greatly intelligent Pandava, the Gandharvas became greatly delighted. They went away with the Apsaras with Chitrasena at their head.

देवराडपि गन्धर्वान् मृतांस्तान् समजीवयत्।

दिव्येनामृतवर्षेण ये हताः कौरवैर्युधि॥१८॥

The lord of the celestials then came there and vivified with the celestials Ambrosia all those Gandharvas that were killed in the battle with the Kurus.

ज्ञातींस्तानवमुच्याथ राजदारांश्च सर्वशः।

कृत्वा च दुष्करं कर्म प्रीतियुक्तश्च पाण्डवाः॥१९॥

The Pandavas also, having rescued their relatives with the ladies of the royal household and having achieved that great feat, became exceedingly delighted.

सस्त्रीकुमारैः कुरुभिः पूज्यमाना महारथाः।

बभ्राजिरे महात्मानः क्रतुमध्ये यथान्नयः॥२०॥

Those illustrious car-warriors, worshipped by the Kurus with their sons and wives, blazed forth in splendour, as a fire blazes in a sacrifice.

ततो दुर्योधनं मुक्तं भ्रातृभिः सहितस्तदा।

युधिष्ठिरस्तु प्रणयादिदं वचनमब्रवीत्॥२१॥

Then Yudhishtira thus spoke out of affection to the liberated Duryodhana in the midst of his brothers.

मा स्म तात पुनः कार्षीरीदृशं साहसं क्वचित्।

न हि साहसकर्तारः सुखमेधन्ति भारत॥२२॥

"O child, O descendant of Bharata never again commit such a rash act. A rash man never becomes happy.

स्वस्तिमान् सहितः सर्वैर्भ्रातृभिः कुरुनन्दन।

गृहान् व्रज यथाकामं वैमनस्यं च मा कृथाः॥२३॥

O Kuru prince, be blessed with all your brothers. Go back home as pleases you without any despondency or cheerlessness."

वैशम्पायन उवाच

पाण्डवेनाभ्यनुज्ञातो राजा दुर्योधनस्तदा।

प्रणम्य धर्मपुत्रं तु गतेन्द्रिय इवातुरः॥२४॥

विदीर्यमाणो व्रीडावाञ्छगाम नगरं प्रति।

Having been thus dismissed by the Pandavas, Duryodhana saluted the son of Dharma (Yudhishtira). Overwhelmed with shame, his heart appeared as if rent in two. He mechanically started for his city as one destitute of life.

तस्मिन् गते कौरवेये कुन्तीपुत्रो युधिष्ठिरः॥२५॥

भ्रातृभिः सहितो वीरः पूज्यमानो द्विजातिभिः।

तपोधनैश्च तैः सर्वैर्वृतः शक्र इवामरैः॥२६॥

तथा द्वैतवने तस्मिन् विजहार मुदा युतः॥२७॥

When that Kuru (Duryodhana), had gone away, the son of Kunti Yudhishtira with his brothers was worshipped by the Brahmanas. Surrounded by these great ascetics, as Indra by the celestials, he lived in great happiness in that forest of Dvaitavana.

CHAPTER 247

(GHOSHA YATRA PARVA)-Continued

The colloquy between Karna and Duryodhana

जनमेजय उवाच

शत्रुभिर्जितबद्धस्य पाण्डवैश्च महात्मभिः।

मोक्षितस्य युधा पश्चान्मानिनः सुदुरात्मनः॥२१॥

कथनस्यावलितस्य गर्वितस्य च नित्यशः।
 सदा च पौरुषौदार्यैः पाण्डवानवमन्यतः॥२॥
 दुर्योधनस्य पापस्य नित्याहंकारवादिनः।
 प्रवेश हास्तिनपुरे दुष्करः प्रतिभाति मे॥३॥
 तस्य लज्जान्वितस्यैव शोकव्याकुलचेतसः।
 प्रवेशं विस्तरेण त्वं वैशम्पायन कीर्तय॥४॥

Janamejaya said :

After his defeat and capture by the enemy and his subsequent liberation by the high-souled sons of Pandu by their prowess of arms, it seems to me that the entry of the proud, wicked, boastful, vicious insolent and wretched Duryodhana, ever engaged in insulting the Pandavas and boastful of his own superiority into Hastinapur must have been exceedingly difficult. O Vaishampayana, describe to me in detail the entry into the capital of that prince, overwhelmed as he was then with shame and grief.

वैशम्पायन उवाच

धर्मराजनिमृष्टस्तु धार्तराष्ट्रः सुयोधनः।
 लज्जयाधोमुखः सीदन्नुपपासपत् सुदुःखितः॥५॥

Vaishampayana said :

Having been dismissed by king Dharmaraja (Yudhishtira), the son of Dhritarashtra, Duryodhana, bending his head down in shame and greatly afflicted with grief and sorrow, slowly went away.

स्वपुरं प्रययौ राजा चतुरङ्गबलानुगः।
 शोकोपहतया बुद्ध्या चिन्तयानः पराभवम्॥६॥

The king (Duryodhana), accompanied by his four kinds of forces went towards his city, his heart rent in grief and his mind filled with thoughts of his defeat.

विमुच्य पथि यानानि देशे सुयवसोदके।
 सनिविष्टः शुभे रम्ये भूमिभागे यथेप्सितम्॥७॥

Leaving his chariots in the way in a place which abounded in grass and water, the king encamped on a delightful and good place as pleased him best.

हस्त्यश्वरथपादातं यथास्थानं न्यवेशयत्।

अथोपविष्टं राजानं पर्यङ्के ज्वलनप्रभे॥८॥

With his elephants, cars, cavalry and infantry stationed all around (the camp), he was seated on an elevated bed-stead as bright as fire.

उपप्लुतं यथा सोमं राहुणा रात्रिसंक्षये।
 उपागम्याब्रवीत् कर्णो दुर्योधनमिदं तदा॥९॥

Himself looking like the moon under eclipse. At the end of the night, Karna came to Duryodhana and thus spoke to him,

दिष्ट्या जीवसि गान्धारे दिष्ट्या नः सङ्गमः पुनः।
 दिष्ट्या त्वया जिताश्चैव गन्धर्वाः कामरूपिणः॥१०॥

"O son of Gandhari, fortunate it is that you are alive. Fortunate it is that we have again met. By good luck you have defeated the Gandharvas who are capable of assuming any form at will.

दिष्ट्या समग्रान् पश्यामि भ्रातृस्ते कुरुनन्दन।
 विजिगीषन् रणे युक्तान् निर्जितारीन् महारथान्॥११॥

O descendant of Kuru, by good luck alone that I am enabled to see your brothers, who are all mighty car-warriors, come off victorious from that battle.

अहं त्वभिद्रुतः सर्वैर्गन्धर्वैः पश्यतस्तव।
 नाशक्नुवं स्थापयितुं दीर्यमाणां च वाहिनीम्॥१२॥
 शरक्षताङ्गश्च भृशं व्यपयातोऽभिपीडितः।
 इदं त्वत्यद्भुतं मन्ये यद् युष्मानिह भारता॥१३॥
 अरिष्टानक्षतांश्चापि सदारबलवाहनान्।

विमुक्तान् सम्प्रपश्यामि युद्धात् तस्मादमानुषात्॥१४॥

As for myself, being attacked by the Gandharvas and being unable to rally our hosts I fled before your eyes. Attacked by the enemy with all the prowess and my body mangled with their arrows, I sought safety in flight. This, however, O descendant of Bharata, seemed to me to be a great wonder that I see you all come back safe with your wives, troops and vehicles out of that super-human battle.

नैतस्य कर्ता लोकेऽस्मिन् पुमान् भारत विद्यते।
 यत् कृतं ते महाराज सह भ्रातृभिराहवे॥१५॥

O descendant of Bharata, O great king, that is no other man in this world who can achieve

what you have achieved in battle today with your brothers.

वैशम्पायन उवाच

एवमुक्तस्तु कर्णेन राजा दुर्योधनस्तदा।

उवाच चाङ्गराजानं वाष्पगद्गदया गिरा॥१६॥

Vaishampayana said :

Having been thus addressed by Karna, king Duryodhana thus spoke in reply to the Anga king (Karna) in a voice choked with tears.

CHAPTER 248

(GHOSHA YATRA PARVA)-Continued

The colloquy between Karna and Duryodhana

दुर्योधन उवाच

अजानतस्ते राधेय नाभ्यसूयाम्यहं वचः।

जानासि त्वं जिताञ्छत्रून् गन्धर्वास्तेजसा मया॥१॥

Duryodhana said :

O son of Radha, you do not know what had happened; therefore I am not angry at your word. You think that the hostile Gandharvas had been defeated by my own prowess.

आयोधितास्तु गन्धर्वाः सुचिरं सोदरैर्मम।

मया सह महाबाहो कृतश्चोभयतः क्षयः॥२॥

O mighty-armed hero, for a long time my brothers standing by me fought with the Gandharvas. But the slaughter on both the sides was very great.

मायाधिकास्त्वयुध्यन्त यदा शूरा विद्यद्गताः।

तदा नो न समं युद्धमभवत् खेचरैः सह॥३॥

When those heroes (the Gandharvas) fought with the illusion, then our battle with those rangers of skies became an unequal one.

पराजयं च प्राप्ताः स्मो रणे बन्धनमेव च।

सभृत्यामात्यपुत्राश्च सदारबलवाहनाः॥४॥

We then met with defeat and we were then all made prisoners along with our attendants, counsellors, children, wives, troops and cars.

उच्चैराकाशमार्गेण हताःस्मस्तैः सुदुःखिताः।

अथ नः सैनिकाः केचिदमात्याश्च महारथाः॥५॥

We were overwhelmed with sorrow and we were being taken by them through high skies.

Thereupon some of our soldiers and counsellors and great car-warriors.

उपगम्यावुवन् दीनाः पाण्डवाञ्छरणप्रदान्।

एष दुर्योधनो राजा धर्ताराष्ट्रः सहानुजः॥६॥

Went in grief to the Pandavas who never refuse help to those that ask for it; they thus spoke to them, "Here is king Duryodhana, the son of Dhritarashtra with his brothers.

सामात्यदारो ह्रियते गन्धर्वैर्दिवमाश्रितैः।

तं मोक्षयत भद्रं वः सहदारं नराधिपम्॥७॥

And also with his counsellors and wives. He is being carried away a prisoner by the Gandharvas who are in the sky. Be blessed. Rescue the king with his wives.

पराभवो मा भविष्यत् कुरुदारेषु सर्वशः।

एवमुक्ते तु धर्मात्मा ज्येष्ठः पाण्डुसुतस्तदा॥८॥

Do not allow great insult to be offered to all the Kuru ladies." Having been thus addressed, the eldest Pandava, who is ever virtuous.

प्रसाद्य पाण्डवान् सर्वानाज्ञापयत मोक्षणे।

अथागम्य तमुद्देशं पाण्डवाः पुरुषर्षभाः॥९॥

सान्त्वपूर्वमयाचन्त शक्ताः सन्तो महारथाः।

यदा चास्मान् न मुमुचुर्गन्धर्वाः सान्त्विता अपि॥१०॥

Conciliating all the Pandavas ordered them to rescue us. Thereupon those foremost of men, the Pandavas, overtaking them (the Gandharvas), asked them in sweet words to release us, although they were able to rescue us by force. But when they refused to release us in sweet words.

ततोऽरजुन्श्च भीमश्च यमजौ न बलोत्कटौ।

मुमुचुः शरवर्षाणि गन्धर्वान् प्रत्यनेकशः॥११॥

Then the greatly powerful Bhima, Arjuna and the twins (Nakula and Sahadeva) hurled on the Gandharvas a great shower of arrows.

अथ सर्वे रणं मुक्त्वा प्रयाताः खेचरा दिवम्।

अस्मान्वाभिकर्षन्तो दीनान् मुदितमानसाः॥१२॥

Thereupon those rangers of skies, abandoning the fight fled through the sky and dragged our poor-selves after them in great joy.

ततः समन्तात् पश्यामः शरजालेन वेष्टितम्।

अमानुषाणि चास्त्राणि प्रमुञ्चन्तं धनंजयम्॥१३॥

Then we saw a net-work of arrows all around us spread out by Dharmaraja who was shooting extraordinary weapons on the enemy.

समावृता दिशो दृष्ट्वा पाण्डवेन शितैः शरैः।

धनंजयसखाऽऽत्मानं दर्शयामास वै तदा॥१४॥

Seeing all directions covered with a net work of sharp arrows shot by the Pandavas, that friend of Dhananjaya (the Gandharva king) appeared before him.

चित्रसेनः पाण्डवेन समाश्लिष्य परस्परम्।

कुशलं परिप्रच्छ तैः पृच्छश्चाप्यनामयम्॥१५॥

ते समेत्य तथान्योन्यं सन्नाहान् विप्रमुच्य च।

एकीभूतास्ततो वीरा गन्धर्वाः सह पाण्डवैः।

अपूजयेतामन्योन्यं चित्रसेनधनंजयौ॥१६॥

Then Chitrasena and the Pandava (Arjuna) embraced each other and enquired after each other's health. The other Pandavas were also embraced by him in return. They also enquired about one another's welfare. The heroic Gandharvas then casting aside their armours and weapons mixed freely with the Pandavas. Then Chitrasena and Dharmaraja worshipped each other with great respect and regard.

CHAPTER 249

(GHOSHA YATRA PARVA)-Continued

The colloquy between Karna and Duryodhana

दुर्योधन उवाच

चित्रसेनं समागम्य प्रहसन्नर्जुनस्तदा।

इदं वचनकवलीबमद्वीत् परवीरहा॥१॥

Duryodhana said :

That slayer of hostile army, Arjuna, then came to Chitrasena and he smilingly spoke these manly words.

भ्रातृनर्हसि मे वीर मोक्तुं गन्धर्वसत्तम।

अनर्हधर्षणा हीमे जीवमानेषु पाण्डुषु॥२॥

"O hero, O foremost of the Gandharvas, you should release my brothers. They are not to be insulted so long the Pandavas are alive."

एवमुक्तस्तु गन्धर्वः पाण्डेन महात्मना।

उवाच यत् कर्ण वयः मन्त्रयन्तो विनिर्गताः॥३॥

द्रष्टारः स्म सुखाद्धीनान् सदरान् पाण्डवानिति।

Having been thus addressed by the illustrious son of Pandu, O Karna, the Gandharva told him of the (secret) counsel with which we came, namely we had gone there for seeing the Pandavas, with their wife in the greatest misery.

तस्मिन्नुच्चार्यमाणे तु गन्धर्वेण वचस्तथा॥४॥

भूमेर्विवरमन्वैच्छं प्रवेष्टुं व्रीडयान्वितः।

When these counsels of ours were disclosed by the Gandharva, I desired then in great shame to enter the earth.

युधिष्ठिरमथागम्य गन्धर्वाः सह पाण्डवैः॥५॥

अस्मद्भुर्नितं तस्मै बद्धांश्चास्मान् न्यवेदयन्।

The Gandharva then accompanied by the Pandavas went to Yudhishtira describing to him our (secret) counsels, bound as we were, he made us over to him.

स्त्रीसमक्षमहं दीनो बद्धः शत्रुवशं गतः॥६॥

युधिष्ठिरस्योपहतः किं नु दुःखमतः परम्।

Alas, what greater sorrow could be mine than that I should thus be offered as tribute to Yudhishtira in the very sight of our women, myself in chains and in great misery and also under the complete control of our enemies!

ये मे निराकृता नित्यं रिपुर्येषामहं सदा॥७॥

तैर्मोक्षितोऽहं दुर्बुद्धिर्दत्तं तैरेव जीवितम्।

Alas, they that were ever persecuted by me, they that were my everlasting enemies, released me from captivity! Wretch that I am, I am indebted to them for my life!

प्राप्तः स्यां यद्यहं वीर वधं तस्मिन् महारणे॥८॥

श्रेयस्तद् भविता मह्यं नैवभूतस्य जीवितम्।

O hero, if I had met with my death in that great battle that would have been far better than that I have obtained my life in this way.

भवेद् यशः पृथिव्यां मे ख्यातं गन्धर्वतो वधात्॥९॥

प्राप्ताश्च पुण्यलोकाः स्युर्महेन्द्रसदनेऽक्षयाः।

If I would have been killed by the Gandharvas, my fame would have spread over the earth. I would have then obtained holy regions of everlasting happiness in the abode of Indra.

यत् त्वद्य मे व्यवसितं तच्छृणुष्वं नरर्षभाः॥१०॥

इह प्रायमुपासिष्ये यूयं व्रजत वै गृहान्।

O foremost of men, listen to me now as to what I intend to do. I shall stay here fasting, all of you go back home.

भ्रातश्चैव मे सर्वे यान्त्वद्य स्वपुरं प्रति॥११॥

कर्णप्रभृतयश्चैव सुहृदो बान्धवाश्च ये।

दुःशासनं पुरस्कृत्य प्रयान्त्वद्य पुरं प्रति॥१२॥

Let all my brothers also go to their own city (Hastinapur). Let all our relatives and friends headed by Dushasana go back to the city.

न ह्यहं सम्प्रयास्यामि पुरं शत्रुनिराकृतः।

शत्रुमानापहो भूत्वा सुहृदां मानकृत् तथा॥१३॥

Insulted as I am by the enemy I shall never again return to that city; I was ever respected and feared by my enemy, I who ever enhanced the respect of my friends and relatives,

स सुहृच्छोकदो जातः शत्रूणां हर्षवर्धनः।

वारणाह्वयमासाद्य किं वक्ष्यामि जनाधिपम्॥१४॥

Have now become a source of sorrow to my friends and joy to my enemies. Having gone to Hastinapura, what shall I say to the king (Dhritarashtra)?

भीष्मद्रोणौ कृपद्रौणी विदुरः संजयस्तथा।

बाह्लीकः सौमदन्तिश्च ये चान्ये वृद्धसम्पताः॥१५॥

ब्राह्मणाः श्रेणिमुख्याश्च तथोदासीनवृत्तयः।

किं मां वक्ष्यन्ति किं चापि प्रतिवक्ष्यामि तानहम्॥१६॥

What will Bhishma, Drona, Kripa, the son of Drona (Ashvathama), Vidura, Sanjaya, the son of Balhika (king), the son of Somadatta and the other revered chiefs and also the chief men of independent professions say to me and what shall I say to them in return?

रिपूणां शिरसि स्थित्वा तथा विक्रम्य चोरसि।

आत्मदोषात् परिभ्रष्टः कथं वक्ष्यामि तानहम्॥१७॥

Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have been now degraded from my position. What shall I say to them (now)?

दुर्विनीताः श्रियं प्राप्य विद्यामैश्वर्यमेव च।

पिच्छन्ति न चिरं भद्रे यथाहं मदगर्वितः॥१८॥

Like me who was puffed up with vanity, insolent men, even obtaining prosperity, knowledge and affluence, are never blessed for any length of time.

अहो नार्हमिदं कर्म कष्टं दुश्चरितं कृतम्।

स्वयं दुर्बुद्धिना मोहाद् येन प्राप्तोऽस्मि संशयम्॥१९॥

Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have now fallen into such distress.

तस्मात् प्रायमुपासिष्ये हि शक्ष्यामि जीवितुम्।

चेतयानो हि को जीवेत् कृच्छ्राच्छत्रुभिरुद्धतः॥२०॥

I shall therefore die of starvation; I shall not be able to live. Rescued by one's own enemy, what man of manliness could drag on (a miserable) existence?

शत्रुभिश्चावहसितो मानी पौरुषवर्जितः।

पाण्डवैर्विक्रमाह्वयैश्च सावमानमवेक्षितः॥२१॥

Proud as I am, the enemy has laughed at me when they found me deprived of all manliness. The Pandavas, who possessed great prowess (joyously) looked at me who was then in the greatest possible misery."

वैशम्पायन उवाच

एवं चिन्तापरिगतो दुःशासनमथाब्रवीत्।

दुःशासन निबोधेदं वचनं मम भारत॥२२॥

Vaishampayana said :

When he was thus bewailing, he thus spoke to Dushasana, "O Dushasana, O descendant of Bharata, hear my words.

प्रतीच्छ त्वं मया दत्तमभिषेकं नृपो भव।

प्रशाधि पृथिवीं स्फीतां कर्णसौबलपालिताम्॥२३॥

Accepting this installation offered by me, become king. Rule over the earth protected by Karna and the son of Subala.

भ्रातृन् पालय विस्रब्धं मरुतो वृत्रहा यथा।

बान्धवाश्छोपजीवन्तु देवा इव शतक्रतुम्॥२४॥

As the slayer of Vritra (Indra) cherishes the Marutas, so cherish our brothers in such a way as they may trust you. Let your friends and relatives depend on you as the celestials depend on you as the celestials depend on Shatakratu (Indra).

ब्राह्मणेषु सदा वृत्तिं कुर्वीथाश्चाप्रमादतः।

वन्धूनां सुहृदां चैव भवेथस्त्वं गतिः सदा॥२५॥

Always bestow pensions on Brahmanas; be always the refuge of your friends and relatives.

ज्ञातींश्चाप्यनुपश्येथा विष्णुर्देवगणान् यथा।

गुरवः पालनीयास्ते गच्छ पालय मेदिनीम्॥२६॥

नन्दयन् सुहृदः सर्वान् शात्रवांश्चावभर्त्सयन्।

कण्ठे चैनं परिष्वज्य गम्यतामित्युवाच ह॥२७॥

As Vishnu looks after the celestials, you should also look after all your poor and helpless relatives. Always cherish your Gurus. Go, rule the earth, gladdening all your friends and chastising all your enemies." Clasp his neck he said, "Go."

तस्य तद् वचनं श्रुत्वा दीनो दुःशासनोऽब्रवीत्।

अश्रुकण्ठः सुदुःखार्तः प्राञ्जलिः प्रणिपत्य च॥२८॥

सगद्गदमिदं वाक्यं भ्रातरं ज्येष्ठमात्मनः।

प्रसीदेत्यपतद् भूमौ दूयमानेन चेतसा॥२९॥

दुःखितः पादयोस्तस्य नेत्रजं जलमुत्सृजन्।

उक्तवांश्च नरव्याघ्रो नैतदेवं भविष्यति॥३०॥

Having heard his words, Dushasana in great misery and grief said to his eldest brother with joined hands, with bent down head and with voice choked in tears, "Relent." Saying this, he fell down on the earth in the greatest possible misery. In sorrow and grief that foremost of men shed tears on the feet of his brother and thus spoke to him, "This can never be done.

विदीर्येत् सकला भूमिर्द्यौश्चापि शकलीभवेत्।

रविरात्मप्रभां जह्यात् सोमः शीतांशुतां त्येजत्॥३१॥

वायुः शैघ्रचमथो जह्याद्धिमवांश्च परित्रजेत्।

शुष्येत् तोयं समुद्रेषु वह्निरप्युष्णतां त्येजत्॥३२॥

न चाहं त्वद्वृत्ते राजन् प्रशासेयं वसुन्धराम्।

पुनः पुनः प्रसीदेति वाक्यं चेदमुवाच ह॥३३॥

The earth may split, the heavens may fall down in pieces, the sun may lose his rays, the moon may abandon her coolness, the wind may forsake its speed, the Himalayas may be moved from its site, the waters of the ocean may dry up and fire may lose its heat; But, O king, I cannot rule the earth without you." He again and again said, "Relent," "Relent".

त्वमेव नः कुले राजा भविष्यसि शतं समाः।

एवमुक्त्वा स राजानं सुस्वरं प्ररुदोद ह॥३४॥

"You alone shall be king in our race, for one hundred years." Having said this, he loudly wept before the king.

पादौ संस्पृश्य मानार्हौ भ्रातुर्ज्येष्ठस्य भारता।

तथा तौ दुःखितौ दृष्ट्वा दुःशासनसुयोधनौ॥३५॥

अधिगम्य व्याविष्टः कर्णस्तौ प्रत्यभाषत।

विपीड्यः किं कौरव्यौ बालिश्यात् प्राकृताविवा॥३६॥

O descendant of Bharata, catching the feet of his eldest brother who deserved worship from him. Having seen Dushasana in great grief and Duryodhana in greatest possible misery, Karna came to them and said, "O Kuru princes, why do you childishly weep like ordinary people?

न शोकः शोचमानस्य विनिवर्तेत कर्हिचित्।

यदा च शोचतः शोको व्यसनं नापकर्षति॥३७॥

Men can never by weeping drive away their grief. Weeping can never remove one's own grief.

सामर्थ्यं किं ततः शोके शोचमानौ प्रपश्यथः।

वृत्तिं गृहणीतमा शत्रून् शोचन्तौ नन्दयिष्यथः॥३८॥

What do you gain by thus giving way to sorrow? Summon patience. Do not grieve and thus give joy to your enemies.

कर्तव्यं हि कृतं राजन् पाण्डवैस्तव मोक्षणम्।

नित्यमेव प्रियं कार्यं राज्ञो विषयवासिभिः॥३९॥

O king, the Pandavas did only their duty in rescuing you. Those that reside in the dominions of the king should always do what is agreeable to the king.

पाल्यमानास्त्वया ते हि निवसन्ति गतज्वराः।

नार्हस्येवंगते मनुं कर्तुं प्राकृतवद् यथा॥४०॥

Under your protection, the Pandavas are residing in your dominion in great happiness. You should not indulge in sorrow like ordinary people.

विषण्णास्त्व सोदर्यास्त्वयि प्रायं समास्थिते।

उत्तिष्ठ व्रज भद्रं ते समाश्वासय सोदरान्॥४१॥

'Behold, your brothers are all sad and miserable on seeing you resolved to die by

starvation. Be blessed. Rise up and come to your city and console your brothers.'

CHAPTER 250

(GHOSHA YATRA PARVA)-Continued

The colloquy between Karna and Duryodhana

कर्ण उवाच

राजन्नाद्यावगच्छामि तवेह लघुसत्त्वताम्।

किमत्र चित्रं यद् वीर मोक्षितः पाण्डवैरसि॥१॥

Karna said :

O king, your today's conduct is childish. O hero, what is to be wondered at in all this, that you were rescued by the Pandavas.

सद्यो वशं समापन्नः शत्रूणां शत्रुकर्षण।

सेनाजीवैश्च कौरव्य तथा विषयवासिभिः॥२॥

When you were defeated by the foe. O chastiser of foes, O descendant of Kuru, those that reside in the dominion of the king, specially the warriors.

अज्ञातैर्यदि वा ज्ञातैः कर्तव्यं नृपतेः प्रियम्।

प्रायः प्रधानाः पुरुषाः क्षोभयन्त्यरिवाहिनीम्॥३॥

निगृह्यन्ते च युद्धेषु मोक्ष्यन्ते चैव सैनिकैः।

सेनाजीवाश्च ये राज्ञां विषये सन्ति मानवाः॥४॥

तैः सङ्गम्य नृपार्थाय यतितव्यं यथातथम्।

यद्येवं पाण्डवै राजन् भवद्विषयवासिभिः॥५॥

यदृच्छया मोक्षितोऽसि तत्र का परिदेवना।

न चैतत् साधु यद् राजन् पाण्डवास्त्वां नृपोत्तमम्॥६॥

Should always do what is agreeable to the king, whether they happen to be known to the king or unknown to him. Often happens that even the foremost of men who are capable of crushing the enemy are often defeated by them; under such circumstances they are often rescued by their troops. The warriors living in a king's dominion should always combine and try their utmost for their king. If, therefore, O king, the Pandavas who live in your dominion have rescued you, what is there to be sorry for? O foremost of kings, O monarch, it was not proper for the Pandavas.

स्वसेनया सम्प्रयान्तं नानुयान्ति स्म पृष्ठतः।

शूराश्च बलवन्तश्च संयुगेष्वपलायिनः॥७॥

भवतस्ते सहाया वै प्रेष्यतां पूर्वमागताः।

पाण्डवेयानि रत्नानि त्वमद्याप्युपभुञ्जसे॥८॥

सत्त्वस्थान् पाण्डवान् पश्य न ते प्रायमुपाविशन्

उत्तिष्ठ राजन् भद्रं ते न चिरं कर्तुमर्हसि॥९॥

That they did not follow you when you marched to battle at the head of your troops. They have long before come under your power by becoming your slaves. Endued as they are with courage and prowess and incapable as they are to turn back from the field of battle they are bound to help you. You are now enjoying all the rich possessions of the Pandavas; O king, see, the Pandavas are yet active. They have not resolved to die by fasting. Rise, O king, be blessed; you should not grieve.

अवश्यमेव नृपते राज्ञो विषयवासिभिः।

प्रियाण्याचरितव्यानि तत्र का परिदेवना॥१०॥

O lord of men, it is the certain duty of those who live in a king's dominion to do which is agreeable to that king, what is there then to be sorry for?

मद्वाक्यमेतद् राजेन्द्र यद्येवं न करिष्यसि।

स्थास्यामीह भवत्पादौ शूश्रूषन्नरिर्मदन॥११॥

O king of kings, O chastiser of foes, if you do not act as I say, I shall then stay here and serve at your feet with all respect.

नोत्सहे जीवितुमहं त्वद्विहीनो नरर्षभ।

प्रायोपविष्टस्तु नृप राज्ञां हास्यो भविष्यसि॥१२॥

O foremost of men, O king, I do not desire to live without you. If you resolve to die by fasting, you will simply be the laughing-stock of all other kings.

वैशम्पायन उवाच

एवमुक्तस्तु कर्णेन राजा दुर्योधनस्तदा।

नैवोत्थातुं मनश्चक्रे स्वर्गाय कृतनिश्चयः॥१३॥

Vaishampayana said :

Having been thus addressed by Karna, king Duryodhana, being firmly resolved to die,

determined not to rise from the place where he sat.

CHAPTER 251

(GHOSHA YATRA PARVA)-Continued

The fasting of Duryodhana

वैशम्पायन उवाच

प्रायोपविष्टं राजानं दुर्योधनममर्षणम्।

उवाच सान्त्वयन् राजञ्छकुनिः सौबलस्तदा॥१॥

Vaishampayana said :

O king, seeing Duryodhana who is always incapable of putting up with an insult, seated with the determination of dying by starvation, the son of Subala, Shakuni, spoke thus.

शकुनिरुवाच

सम्यगुक्तं हि कर्णेन तच्छ्रुतं कौरव त्वया।

मया हतां श्रियं स्फीतां तां मोहादपहाय किम्॥२॥

त्वमल्पबुद्ध्या नृपते प्राणानुत्सृष्टुमर्हसि।

अथवाप्यवगच्छामि न वृद्धाः सेवितास्त्वया॥३॥

Shakuni said :

O descendant of Kuru, you have heard that Karna has said. His words are indeed full of wisdom. O king, why should you foolishly throw away the great prosperity that I won for you by abandoning your life today through mere silliness? It appears to me today that you never waited upon (wise) old men.

यः समुत्पतितं हर्षं दैन्यं वा न नियच्छति।

स नश्यति श्रियं प्राप्य पात्रमाममिवाप्स्यसि॥४॥

Like an unburnt earthen vessel in water, he, who is incapable of controlling sudden occasions of joy or grief, is lost even if he obtains prosperity.

अतिभीरुमतिक्लीबं दीर्घसूत्रं प्रमादिनम्।

व्यसनाद् विषयाक्रान्तं न भजन्ति नृपं प्रजाः॥५॥

The king who is entirely destitute of courage, who has no spark of manliness, who is the slave of procrastination and who is addicted to sensual pleasures is never respected by his subjects.

सत्कृतस्य हि ते शोको विपरीते कथं भवेत्।

मा कृतं शोभनं पार्थः शोकमालम्ब्य नाशय॥६॥

Befitted as you have been, whence is this unseasonable grief of yours? Do not undo this graceful act done by the sons of Pritha by indulging in grief.

यत्र हर्षस्त्वया कार्यः सत्कर्तव्याश्च पाण्डवाः।

तत्र शोचसि राजेन्द्र विपरीतमिदं तवा॥७॥

O king of kings, when you should express your joy and reward the Pandavas, you are grieving. Your this behaviour is very inconsistent.

प्रसीद मा त्यजात्मानं तुष्टश्च सुकृतं स्मर।

प्रयच्छ राज्यं पार्थानां यशो धर्ममवाप्नुहि॥८॥

Be cheerful; do not abandon your life. But with a very pleased heart think of the good work they have done to you. Give back to the sons of Pritha their kingdom and win both virtue and renown by your this act.

क्रियामेतां समाज्ञाय कृतज्ञस्त्वं भविष्यसि।

सौमित्रं पाण्डवैः कृत्वा समवस्थाप्य चैव तान्॥९॥

पित्र्यं राज्यं प्रयच्छैषां ततः सुखमवाप्स्यसि।

Establishing brotherly relations with the Pandavas, become their friends and make them your friends, give them back their paternal kingdom, for you will then be happy.

वैशम्पायन उवाच

शकुनेस्तु वचः श्रुत्वा दुःशासनमवेक्ष्य च॥१०॥

पादयोः पतितं वीरं विकृतं भ्रातृसौहृदम्।

बाहुभ्यां साधुजाताभ्यां दुःशासनमर्दिमम्॥११॥

उत्थाप्य सम्परिष्वज्य प्रीत्याजिघ्रत मूर्धनि।

Vaishampayana said :

Having heard the words of Shakuni and having seen Dushashana lying at the feet of the king (Duryodhana) unmanned by fraternal affection, the king raised Dushashana and clasping him in his well formed arms he smelt his head.

कर्णसौबलयोश्चापि संश्रुत्य वचनान्यसौ॥१२॥

निर्वेदं परमं गत्वा राजा दुर्योधनस्तदा।

व्रीडयाभिपरीतात्मा नैराश्यमगमत् परम्॥१३॥

Having heard the words of Karna and Subala's son (Shakuni), the king Duryodhana was overwhelmed with shame. He lost heart

more than ever and utter despair overtook his soul.

तच्छ्रुत्वा सुहृदश्चैव समन्युरिदमब्रवीत्।
न धर्मधनसौख्येन नैश्वर्येण न चाज्ञया॥१४॥
नैव भोगैश्च मे कार्यं मा वहन्यत गच्छता
निश्चितेयं मम मतिः स्थिता प्रायोपवेशने॥१५॥
गच्छध्वं नगरं सर्वे पूज्याश्च गुरवो ममा

Having heard all that his friends said, he thus again spoke in sorrow, "I have nothing more to do with virtue, wealth, friendship, affluence, sovereignty and enjoyments. Do not oppose me; leave me all of you. I am firmly resolved to abandon my life by fasting. Go back to the city and worship all my Gurus with respect."

त एवमुक्ताः प्रत्युचू राजानमरिमर्दनम्॥१६॥
या गतिस्तव राजेन्द्र सास्माकमपि भारता
कथं वा सम्प्रवेक्ष्यामस्त्वद्विहीनाः पुरं वयम्॥१७॥

Having been thus addressed by him, they thus replied to that royal chastiser of foes, "O king of kings, O descendant of Bharata, the course that is yours is also ours. How can we enter the city without you?"

वैशम्पायन उवाच

स सुहृद्भिरमात्यैश्च भ्रातृभिः स्वजनेन च।
बहुप्रकारमप्युक्तो निश्चयान्न विचाल्यते॥१८॥

Vaishampayana said :

Though addressed in all manner of ways by his friends and counsellors and brothers and relatives, the king wavered not from his firm resolve.

दर्भास्तरणमास्तीर्य निश्चयाद् धृतराष्ट्रजः।
संस्पृश्यापः शुचिर्भूत्वा भूतले समुपस्थितः॥१९॥
कुशचीराम्बरधरः परं नियममास्थितः।
वाग्यतो राजशार्दूलः स स्वर्गगतिकाम्यया॥२०॥
मनसोपचितिं कृत्वा निरस्य च बहिः क्रियाः।

In accordance with his resolve, he spread Kusha grass on the ground and purifying himself by touching water, he sat down on it. Clad in rags and Kusha grass, he engaged in observing the greatest vow. That foremost of kings, with the desire of going to heaven,

stopped all speech. He began to pray and worship internally and he suspended all external intercourse.

अथ तं निश्चयं तस्य बुद्ध्वा दैतेयदानवाः॥२१॥
पातालवासिनो रौद्राः पूर्वं देवैर्विनिर्जिताः।
ते स्वपक्षक्षयं तं तु ज्ञात्वा दुर्योधनस्य वै॥२२॥
आह्वानाय तदा चक्रुः कर्म वैतानसम्भवम्।
बृहस्पतित्युशनोक्तैश्च मन्त्रैर्मन्त्रविशारदाः॥२३॥
अथर्ववेदप्रोक्तैश्च यष्टोपनिषदि क्रियाः।
मन्त्रजप्यसमायुक्तास्तास्तदा समवर्तयन्॥२४॥

On learning his resolve, the sons of Diti and the Danavas, who live in the nether region and who were once defeated by the celestials, fearing that their party would be destroyed without Duryodhana, began a sacrifice with fire to summon him before them. Mantra-knowing men then commenced with the formulae of Brihaspati and Ushana. Those rites that are indicated in the Atharvaveda and the Upanishadas and which are capable of being achieved by mantras and prayers.

जुह्वत्यग्नौ हविः क्षीरं मन्त्रवत् सुसमाहिताः।
ब्राह्मणा वेदवेदाङ्गपारगाः सुदृढव्रताः॥२५॥
कर्मसिद्धौ तदा तत्र जुष्ममाणा महाद्भुता।
कृत्या समुत्थिता राजन् किं करोमीति चाब्रवीत्॥२६॥

Brahmanas of rigid vows well-versed in the Vedas and their branches began with great and deep meditation to pour libations of ghee and milk into the fire with mantras. After those rites were completed, a strange goddess, O king, rose up saying, "What shall I do?"

आहुर्देत्याश्च तां तत्र सुप्रीतेनान्तरात्मना।
प्रायोपविष्टं राजानं धर्तराष्ट्रमिहानया॥२७॥

With well-pleased hearts the Daityas commanded her by saying, "Bring here the king, the son of Dhritarashtra, who is now engaged in a vow of fasting."

तथेति च प्रतिश्रुत्य सा कृत्या प्रययौ तदा।
निषेधादगमच्चापि यत्र राजा सुयोधनः॥२८॥

Thus commanded, she went away saying, "So be it." In a moment she came to the place where the king, Duryodhana, was.

समादाय च राजानं प्रविवेश रसातलम्।
 दानवानां मुहूर्ताच्च तमानीतं न्यवेदयत्।
 तमानीतं नृपं दृष्ट्वा रात्रौ संगत्य दानवाः॥२९॥
 प्रहृष्टमनसः सर्वे किंचिदुत्फुल्ललोचनाः।
 साभिमानमिदं वाक्यं दुर्योधनमथाब्रुवन्॥३०॥

Taking up the king, she brought him to the nether world and within a moment she came back to the Danavas and told them (that she had brought the king). Seeing the king brought before them in their assembly in the night, the Danavas. With well-pleased hearts and with expanded eyes in delight, thus spoke these flustering words to Duryodhana.

CHAPTER 252

(GHOSHA YATRA PARVA)-Continued

Return to Hastinapur

दानवा ऊचुः

भोः सुयोधन राजेन्द्र भरतानां कुलोद्बह।
 शूरैः परिवृतो नित्यं तथैव च महात्मभिः॥३१॥

The Danavas said :

O king of kings, O perpetuator of the Bharata race, O Duryodhana, you are always surrounded by heroes and illustrious men.

अकार्षीः साहसमिदं कस्मात् प्रायोपवेशनम्।
 आत्मत्यागी ह्यथो याति वाच्यतां चायशस्करीम्॥३२॥

Why have you then taken this rash step such as this vow of starvation? Suicide always leads (a man) to hell. It becomes the subject of calumnious speech.

न हि कार्यविरुद्धेषु बहुपापेषु कर्मसु।
 मूलघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः॥३३॥

Intelligent men like you never engage in acts that are sinful and opposed to their best interests and which strike at the very root of their purposes.

नियच्छैनां मतिं राजन् धर्मार्थसुखनाशिनीम्।
 यशः प्रतापवीर्यघ्नीं शत्रूणां हर्षवर्धनीम्॥३४॥

O king, therefore restrain your this resolve. It is destructive of morality, profit and happiness and of fame, prowess and energy. It enhances the joy of one's enemies.

श्रूयतां तु प्रभो तत्त्वं दिव्यतां चात्मनो नृप।
 निर्माणं च शरीरस्य ततो धैर्यमवाप्नुहि॥३५॥

O king, of lord, know the truth, the celestial origin of your birth and the make up of your body; and then assume patience.

पुरा त्वं तपसास्माभिर्लब्धो राजन् महेश्वरात्।
 पूर्वकायश्च पूर्वस्ते निर्मितो वल्हासंचयैः॥३६॥

O king, in the days of yore, we obtained you from Maheshvara by ascetic austerities. The upper part of your body is wholly made of Vajra (thunder).

अस्त्रैरभेद्यः शस्त्रैश्चाप्यधः कायश्च तेऽनघ।

कृतः पुष्पमयो देव्या रूपतः स्त्रीमनोहरः॥३७॥

On sinless one, therefore it is invincible to weapons of every description. The lower part of your body, capable of captivating the female heart by its comeliness, was made of flowers by the goddess herself.

एवमोश्चरसंयुक्तस्तव देहो नृपोत्तम।

देव्या च राजशार्दूल दिव्यस्त्वं हि न मानुषः॥३८॥

O foremost of kings, thus your body was created by Ishvara himself and the goddess. Therefore, O best of kings, your origin is celestial and not human.

क्षत्रियश्च महावीर्या भगदत्तपुरोगमाः।

दिव्यास्त्रविदुषः शूराः क्षपयिष्यन्ति ते रिपून्॥३९॥

Other greatly powerful Kshatriyas headed by Bhagadatta, all learned in the celestial weapons, will kill your enemies.

तदलं ते विषादेन भयं तव न विद्यते।

साहाय्यार्थं च ते वीराः सम्भूता भुवि दानवाः॥४०॥

Therefore there is not need for you grief. You have no cause for fear. In order to help you, many heroic Danavas have been born on earth.

भीष्मद्रोणकृपादींश्च प्रवेक्ष्यन्त्यपरेऽसुराः।

यैराविष्टा घृणां त्यक्त्वा योत्स्यन्ते तव वैरिभिः॥४१॥

Other Asura will possess Bhishma, Drona and Karna and others. Possessed by the Asuras, those heroes will cast away their kindness and fight with your enemies.

नैव पुत्रान् न च भ्रातृन् न पितृन् न च बाणवान्।
नैव शिष्यान् न च ज्ञातीन् न बालान् स्थविरान् न च॥
युधि सम्प्रहरिष्यन्तो मोक्षयन्ति कुरुसत्तमा।
निःस्नेहा दानवाविष्टाः समाक्रान्तेऽन्तरात्मनि॥१३॥

When the Danavas will enter their heart and completely possess them flinging all affection to a distance and becoming hard-hearted, those heroes will then strike every one opposed to them without sparing sons, brothers, fathers, friends, disciples, relatives, even children and old men.

प्रहरिष्यन्ति विवशाः स्नेहमुत्सृज्य दूरतः।
हृष्टाः पुरुषशार्दूलाः कलुषीकृतमानसाः।
अविज्ञानविमूढाश्च दैवाच्च विधिनिर्मितात्॥१४॥
व्याभावमाणाश्यान्त्योन्यं न मे जीवन् विमोक्ष्यसे
सर्वे शस्त्रास्त्रमोक्षेण पौरुषे समवस्थिताः॥१५॥
श्लाघमानाः कुरुश्रेष्ठ करिष्यन्ति जनक्षयम्।
तेऽपि पञ्च महात्मानः प्रतियोत्स्यन्ति पाण्डवाः॥१६॥

Blinded by ignorance and wrath and impelled by destiny which has been ordained by the creator, those foremost of men with hearts steeped in sin will. O foremost of the Kurus, depopulate the earth by hurling all kinds of weapons with great manliness and strength and always boastfully addressing one another with words such as these, "You will not escape from me today with life." The five illustrious sons of Pandu will fight with these (heroes).

वधं चैषां करिष्यन्ति दैवयुक्ता महाबलाः।
दैत्यरक्षोगणाश्चैव सम्भूताः क्षत्रयोनिषु॥१७॥
योत्स्यन्ति युधि विक्रम्य शत्रुभिस्त्व पार्थिव।
गदाभिर्मुसलैः शूलैः शस्त्रैरुच्चावचैस्तथा॥१८॥

Possessing great strength and favoured by the fate, they would bring about the destruction of all. Many Daityas and Yakshas, that have been born in the Kshatriya order, will fight with great prowess in battle with your enemies using maces, clubs, lances and various weapons.

यच्च तेऽन्तर्गतं वीर भयमर्जुनसम्भवम्।
तत्रापि विहितोऽस्माभिर्वधोपायोऽर्जुनस्य वै॥१९॥

O hero, as for the fear of Arjuna in your heart, we have already settled the means of killing Arjuna.

हतस्य नरकस्यात्मा कर्णमूर्तिमुपाश्रितः।
तद् वैरं संस्मरन् वीर योत्स्यते केशवार्जुनौ॥२०॥

The soul of the killed Naraka has assumed the form of Karna. Recollecting. O hero, his former enmity, he will kill both Keshava (Krishna) and Arjuna.

स ते विक्रमशौटीरो रणे पार्थ विजेष्यति।
कर्णः प्रहरतां श्रेष्ठः सर्वाश्चारीन् महारथः॥२१॥

That great car-warrior, that foremost of all wielders of weapons, proud of his prowess, will vanquish Arjuna in battle, as also all your enemies.

ज्ञात्वैतच्छयना वल्गी रक्षार्थं सव्यसाचिनः।
कुण्डले कवचं चैव कर्णस्यापहरिष्यति॥२२॥

The wielder of thunder (Indra), knowing all this and desirous of saving Savyasachi (Arjuna), will in disguise take away from Karna his ear-rings and armour.

तस्मादस्माभिरप्यत्र दैत्याः शतसहस्रशः।
नियुक्ता राक्षसाश्चैव ये ते संशप्तका इति॥२३॥

We have therefore appointed hundreds upon hundreds and thousands upon thousand of Daityas and Rakshasas; they are known by the name of Samshaptakas.

प्रख्यातास्तेऽर्जुन वीरं हनिष्यन्ति च मा शुचः।
असपत्ना त्वया हीर्यं भोक्तव्या वसुधा नृप॥२४॥

These illustrious warriors will kill the heroic Arjuna. Do not therefore grieve. O king, you will rule the whole earth without a rival.

मा विषादं गमस्तस्मान्नैतत्त्वय्युपपद्यते।
विनष्टे त्वयि चास्माकं पक्षो हीयेत कौरवाः॥२५॥

Do not give way to despondency. O descendant of Kuru, this conduct does not suit you. If you die, our party will become weak.

गच्छ वीर न ते बुद्धिरन्या कार्या कथञ्चन।
त्वमस्माकं गतिर्नित्यं देवतानां च पाण्डवाः॥२६॥

O hero, go, you should never direct your mind in any other course. You are our refuge.

वैशम्पायन उवाच

एवमुक्त्वा परिष्वज्य दैत्यास्तं राजकुञ्जरम्।

समाश्रास्य च दुर्धर्षं पुत्रवद् दानवर्षभाः॥२७॥

Vaishampayana said :

Having thus addressed him, the Daityas embraced that foremost of kings; and those best of the Danavas then cheered that irrepressible hero like a son.

स्थिरां कृत्वा बुद्धिमस्य प्रियाण्युक्त्वा च भारता

गम्यतामित्यनुज्ञाय जयमाप्नुहि चेत्यथ॥२८॥

O descendant of Bharata, cheering his mind by soft speeches, they permitted him to depart saying, "Go and attain victory."

तैर्विसृष्टं महाबाहुं कृत्वा सैवानयत् पुनः।

तमेव देशं यत्रासौ तदा प्रायमुपाविशत्॥२९॥

When they had given leave to the mighty armed one, (to depart), that very goddess carried him back to the spot where he had sat down intent upon putting an end to his life.

प्रतिनिक्षिप्य तं वीरं कृत्वा समभिपूज्य च।

अनुज्ञाता च राजा सा तथैवान्तर्धीयत॥३०॥

Having set that hero down and paid him homage, the goddess vanished with the king's permission.

गतायामथ तस्यां तु राजा दुर्योधनस्तदा।

स्वप्नभूतमिदं सर्वमचिन्तयत भारत॥३१॥

विजेष्यामि रणे पाण्डूनिति चास्याभवन्मतिः।

O descendant of Bharata, when she disappeared, the king considered all this to be a dream. (He thought), "I shall defeat the Pandavas in battle."

कर्णं संशप्तकांश्चैव पार्थस्यामित्रघातिनः॥३२॥

अमन्यत वधे युक्तान् समर्थाश्च सुयोधनः।

Duryodhana considered that Karna and the Samshaptaka army were both able to kill that chastiser of foes Partha (Arjuna).

एवमाशा दृढा तस्य धार्तराष्ट्रस्य दुर्मतेः॥३३॥

विनिजये पाण्डवानामभवद् भरतर्षभा

Thus was strengthened the hope of the wicked-minded son of Dhritarashtra, to conquer the Pandavas.

कर्णोऽप्याविष्टचित्तात्मा नरकस्यान्तरात्मना॥३४॥

अर्जुनस्य वधे कूरां करोति स्म तदा मतिम्।

O foremost of Bharatas, Karna also, his soul and mind possessed by Naraka and influenced by the qualities of emotion and darkness, became eagerly desirous of killing Falguni (Arjuna).

संशप्तकाश्च ते वीरा राक्षसाविष्टचेतसः॥३५॥

रजस्तमोभ्यामाक्रान्ताः फाल्गुनस्य वधैषिणः।

Thus those Shanshaptaka various being surrounded by monsters came under sheer influence of Rajas and Tamas property and intended to kill Arjuna.

भीष्मद्रोणकृपाद्याश्च दानवाक्रान्तचेतसः॥३६॥

न तथा पाण्डुपुत्राणां स्नेहवन्तो विशाम्पते।

न चाचक्षे कस्मैचिदेतद् राजा सुयोधनः॥३७॥

Bhishma, Drona, Kripa and others, their mind possessed by the Danavas. O king, were not so affectionate towards the Pandavas as they were before. The king Suyodhana did not tell this to any one.

दुर्योधनं निशान्ते च कर्णो वैकर्तनोऽब्रवीत्।

स्मयन्निवाञ्जलिं कृत्वा पार्थिवं हेतुमद् वचः॥३८॥

At the end of the night, the son of the sun, Karna, thus smilingly spoke to Duryodhana with joined hands.

न मृतो जयते शत्रून्जीवन् भद्राणि पश्यति।

मृतस्य भद्राणि कुतः कौरवेय कुतो जयः॥३९॥

"No dead man can conquer his foes, it is when he is alive that he can see his good. Where is the good of the dead person and O descendant of Kuru, where is his victory?"

न कालोऽद्य विषादस्य भयस्य मरणस्य वा।

परिष्वज्याब्रवीच्चैनं भुजाभ्यां स महाभुजः॥४०॥

Therefore this is no time for grief or fear or death." Having with his arms embraced that mighty armed hero,

उत्तिष्ठ राजन् किं शेषे कस्माच्छोचसि शत्रुहन्।

शत्रुन् प्रताप्य वीर्येण स कथं मृत्युमिच्छसि॥४१॥

He further said, "O king, rise up. Why do you lie down? O slayer of foes, why do you wish to die?"

अथवा ते भयं जातं दृष्ट्वाऽर्जुनपराक्रमम्।

सत्यं ते प्रतिजानामि वधिष्यामि रणेऽर्जुनम्॥४२॥

Fear has possessed you at the sight of Arjuna. I truly promise to you that I will kill Arjuna in battle.

गते त्रयोदशे वर्षे सत्येनायुधमालभे।

आनयिष्याम्यहं पार्थान् वशं तव जनाधिप॥४३॥

O ruler of men, I swear by my weapons that when thirteen years have passed away, I will bring the sons of Pritha under your subjection."

एवमुक्तस्तु कर्णेन दैत्यानां वचनात् तथा।

प्रणिपातेन चाप्येषामुदतिष्ठत् सुयोधनः॥४४॥

Having been thus addressed by Karna and having (also) remembered the words of the Daityas and the supplications made by (his brothers), Duryodhana rose up.

दैत्यानां तद् वचः श्रुत्वा हृदि कृत्वा स्थिरां मतिम्।

ततो मनुजशार्दूलो योजयामास वाहिनीम्॥४५॥

रथनागाश्चकलिलां पदातिजनसंकुलाम्।

गङ्गानैघप्रतिमा राजन् सा प्रयाता महाचमूः॥४६॥

Having heard the words of the Daityas, that foremost of men with a firm resolve in his heart arrayed his army full of horses, elephants, chariots and foot soldiers. O king, as it moved on like the waters of the Ganga.

श्वेतच्छत्रैः पताकाभिश्चामरैश्च सुपाण्डुरैः।

रथैर्नागैः पदातैश्च शुशुभेऽतीव संकुला॥४७॥

व्यपेताघ्रघने काले द्यौरिवाव्यक्तशारदी।

With numerous white umbrellas and pennons and white Chamaras and chariots and elephants and foot soldiers that great army, as is moved on like the waters of the Ganga looked as beautiful as the sky at a season when the clouds have been dispersed and the signs of autumn have been but partially developed.

जयाशीर्षिर्द्विजेन्द्रैः स स्तूयमानोऽधिराजवत्॥४८॥

गृहणन्नञ्जलिमालाश्च धार्तराष्ट्रो जनाधिपः।

सुयोधनो ययावचे श्रिया परमया ज्वलन्॥४९॥

O king of kings, eulogised as a monarch by the foremost of Brahmanas who all prayed for his victory, that king, Suyodhana, the son of Dhritarashtra, received honours paid (to him by innumerable men) with joined hands.

कर्णेन सार्धं राजेन्द्र सौबलेन च देविना।

दुःशासनादयश्चास्य भ्रातरः सर्व एव ते॥५०॥

भूरिश्रवाः सोमदत्तो महाराजश्च बह्लिकः।

रथैर्नानाविधाकारैर्हयैर्गजधरैस्तथा॥५१॥

प्रयान्तं नृपसिंहं तमनुजग्मुः कुरुद्वहाः।

कालेनाल्पेन राजेन्द्र स्वपुरं विविशुस्तदा॥५२॥

Blazing in great splendour he went in front (of the army) accompanied by Karna, Subala's son, the gambler (Shakuni), Dushashana and all his other brothers, Bhurishrava, Somadatta, the great king Bahlika followed that foremost of kings with various sorts of chariots, horses and excellent elephants. O foremost of kings, within a short time all those perpetrators of the Kuru race entered their own city.

CHAPTER 253

(GHOSHA YATRA PARVA)-Continued

Conquest of Karna

जनमेजय उवाच

वसमानेषु पार्थेषु वने तस्मिन् महात्मसु।

धार्तराष्ट्रा महेश्वासाः किमुकुर्वत सत्तमाः॥१॥

Janamejaya said :

When the illustrious sons of Pritha were living in the forest, what did those foremost of men and mighty bow-men, the sons of Dhritarashtra do?

कर्णो वैकर्तन्ध्रैव शकुनिश्च महाबलः।

भीष्मद्रोणकृपाश्चैव तन्मे शंसितुमर्हसि॥२॥

What did the son of the sun, Karna and the powerful Shakuni and Bhishma, Drona and Kripa do. You should narrate all this to me.

वैशम्पायन उवाच

एवं गतेषु पार्थेषु विमुष्टे च सुयोधने।

आगते हास्तिनपुरं मोक्षिते पाण्डुनन्दनः॥३॥

भीष्मोऽब्रवीन्महाराज धार्तराष्ट्रमिदं वचः।

Vaishampayana said :

O great king, when in this manner the Pandavas had gone away leaving Duryodhana and when having been rescued by the Pandavas, he had gone to Hastinapur, Bhishma

spoke thus to the son of Dhritarashtra (Duryodhana),

उक्तं तात यथा पूर्वं गच्छतस्ते तपोवनम्॥४॥

गमनं मे न रुचितं तव तत्र कृतं च ते।

“O child, I told you before when you intended to go to the forest of the ascetics. That I did not like your journey. But you did go notwithstanding.

ततः प्राप्तं त्वया वीर ग्रहणं शत्रुभिर्बलात्॥५॥

मोक्षितश्चासि धर्मज्ञैः पाण्डवैर्न च लज्जसे।

O hero, you were forcibly taken captive by the enemy; you were rescued by the virtuous Pandavas, but still you were not ashamed.

प्रत्यक्षं तव गान्धारे ससैन्यस्य विशाम्पते॥६॥

सूतपुत्रोऽपयाद् भीतो गन्धर्वाणां तदा रणात्।

O king, O son of Gandhari, even in your presence and also in the presence of your army did the Suta's (Karna) son, struck with panic, fly away from the battle of the Gandharvas.

क्रोशतस्तव राजेन्द्र ससैन्यस्य नृपात्मज॥७॥

दृष्टस्ते विक्रमश्चैव पाण्डवानां महात्मनाम्।

O king of kings, O son of a king, while you with your army were crying in great distress, you saw, O mighty armed hero, the prowess of the high-souled Pandavas

कर्णस्य च महाबाहो सूतपुत्रस्य दुर्मतेः॥८॥

न चापि पादभाक् कर्णः पाण्डवानां नृपोत्तम।

धनुर्वेदे च शौर्ये च धर्मे वा धर्मवत्सल॥९॥

And also that of the wicked-minded son of the Suta, Karna. O foremost of kings, O lover of virtue, whether in the science of arms or heroism or morality, Karna is not (even) the fourth part of the Pandavas.

तस्मादहं क्षमं मन्ये पाण्डवैस्तैर्हात्मभिः।

संधिं संधिविदां श्रेष्ठ कुलस्यास्य विवृद्धये॥१०॥

Therefore for the welfare of this race, peace is I think most desirable with the sons of Pandu.”

एवमुक्तश्च भीष्मेण धार्तराष्ट्रो जनेश्वरः।

ग्रहस्य सहसा राजन् विप्रतस्थे ससौबलः॥११॥

Having been thus addressed by Bhishma, that lord of men, the son of Dhritarashtra

(Duryodhana) laughed aloud and he suddenly went away with the son of Subala (Shakuni).

तं तु प्रस्थितमाज्ञाय कर्णदुःशासनादयः।

अनुजग्मुर्महिष्वासा धार्तराष्ट्रं महाबलम्॥१२॥

Then knowing that he was gone, those mighty bowmen with Karna and Dushasana at their head followed that mighty Bowman and greatly powerful son of Dhritarashtra.

तांस्तु सम्प्रस्थितान् दृष्ट्वा भीष्मः कुरुपितामहः।

लज्जया व्रीडितो राजञ्जगाम स्वं निवेशनम्॥१३॥

Having seen them gone, Bhishma, the grandfather of the Kurus, bent down his head in shame. O king, he too then went away to his house.

गते भीष्मे महाराज धार्तराष्ट्रो जनेश्वरः।

पुनरागम्य तं देशममन्त्रयत मन्त्रिभिः॥१४॥

O great king, when Bhishma had gone away, that lord of men, the son of Dhritarashtra (Duryodhana) again came there and consulted with his counsellors.

किमस्माकं भवेच्छ्रेयः किं कार्यमवशिष्यते।

कथं च सुकृतं तत् स्यान्मन्त्रयामोऽद्य यद्धितम्॥१५॥

Duryodhana said :

“What is good for me? What remains to be done? How can we most effectually bring about the good that we shall fix upon today?”

कर्ण उवाच

दुर्योधन निबोधेदं यत् त्वां वक्ष्यामि कौरवा।

भीष्मोऽस्मान् निन्दति सदा पाण्डवांश्च प्रशंसति॥१६॥

Karna said :

O descendant of Kuru, O Duryodhana, lay to your heart the words I say. Bhishma always blames us and praises the Pandavas.

त्वद् द्वेषाच्च महाबाहो ममापि द्वेष्टुमर्हति।

विगर्हते च मां नित्यं त्वत्समीपे नरेश्वर॥१७॥

O mighty-armed hero, from the illness he bears towards you, he insults me; O lord of men, in your presence he always abuses me.

सोऽहं भीष्मवचस्तद् वै न मृष्यामीह भारत।

त्वत्समक्षं यदुक्तं च भीष्मेणामित्रकर्षण॥१८॥

पाण्डवानां यशो राजंस्तव निन्दां च भारत।

अनुजानीहि मां राजन् सभृत्यबलवाहनम्॥१९॥

O descendant of Bharata, O chastiser of foes, I shall never bear the words that Bhishma has said as regards this matter by praising the Pandavas and censuring you. O king, join with me with your attendants, troops and chariots.

जेष्मामि पृथिवीं राजन् सशैलवनकाननाम्।

जिता च पाण्डवैर्भूमिश्चतुर्भिर्बलशालिभिः॥२०॥

तामहं ते विजेष्मामि एक एव न संशयः।

सम्पश्यतु सुदुर्बुद्धिर्भीष्मः कुरुकुलाधमः॥२१॥

O king, I shall then conquer the earth adorned with mountains, woods and forests. The earth has been conquered by the four mighty Pandavas. I shall certainly conquer it for you single-handed. Let that wretch of the Kuru race, the exceedingly wicked minded Bhishma see it.

अनिन्द्यं निन्दते यो हि अप्रशंस्यं प्रशंसति।

स पश्यतु बलं मेऽद्य आत्मानं तु विगर्हतु॥२२॥

He abuses those that do not deserve it and praises those that should not be praised. Let him today see my prowess and blame himself.

अनुजानीहि मां राजन् ध्रुवो हि विजयस्तवा।

प्रतिजानामि ते सत्यं राजन्नायुधमालभे॥२३॥

O king, command me. Victory shall surely be yours. O king, I swear by my weapon.

तच्छ्रुत्वा तु वचो राजन् कर्णस्य भरतर्षभा।

प्रीत्या परमया युक्तः कर्णमाह नराधिपः॥२४॥

Vaishampayana said :

O king, O foremost of the Bharata race, having heard these words of Karna, that lord of men became exceedingly delighted and he thus spoke to Karna.

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे त्वं महाबलः

हितेषु वर्तसे नित्यं सफलं जन्म चाद्य मे॥२५॥

"I am blessed, for I have been favoured by you. When you who possess the greatest prowess are eager to look after my welfare, my life has borne fruit today.

यदा च मन्यसे वीर सर्वशत्रुनिर्बहणम्।

तदा निर्गच्छ भद्रं ते ह्यनुशाधि च मामिति॥२६॥

O hero, you desire to vanquish all my foes. Go. May good come to you. Command me what I am to do."

एवमुक्तस्तदा कर्णो धार्तराष्ट्रेण धीमता।

सर्वमाज्ञापयामास प्रायात्रिकमर्दिदम्॥२७॥

O chastiser of foes, having been thus addressed by the intelligent son of Dhritarashtra, Karna ordered (to be ready) all the necessities for expedition.

प्रययौ च महेष्वासो नक्षत्रे शुभदैवते।

शुभे तिथौ मुहूर्ते च पूज्यमानो द्विजातिभिः॥२८॥

मङ्गलैश्च शुभैः स्नातो वाग्भिश्चापि प्रपूजितः।

नादयन् रथघोषेण त्रैलोक्यं सचराचरम्॥२९॥

On an auspicious lunar day and at an auspicious moment and under the influence of a star presided over by an auspicious deity, that mighty bowman, having been honoured by the Brahmanas and bathed with auspicious and holy substances and also worshipped by all, started, filling with the rattle of his car the three worlds with all mobile and immobile objects.

CHAPTER 254

(GHOSHA YATRA PARVA)-Continued

Conquest of Karna

वैशम्पायन उवाच

ततः कर्णो महेष्वासो बलेन महता वृतः।

द्रुपदस्य पुरं रथं रुरोध भरतर्षभा॥१॥

Vaishampayana said :

O foremost of the Bharatas, then the great bowman Karna, surrounded by a large army, attacked the beautiful city of Drupada.

युद्धेन महता चैनं चक्रे वीरं वशानुगम्।

सुवर्णं रजतं चापि रत्नानि विविधानि च॥२॥

करं च दापयामास द्रुपदं नृपसत्तम।

तं विनिर्जित्य राजेन्द्र राजानस्तस्य येऽनुगाः॥३॥

तान् सर्वान् वशगांश्चक्रे करं चैनानदापयत्।

After a great battle, he brought that hero under subjection and O foremost of kings, he made Drupada pay tribute and give silver, gold and gems. O king of kings, after subduing him, he brought under his subjection all those kings

that were under him. He made them pay tribute.

अथोत्तरां दिशं गत्वा वशे चक्रे नराधिपान्॥४॥

भगदत्तं च निर्जित्य राधेयो गिरिमारुहत्।

हिमवन्तं महाशैलं युध्यमानश्च शत्रुभिः॥५॥

प्रययौ च दिशः सर्वान् नृपतीन् वशमानयत्।

स हैमवतिकाङ्क्षित्वा करं सर्वानदापयत्॥६॥

He then brought under subjection all the kings to the northern country. Having vanquished Bhagadatta, the son of Rudra (Karna) ascended the great mountain Himalayas fighting all along with many foes. Going on all sides, he conquered and brought under subjection all the kings inhabiting the Himalayas and he made them pay tribute.

नेपालविषये ये च राजानस्तानवाजयत्।

अवतीर्य ततः शैलात् पूर्वा दिशमभिद्रुतः॥७॥

अङ्गान् वङ्गान् कलिङ्गांश्च शुण्डिकान् मिथिलानथ

मागधान् कर्कखण्डांश्च निवेश्य विषयेऽऽत्मनः॥८॥

आवशीरांश्च योध्यंश्च अहिक्शत्रं च निर्जयत्।

पूर्वा दिशं विनिर्जित्य वत्सभूमिं तथागमत्॥९॥

Then coming down from the mountain and going towards the east, he vanquished the Angas and the Vangas and the Kalingas and the Shundika and the Mithilas and the Magadhas and the Karkakhandas and also the Avashiras, the Yodhyas and the Ahikshatras. Having conquered the eastern country, he went to Vatsabhumī.

वत्सभूमिं विनिर्जित्य केवलां मृत्तिकावतीम्।

मोहं पत्तनं चैव त्रिपुरीं कोसलां तथा॥१०॥

एतान् सर्वान् विनिर्जित्य करमादाय सर्वशः।

Having then conquered Vatsabhumī, he subjugated Kevala, Mrittikavati, Mohana and Pattana, Tripuri and Kosala. He made them all pay tributes.

दक्षिणां दिशमास्थाय कर्णो जित्वा महारथान्॥११॥

रुक्मिणं दाक्षिणात्येषु योधयामास सूतजः।

स युद्धं तुमुलं कृत्वा रुक्मी प्रोवाच सूतजम्॥१२॥

Then going towards the south, Karna vanquished many great car-warriors. In the southern country the Suta's son (Karna) fought

a great battle with Rukmi. Having fought a great battle, he thus spoke to the Suta's son,

प्रीतोऽस्मि तव राजेन्द्र विक्रमेण बलेन च।

न ते विघ्नं करिष्यामि प्रतिज्ञां समपालयम्॥१३॥

"O foremost of kings, I have been pleased with your strength and prowess. I shall not do you any wrong. I have fulfilled the (Kshatriya) vow.

प्रीत्या चाहं प्रयच्छामि हिरण्यं यावदिच्छसि।

समेत्य रुक्मिणा कर्णः पाण्ड्यं शैलं च सोऽगमत्॥१४॥

I shall gladly give you as many gold coins as you desire." Having met with Rukmi, Karna went to Pandya and the mountain.

स केरलं रणे चैव नीलं चापि महीपतिम्।

वेणुदारिसुतं चैव ये चान्ये नृपसत्तमाः॥१५॥

दक्षिणस्यां दिशि नृपान् करान् सर्वानदापयत्।

He then vanquished Kerala and then king Nila, the son of Venudari and other foremost of the kings living in the southern country. He made them all pay tributes.

शैशुपालिं ततो गत्वा विजिग्ये सूतनन्दनः॥१६॥

पार्श्वस्थांश्चापि नृपतीन् वशे चक्रे महाबलः।

Then going to the son of Shishupala, the Suta's son defeated him and that greatly powerful hero then brought under subjection all the neighbouring chiefs.

आवन्त्यांश्च वशे कृत्वा साम्ना च भरतर्षभा।

वृष्णिभिः सह संगम्य पश्चिमामपि निर्जयत्॥१७॥

O foremost of Bharata race, having subjugated the Avantis and concluded peace with them and having fought with the Vrishnis, he conquered the west.

वारुणीं दिशमागम्य यवनान् बर्बरांस्तथा।

नृपान् पश्चिमभूमिस्थान् दापयामास वैकरान्॥१८॥

Having then gone to the abode of Varuna, he made all the Yavana and Barbara kings pay tributes.

विजित्य पृथिवीं सर्वां स पूर्वापरदक्षिणाम्।

सम्लेच्छादविकान् वीरः सपर्वतनिवासिनः॥१९॥

भद्रान् रोहितकांश्चैव आचेयान् मालवानपि।

गणान् सर्वान् विनिर्जित्य नीतिकृत् प्रहसन्निव॥२०॥

शशकान् यवनांश्चैव विजित्ये सूतनन्दनः।
नग्नजित्प्रमुखांश्चैव गणाञ्जित्वा महारथान्॥२१॥
एवं स पृथिवीं सर्वां वशे कृत्वा महारथः।
विजित्य पुरुषव्याघ्रो नागसाह्वयमागमत्॥२२॥

Having conquered the entire earth, east west, south and north, that hero single-handed conquered all the Mleccha nations, the mountaineers, the Bhadrās, the Rohitakas, the Agreyas and the Malavas. Having conquered the great car-warriors headed by Nagnajita, the Suta's son brought the Shashakas and the Yavanas under his sway. Having thus conquered and subjugated the whole world, the great car-warrior, that foremost of men (Karna) came back to Hastinapur.

तमागतं महेष्यासं धार्तराष्ट्रो जनाधिपः।
प्रत्युद्गम्य महाराज सभ्रातृपितृबान्धवः॥२३॥
अर्चयामास विधिना कर्णमाहवशोभिनम्।
आश्रावयच्च तत् कर्म प्रीयमाणो जनेश्वरः॥२४॥

That foremost of men, the son of Dhritarashtra, accompanied by his father and brothers came to that great bowman and duly honoured him. The king (Duryodhana) proclaimed his feat.

यन्न भीष्मान्न च द्रोणान्न कृपान्न च बाह्लिकात्।
प्राप्तवानस्मि भद्रं ते त्वत्तः प्राप्तं मया हि तत्॥२५॥

Then he said to Karna, "What I have not received from Bhishma, Drona, Kripa or Balhika, I have (today) received from you. Be blessed.

बहुना च किमुक्तेन शृणु कर्म वचो मम।
सनाथोऽस्मि महाबाहो त्वया नाथेन सत्तम॥२६॥

What need is there to speak in length. O Karna, listen to my words. O mighty-armed hero, in you I have got my protector.

न हि ते पाण्डवाः सर्वे कलामर्हन्ति षोडशीम्।
अन्ये वा पुरुषव्याघ्र राजानोऽभ्युदितोदिताः॥२७॥

O foremost of men, all the Pandavas and other kings who are crowned with success cannot come to sixteenth part of you.

स भवान् धृतराष्ट्रं तं गान्धारीं च यशस्विनीम्।
पश्य कर्णं महेष्यासं अदितिं वल्गुभृद् यथा॥२८॥

O great bowman, O Karna, look at Dhritarashtra and the illustrious Gandhari as the wielder of thunder (Indra) saw Aditi."

ततो हलहलाशब्दः प्रादुरासीद् विशाम्पते।
हाहाकाराश्च बहवो नगरे नागसाह्वये॥२९॥

O king, then rose in the city of Hastinapur a great uproar and also cries of "Oh" and "Alas".

केचिदेनं प्रशंसन्ति निन्दन्ति स्म तथापरे।

तूष्णीमासंस्तथा चान्ये नृपास्तत्र जनाधिप॥३०॥

O ruler of men, some of the people praised him, While others again remained silent.

एवं विजित्य राजेन्द्र कर्णः शस्त्रभृतां वरः।
सपर्वतवनाकाशां ससमुद्रां सनिष्कुटाम्॥३१॥

देशैरुच्चावचैः पूर्णां पत्तनैर्नगरैरपि।

द्वीपैश्चानूपसम्पूर्णैः पृथिवीं पृथिवीपते॥३२॥

कालेन नातिदीर्घेण वशे कृत्वा तु पार्थिवान्।

अक्षयं धनमादाय सूतजो नृपमभ्ययात्॥३३॥

O foremost of kings, having thus in a very short time conquered this earth furnished with mountains and forests and skies and with ocean and fields, with high and low tracts and cities and with innumerable islands and thus having obtained inexhaustible wealth, Suta's son presented himself before the king.

प्रविश्य च गृहं राजन्नभ्यन्तरमर्दिम।

गान्धारीसहितं वीरो धृतराष्ट्रं ददर्श सः॥३४॥

पुत्रवच्च नरव्याघ्र पादौ जग्राह धर्मवित्।

धृतराष्ट्रेण चाश्लिष्य प्रेम्णा चापि विसर्जितः॥३५॥

O chastiser of foes, then entering the palace, that hero saw Dhritarashtra and Gandhari. O foremost of men, that virtuous one then took hold of their feet as one of their sons. He was first embraced affectionately by Dhritarashtra and was then dismissed.

तदा प्रभृति राजा च शकुनिश्चापि सौबलः।

जानते निर्जितान् पार्थान् कर्णेन युधि भारता॥३६॥

O descendant of Bharata, from that day king Duryodhana and Shakuni, the son of Subala, thought that the sons of Pritha (the Pandavas) had already been defeated by Karna.

CHAPTER 255

(GHOSHA YATRA PARVA)-Continued

Duryodhana's sacrifice

वैशम्पायन उवाच

जित्वा तु पृथिवीं राजन् सूतपुत्रो जनाधिप।

अब्रवीत् परवीरघ्नो दुर्योधनमिदं वचः॥१॥

Vaishampayana said :

O king, O lord of men, that slayer of hostile heroes, the Suta's son (Karna) then spoke these words to Duryodhana.

कर्ण उवाच

दुर्योधन निबोधेदं यत् त्वां वक्ष्यामि कौरव।

श्रुत्वा वाचं तथा सर्वं कर्तुमर्हस्यरिदमा॥२॥

तवाद्य पृथिवी वीर निःसपत्ना नृपोत्तम।

तां पालय यथा शक्रो हतशत्रुर्महामनाः॥३॥

"O descendant of Kuru, O Duryodhana, lay into your heart the words that I shall tell you. O chastiser of foes, after having heard my words, you should act accordingly. O foremost of kings, O hero, the earth has been now got rid of all our enemies. Now rule over the earth like the illustrious Indra."

वैशम्पायन उवाच

एवमुक्तस्तु कर्णेन कर्णं राजाब्रवीत् पुनः।

न किञ्चिद् दुर्लभं तस्य यस्य त्वं पुरुषर्षभ॥४॥

सहायश्चानुरक्तश्च मर्त्यं च समुद्यतः।

अभिप्रायस्तु मे कश्चित् तं वै शृणु यथातथम्॥५॥

Having been thus addressed by Karna, the king again thus spoke to him, "O foremost of men, nothing is unattainable to him who has you as a protector and to whom you are attached and on whose welfare you are entirely intent. Now I shall speak to you something which you should listen to.

राजसूयं पाण्डवस्य दृष्ट्वा क्रतुवरं महत्।

मम स्पृहा समुत्पन्ना तां सम्पादय सूतज॥६॥

O Suta's son, seeing the great sacrifice Rajasuya of the Pandavas, I desire to perform the same. Fulfill my this desire."

एवमुक्तस्ततः कर्णो राजानमिदमब्रवीत्।

तवाद्य पृथिवीपाला वश्याः सर्वे नृपोत्तम॥७॥

आहूयन्तां द्विजवराः सम्भाराश्च यथाविधि।

सम्प्रियन्तां कुरुश्रेष्ठ यज्ञोपकरणानि च॥८॥

Having been thus addressed, Karna thus spoke to the king, "Now as all the chief monarchs of the earth have been brought under your subjection, you summon the Brahmanas, O foremost of Kurus and then duly procure the articles required for the sacrifice.

ऋत्विजश्च समाहूता यथोक्ता वेदपारगाः।

क्रियां कुर्वन्तु ते राजन् यथाशास्त्रमरिदमा॥९॥

O king, O chastiser of foes, let Ritvijas, learned in the Vedas, celebrate your rites according to the ordinance.

बह्वन्नपानसंयुक्तः सुसमृद्धगुणान्वितः।

प्रवर्ततां महायज्ञस्तवापि भरतर्षभ॥१०॥

O foremost of the Bharata race, let your great sacrifice also abound in meats and drink and be grand in every thing."

एवमुक्तस्तु कर्णेन धार्तराष्ट्रो विशाम्पते।

पुरोहितं समानाद्य वचनं चेदमब्रवीत्॥११॥

राजसूयं क्रतुश्रेष्ठं समाप्तवरदक्षिणम्।

आहर त्वं मम कृते यथान्यायं यथाक्रमम्॥१२॥

O king, having been thus addressed by Karna, Dhritarashtra's son summoned the priest and spoke to him these words, "Celebrate duly and in proper order the foremost of all sacrifices the Rajasuya abounding in large Dakshinas."

स एवमुक्तो नृपतिमुवाच द्विजसत्तमः।

न स शक्यः क्रतुश्रेष्ठो जीवमाने युधिष्ठिरे॥१३॥

आहर्तुं कौरवश्रेष्ठ कुले तव नृपोत्तम।

दीर्घायुर्जीवति च ते धृतराष्ट्रः पिता नृप॥१४॥

अतश्चापि विरुद्धस्ते क्रतुरेष नृपोत्तम।

Having been thus addressed that foremost of Brahmanas spoke thus to the king, "You cannot perform that great sacrifice, so long Yudhishthira is alive. O best of the Kurus, O foremost of kings, your long-lived father Dhritarashtra is still alive. For this reason also you cannot perform it. There is.

अस्ति त्वन्यन्महत् सत्रं राजसूयसमं प्रभो॥१५॥

O lord, another great sacrifice resembling the Rajasuya.

तेन त्वं यज राजेन्द्र शृणु चेदं वचो मम।

य इमे पृथिवीपालाः करदास्तव पार्थिव॥१६॥

ते करान् सम्प्रयच्छन्तु सुवर्णं च कृताकृतम्।

तेन ते क्रियतामद्य लाङ्गलं नृपसत्तम॥१७॥

O foremost of kings, perform this sacrifice. Listen to me. All those rulers of earth, O king, who have come to your subjection will pay you tribute in pure and impure gold. O best of kings, with that gold make a (sacrificial) plough.

यज्ञवाटस्य ते भूमिः कृष्यतां तेन भारत।

तत्र यज्ञो नृपश्रेष्ठ प्रभूतान्नः सुसंस्कृतः॥१८॥

प्रवर्ततां यथान्यायं सर्वतो ह्यनिवारितः।

O descendant of Bharata, with it plough the sacrificial ground. At that spot let there commence, O foremost of kings, with due rites and without any disturbance, the sacrifice sanctified with Mantra and abounding in eatables.

एष ते वैष्णवो नाम यज्ञः सत्पुरुषोचितः॥१९॥

एतेन नेष्टवान् कश्चिदुते विष्णुं पुरातनम्।

राजसूयं क्रतुश्रेष्ठं स्पर्धत्येष महाक्रतुः॥२०॥

This sacrifice worthy to be performed by virtuous men is called Vaishnava. No person except the ancient Vishnu has ever performed it. This great sacrifice vies with that foremost of sacrifices, the Rajasuya.

अस्माकं रोचते चैव श्रेयश्च तव भारत।

निर्विघ्नश्च भवत्येष सफला स्यात् स्पृहा तव॥२१॥

It is desired by us and it is also for your good It is capable of being performed without any disturbance. Your desire also will be fulfilled."

एवमुक्तस्तु तैर्विप्रैर्धार्तराष्ट्रो महीपतिः।

कर्णं च सौबलं चैव भ्रातृश्रैवेदमब्रवीत्॥२२॥

Having been thus addressed by those Brahmanas, the son of Dhritarashtra, the king (Duryodhana), thus spoke to Karna, his brothers and the son of Subala (Shakuni).

रोचते मे वचः कृत्स्नं ब्राह्मणानां न संशयः।

रोचते यदि युष्माकं तस्मात् प्रवृत्त मा चिरम्॥२३॥

"The words of the Brahmanas are certainly very much liked by me. If they are liked by you, express it without delay."

एवमुक्तास्तु ते सर्वे तथेत्यूचुर्नराधिपम्।

संदिदेश ततो राजा व्यापारस्थान् यथाक्रमम्॥२४॥

हलस्य करणे चापि व्यादिष्टाः सर्वशिल्पिनः।

यथोक्तं च नृपश्रेष्ठ कृतं सर्वं यथाक्रमम्॥२५॥

Having been thus addressed, they all said to the king, "So be it." Then the king one by one appointed persons to the respective posts (in the sacrifice). He desired the artizans to construct the plough. O foremost of kings, all that was commanded by the king was gradually executed.

CHAPTER 256

(GHOSHA YATRA PARVA)-Continued

Duryodhana's sacrifice

वैशम्पायन उवाच

ततस्तु शिल्पिनः सर्वे अमात्यप्रवराश्च ये।

विदुश्च महाप्राज्ञो धार्तराष्ट्रे न्यवेदयन्॥१॥

Vaishampayana said :

Thereupon all the artizans, the principal counsellors and the highly wise Vidura thus spoke to Dhritarashtra's son.

सज्जं क्रतुवरं राजन् प्राप्तकालं च भारत।

सौवर्णं च कृतं सर्वं लाङ्गलं च महाधनम्॥२॥

"O king, all the preparations for the excellent sacrifice have been made. O descendant of Bharata, the (proper) time (to perform it) has also come. The greatly valuable golden plough has also been made."

एतच्छ्रुत्वा नृपश्रेष्ठो धार्तराष्ट्रो विशाम्पते।

आज्ञापयामास नृपः क्रतुराजप्रवर्तनम्॥३॥

ततः प्रवृत्ते यज्ञः प्रभूतार्थः सुसंस्कृतः।

दीक्षितश्चापि गान्धारिण्याशास्त्रं यथाक्रमम्॥४॥

O king, having heard this, that foremost of kings, Dhritarashtra's son commanded that foremost of sacrifices to be commenced. Then commenced that sacrifice sanctified by mantras and abounding in food. The son of Gandhari was duly installed according to the ordinance.

प्रहृष्टो धृतराष्ट्रश्च विदुश्च महायशाः।

भीष्मो द्रोणः कृपः कर्णो गान्धारी च यशस्विनी॥५॥

Dhritarashtra, the high-souled Vidura, Bhishma, Drona, Kripa and Karna and the illustrious Gandhari all were filled with great delight.

निमन्त्रणार्थं दूतांश्च प्रेषयामास शीघ्रगान्।

पार्थिवानां च राजेन्द्र ब्राह्मणानां तथैव च॥६॥

O king of kings, swift messengers were sent to invite the kings and the Brahmanas.

ते प्रयाता यथोद्दिष्टा दूतास्त्वरितवाहनाः।

तत्र कंचित् प्रयातुं तु दूतं दुःशासनोऽब्रवीत्॥७॥

Ascending swift cars, they went to the directions assigned to them. Then to one messenger at the point of starting thus spoke Dushashana.

गच्छ द्वैतवनं शीघ्रं पाण्डवान् पापपूरुषान्।

निमन्त्रय यथान्यायं विप्रांस्तस्मिन् वने तदा॥८॥

"Go soon to the forest of Dvaitavana and in that forest duly invite the Brahmanas and those wicked men, the Pandavas.

स गत्वा पाण्डवान् सर्वानुवाचाभिप्रणम्य च।

दुर्योधनो महाराज यजते नृपसत्तमः॥९॥

स्ववीर्यार्जितमर्थौघमवाप्य कुरुसत्तमः।

तत्र गच्छन्ति राजानो ब्राह्मणाश्च ततस्ततः॥१०॥

Thereupon he went there and bowing down his head to all the Pandavas said "O great king, the foremost of kings that Veda of the Kurus, Duryodhana is performing a sacrifice after having acquired immense wealth by his own prowess. Brahmanas from all quarters are going to it.

अहं तु प्रेषितो राजन् कौरवेण महात्मना।

आमन्त्रयति वो राजा धार्तराष्ट्रो जनेश्वरः॥११॥

मनोऽभिलषितं राज्ञस्तं क्रतुं द्रष्टुमर्हथ।

"O king, I have been sent here by that illustrious Kuru king, the lord of men Dhritarashtra's son to invite you. You should therefore see that charming sacrifice of that king."

ततो युधिष्ठिरो राजा तच्छ्रुत्वा दूतभाषितम्॥१२॥

अब्रवीद्भृपशार्दूलो दिष्ट्या राजा सुयोधनः।

यजते क्रतुमुख्येन पूर्वेषां कीर्तिवर्धनः॥१३॥

Having heard the words of the messenger that foremost of monarchs king Yudhishtira, thus spoke to him, "By good fortune, king Duryodhana, that enhancer of his forefather's glory, is performing this foremost of sacrifices.

वयमप्युपयास्यामो न त्विदानीं कथंचन।

समयः परिपाल्यो नो यावद् वर्षं त्रयोदशम्॥१४॥

We shall certainly go there, but we cannot do now. We shall have to live in the forest for thirteen years according to our pledge."

श्रुत्वैतद् धर्मराजस्य भीमो वचनमब्रवीत्।

तदा तु नृपतिर्गन्ता धर्मराजो युधिष्ठिरः॥१५॥

अस्त्रशस्त्रप्रदीप्तेऽग्नी यदा तं पातयिष्यति।

वर्षात् त्रयोदशादूर्ध्वं रणसत्रे नराधिपः॥१६॥

यदा क्रोधहविर्मोक्ता धार्तराष्ट्रेषु पाण्डवः।

आगन्ताहं तदास्मीति वाच्यस्ते स सुयोधनः॥१७॥

Hearing the words of Dharmaraja (Yudhishtira) Bhima thus spoke, "the king Dharmaraja Yudhishtira will then go when he will put him (Duryodhana) into the fire kindled by weapon. Speaks these words to Duryodhana "when at the end of the thirteenth year that lord of men, the Pandavas, will in the sacrifice of battle pour upon the sons of Dhritarashtra, the Ghee of his anger, then will I come."

शेषास्तु पाण्डवा राजन् नैवोचुः किंचिदप्रियम्।

दूतश्चापि यथावृत्तं धार्तराष्ट्रे न्यवेदयत्॥१८॥

O king, the other Pandavas did not say anything unpleasant. The messenger on his return told everything to Dhritarashtra's son.

अथाजग्मुर्नश्रेष्ठा नानाजनपदेश्वराः।

ब्राह्मणाश्च महाभाग धार्तराष्ट्रपुरं प्रति॥१९॥

Then there came to the city of Dhritarashtra many foremost of men, the rulers of various countries and also many highly virtuous Brahmanas.

ते त्वर्चिता यथाशास्त्रं यथाविधि यथाक्रमम्।

युदा परमया युक्ताः प्रीताश्चापि नेश्वराः॥२०॥

Duly received in accordance to the ordinance, these lords of men felt much delight and they were all well-pleased.

धृतराष्ट्रोऽपि राजेन्द्र संवृतः सर्वकौरवैः।

हर्षेण महता युक्तो विदुरं प्रत्यभाषत॥२१॥

O king of kings that foremost of kings, Dhritarashtra, surrounded by all the Kurus felt the greatest joy and he thus spoke to Vidura.,

यथा सुखी जनः सर्वः क्षन्तः स्यादन्नसंयुतः।

तुष्येत् तु यज्ञसदने तथा क्षिप्रं विधीयताम्॥२२॥

"O Khatva, soon act thus that all men present in this sacrifice may with food served to them be refreshed and satisfied.

विदुरस्तु तदाज्ञाय सर्ववर्णानरिदमा

यथा प्रमाणतो विद्वान् पूजयामास धर्मवित्॥२३॥

भक्ष्यपेयान्नपानेन माल्यैश्चापि सुगन्धिभिः।

वासोभिर्विविधैश्चैव योजयामास हृष्टवत्॥२४॥

Then the learned and the virtuous Vidura cheerfully entertained all the orders of men with foods and drinks and also with fragrant garland and various kinds of dresses.

कृत्वा ह्यावस्थान् वीरो यथाशास्त्रं यथाक्रमम्।

सान्त्वयित्वा च राजेन्द्रो दत्त्वा च विविधं वसु॥२५॥

विसर्जयामास नृपान् ब्राह्मणांश्च सहस्रशः।

विसृज्य च नृपान् सर्वान् भ्रातृभिः परिवारितः॥२६॥

विवेश हास्तिनपुरं सहितः कर्णसौबलैः॥२७॥

Having built many pavilions that hero and the foremost of kings, duly entertained the monarchs and the Brahmanas by thousands. He bestowed upon them wealth of various kinds and then bade them farewell. having dismissed all the kings, surrounded by his brothers. He (Duryodhana) entered Hastinapur in company with Karna and Subala's son (Shakuni).

CHAPTER 257

(GHOSHA YATRA PARVA)-Continued

Reflection of Yudhishtira

वैशम्पायन उवाच

प्रविशन्तं महाराज सूतास्तुष्टुवुरच्युतम्।

जनाश्चापि महेश्वासं तुष्टुवू राजसत्तमा॥१॥

Vaishampayana said :

O great king, when he (Duryodhana) was entering (the city) the bards and penegyrists eulogised that undeteriorating one. Other

people also eulogised that great bow man, that foremost of kings.

लाजैश्चन्दनचूर्णैश्च विकीर्य च जनास्ततः।

ऊर्धुर्दिष्ट्या नृपाविघ्नः समाप्तोऽयं क्रतुस्तव॥२॥

Sprinkling over him fried paddy and sandal paste; the people said "By good luck, O king, your sacrifice has been completed without obstruction.

अपरे त्वद्बुवंस्तत्र वातिकास्तं महीपतिम्।

युधिष्ठिरस्य यज्ञेन न समो ह्येष ते क्रतुः॥३॥

Some who were present and who were not very careful in their speech said to that lord of earth, "Surely this sacrifice cannot be compared with that of Yudhishtira.

नैव तस्य क्रतोरेष कलामर्हति षोडशीम्।

एवं तत्राबुवन् केचिद् वातिकास्तं जनेश्वरम्॥४॥

It does not come to the sixteenth part of that (sacrifice); thus spoke to that king some that were reckless in their speech.

सुहृदस्त्वद्बुवंस्तत्र अति सर्वानयं क्रतुः।

ययातिर्नहुषश्चापि मान्याता भरतस्तथा॥५॥

क्रतुमेनं समाहृत्य पूताः सर्वे दिवं गताः।

His friends said, "your this sacrifice has surpassed all others. Yayati, Nahusa, Mandhata and Bharata having been sanctified by performing such a sacrifice have all gone to heaven".

एता वाचः शुभाः शृण्वन् सुहृदां भरतर्षभा॥६॥

प्रविवेश पुरं हृष्टः स्ववेश्म च नराधिपः।

O foremost of the Bharatas, hearing such pleasing words from the friends, that ruler of men (Duryodhana) cheerfully entered the city and his iron palace.

अभिवाद्य ततः पादौ मातापित्रोर्विशाम्पते॥७॥

भीष्मद्रोणकृपादीनां विदुरस्य च धीमतः।

अभिवादितः कनीयोभिर्भ्रातृभिर्भ्रातृनन्दनः॥८॥

O king, then worshipping the feet of his father and mother and others headed by Bhishma, Drona and the wise Vidura and being worshipped also by his younger brothers.

निषसादासने मुख्ये भ्रातृभिः परिवारितः।

तमुत्थाय महाराजं सूतपुत्रोऽब्रवीद् वचः॥९॥

He sat on an excellent seat surrounded by all his brothers. Then O great king, Suta's son (Karna) rose and thus spoke to him.

दिष्ट्या ते भरतश्रेष्ठ समाप्तोऽयं महाक्रतुः।

हतेषु युधि पार्थेषु राजसूये तथा त्वया॥१०॥

आहतेऽहं नरश्रेष्ठ त्वां सभाजयिता पुनः।

"O foremost of the Bharata race, by good luck you have completed the great sacrifice. When the Pandavas will be killed in battle and when you will thus complete Rajasuya sacrifice, then at that time again I shall thus honour you."

तमब्रवीन्महाराजो धार्तराष्ट्रो महायशाः॥११॥

सत्यमेतत् त्वयोक्तं हि पाण्डवेषु दुरात्मसु।

निहतेषु नरश्रेष्ठ प्राप्ते चापि महाक्रतौ॥१२॥

राजसूये पुनर्वीर त्वमेवं वर्धयिष्यसि।

The greatly illustrious son of Dhritarashtra, that great king (Duryodhana) thus spoke to him, "Truly has this been said by you. When, O foremost of men, the wicked-minded Pandavas have been killed and when the great Rajasuya has been performed by me, then O hero, you shall again thus honour me."

एवमुक्त्वा महाराज कर्णमाश्लिष्य भारत॥१३॥

राजसूयं क्रतुश्रेष्ठं चिन्तयामास कौरवः।

O great king, O descendant of Bharata, having said this, he embraced Karna. That Kuru prince then began to think of that foremost of sacrifices Rajasuya.

सोऽब्रवीत् कौरवांश्चापि पार्थस्थान् नृपसत्तमः॥१४॥

कदा तु तं क्रतुवरं राजसूयं महाधनम्।

निहत्य पाण्डवान् सर्वानाहरिष्यामि कौरवाः॥१५॥

That best of kings then thus spoke to the Kurus who were near him. O Kurus, when shall I celebrate that costly and foremost of sacrifices Rajasuya after having killed all the Pandavas?

तमब्रवीत् तदा कर्णः शृणु मे राजकुञ्जरा।

पादौ न धावये तावद् यावन्न निहतोऽर्जुनः॥१६॥

कीलालजं न खादेयं करिष्ये चासुरव्रतम्।

नास्तीति नैव वक्ष्यामि याचितो येन केनचित्॥१७॥

Thereupon Karna said to the king, "O foremost of kings, hear what I say? As long I

do not kill Arjuna, so long I shall not wash my feet. Nor shall I taste meat, I shall observe the Asura vow. Whoever will ask from me any thing, I shall never say "I have it not."

अथोत्कृष्टं महेष्वासाधार्तराष्ट्रैर्महारथैः।

प्रतिज्ञाते फाल्गुनस्य वधे कर्णेन संयुगे॥१८॥

When Karna had thus vowed to kill Arjuna in battle those mighty car-warriors and bowmen, the sons of Dhritarashtra, sent up a loud shout.

विजितांश्चाप्यमन्यन्त पाण्डवान् धृतराष्ट्रजाः।

दुर्योधनोऽपि राजेन्द्र विसृज्य नरपुङ्गवान्॥१९॥

प्रविवेश गृहं श्रीमान् यथा चैत्ररथं प्रभुः।

तेऽपि सर्वे महेष्वासा जग्मुर्वेश्मानि भारत॥२०॥

Dhritarashtra's sons thought that the Pandavas were already killed. O king of kings, Duryodhana, then leaving those foremost of men, that handsome one entered his house as Kubera the lord enters the garden of Chitraratha. O descendant of Bharata, those great bow-men also went to their own houses.

पाण्डवाश्च महेष्वासा दूतवाक्यप्रचोदिताः।

चिन्तयन्तस्तमेवार्थं नालभन्त सुखं क्वचित्॥२१॥

(Meanwhile) those great bowmen, the Pandavas, moved by the words of the messenger, became anxious and they did not experience the least happiness.

भूयश्च चारै राजेन्द्र प्रवृत्तिरुपपादिता।

प्रतिज्ञा सूतपुत्रस्य विजयस्य वधं प्रति॥२२॥

O king of kings, the news had been brought to him by spies that the Suta's son (Karna) had taken the vow to kill Vijaya (Arjuna).

एतच्छ्रुत्वा धर्मसुतः समुद्विग्नो नराधिप।

अभेद्यकवचं मत्वा कर्णमद्भुतविक्रमम्॥२३॥

अनुस्मरंश्च संक्लेशान् न शान्तिमुपयाति सः।

O ruler of men, having heard this the son of Dharma (Yudhishtira) became filled with great anxiety; thinking of the impenetrable armour of the greatly powerful Karna. Remembering all their misery, he felt no peace of mind.

तस्य चिन्तापरीतस्य बुद्धिर्जज्ञे महात्मनः॥२४॥

बहुव्यालमृगाकीर्णं त्यक्तुं द्वैतवनं वनम्।

That high-souled hero, filled with anxiety, made up his mind to abandon the forest of Dvaitavana abounding in wild animals.

धार्तराष्ट्रोऽपि नृपतिः प्रशशास वसुधराम्॥२५॥

भ्रातृभिः सहितो वीरैर्भीष्मद्रोणकृपैस्तथा।

सङ्गम्य सूतपुत्रेण कर्णेनाहवशोभिना॥२६॥

The king, the son of Dhritarashtra, meanwhile began to rule the earth, along with his heroic brothers as also with Bhishma, Drona and Kripa. With the assistance of the Suta's son crowned with martial glory.

दुर्योधनः प्रिये नित्यं वर्तमानो महीभृताम्।

पूजयामास विप्रेन्द्रान् ऋतुभिर्भूरिदक्षिणैः॥२७॥

Duryodhana remained ever intent on the welfare of the ruler of earth. He worshipped the foremost of Brahmanas by celebrating sacrifices with large Dakshinas.

भ्रातृणां च प्रियं राजन् स चकार परंतपः।

निश्चित्य मनसा वीरो दत्तभुक्तफलं धनम्॥२८॥

O king, that hero, that chastiser of foes was engaged in doing good to his brothers, concluding in his mind that giving and enjoying are the only (proper) uses of the wealth.

CHAPTER 258

(MRIGA SVAPNODBHAVA PARVA)

Entering Kamyaka

जनमेजय उवाच

दुर्योधनं मोक्षयित्वा पाण्डुपुत्रा महाबलाः।

किमकार्षुर्वने तस्मिन्स्तन्माख्यातुमर्हसि॥२९॥

Janamejaya said :

After having rescued Duryodhana, what did the mighty Pandavas do in that forest? You should tell me all this.

वैशम्पायन उवाच

ततः शयानं कौन्तेयं रात्रौ द्वैतवने मृगाः।

स्वप्नान्ते दर्शयामासुर्वाष्पकण्ठा युधिष्ठिरम्॥३०॥

Vaishampayana said :

One day, when Yudhishtira was sleeping at night in the Dvaitavana, some deer with accents choked in tears appeared before him in his dreams.

तानब्रवीत् स राजेन्द्रो वेपमानान् कृताञ्जलीन्।

वृतं यद् वक्तुं कामाः स्थ के भवन्तः किमिच्छते॥३१॥

To them standing with joined hands, their bodies trembling all over, that foremost of kings said, "Tell me what you wish to say. Who are you and what do you desire."

एवमुक्ताः पाण्डवेन कौन्तेयेन यशस्विना।

प्रत्यबुवन् मृगास्तत्र हतशेषा युधिष्ठिरम्॥३२॥

Having been thus addressed by the son of Kunti, the illustrious Pandava (Yudhishtira), those deer, the remaining ones of the herd that had been slaughtered, thus spoke to him,

वयं मृगा द्वैतवने हतशिष्टास्तु भारता।

नोत्सीदेम महाराज क्रियतां वासपर्ययः॥३३॥

O descendant of Bharata, we are deer of Dvaitavana, those that are alive after the rest has been slaughtered. We shall completely be exterminated. Therefore change your abode (from this forest to some other).

भवतो भ्रातरः शूराः सर्व एवास्त्रकोविदाः।

कुलान्यल्पावशिष्टानि कृतवन्तो वनौकसाम्॥३४॥

Your brothers are all heroes, learned in weapons. They have thinned the dwellers of the forest (animals).

बीजभूता वयं केचिदविशष्टा महामते।

विवर्धेमहि राजेन्द्र प्रसादात् ते युधिष्ठिरा॥३५॥

O high-minded one, O Yudhishtira, we few only remain as seed. O king of kings, through your favour let us multiply.

तान् वेपमानान् वित्रस्तान् बीजमात्रावशेषितान्।

मृगान् दृष्ट्वा सुदुःखार्तो धर्मराजो युधिष्ठिरः॥३६॥

Seeing those deer which remained like seed after the rest had been destroyed, trembling and afflicted with fear, Dharamaraja (Yudhishtira) was greatly affected with grief.

तांस्तथेत्यब्रवीद् राजां सर्वभूतहिते रतः।

यथा भवन्तो बुवते करिष्यामि च तत् तथा॥३७॥

The king, ever intent on the welfare of all creatures, said to them "So be it". I shall act as you say:

इत्येवं प्रतिबुद्धः स रात्र्यन्ते राजसत्तमः।

अब्रवीत् सहितान् भ्रातृन् दयापन्नो मृगान् प्रति॥३८॥

उक्तो रात्रौ मृगैरस्मि स्वप्नान्ते हतशेषितैः।

तन्तुभूताः स्म भद्रं ते दद्या नः क्रियतामिति॥११॥

Awakening after the dream that foremost of kings, moved by pity towards the deer, thus spoke to his brothers assembled there. "Those deer that are still alive after the rest have been slaughtered all appeared before me last night and said "we remain as the seed of our species. Be blessed. Have compassion on us."

ते सत्यमाहुः कर्तव्या दद्यास्माभिर्वनौकसाम्।

साष्टमासं हि नो वर्षं यदेतदुपयुङ्क्ष्महे॥१२॥

They spoke truly. We ought to have compassion for the dwellers of the forest (animals). We have been feeding on them for one year and eight months.

पुनर्बहुमृगं रम्यं काम्यकं काननोत्तमम्।

मरुभूमेः शिरःस्थानं तृणबिन्दुसरः प्रति॥१३॥

तत्रेमां वसतिं शिष्टां विहरन्तो रमेमहि।

Therefore let us again go to the charming forest of Kamyaka, that foremost of forests abounding in wild animals, situated at the head of the desert near the lake Trinabindu. Let us there pleasantly pass the rest of our time."

ततस्ते पाण्डवाः शीघ्रं प्रययुर्धर्मकोविदाः॥१४॥

ब्राह्मणैः सहिता राजन् ये च तत्र सहोषिताः।

इन्द्रसेनादिभिश्चैव प्रेक्ष्यैरनुगतास्तदा॥१५॥

Then the Pandavas learned in Dharma soon went away (from the Dvaitavana). O king, with the Brahmanas and all those that lived with them. They were followed by Indrasena and other servants.

ते यात्वानुसृतैर्मार्गैः स्वन्नैः शुचिजलान्वितैः।

ददृशुः काम्यकं पुण्यमाश्रमं तापसायुतम्॥१६॥

Proceeding along the road furnished with excellent corn and clear water they at last saw the sacred hermitage of Kamyaka.

विविशुस्ते स्म कौरव्या वृता विप्रर्षभैस्तदा।

तद् वनं भरतश्रेष्ठाः स्वर्गं सुकृतिनो यथा॥१७॥

As virtuous men enter the celestials regions, those foremost of the Bharata race, those descendants of Kuru, surrounded by the excellent Brahmanas, entered that forest.

CHAPTER 259

(VRIHI DROUNIKA PARVA)

The difficulty of giving charity

वैशम्पायन उवाच

वने निवसतां तेषां पाण्डवानां महात्मनाम्।

वर्षाण्येकादशतीयुः कृच्छ्रेण भरतर्षभा॥१॥

Vaishampayana said :

O best of the Bharata race, thus living in the forest, the high-souled Pandavas spent eleven years in great misery.

फलमूलाशनास्ते हि सुखार्हा दुःखमुत्तमम्।

प्राप्तकालमनुष्यान्तः सेहिरे वरपूरुषाः॥२॥

Although deserving of happiness, those best of men, brooding over their miserable plight, passed their days in misery living on fruits and roots.

युधिष्ठिरस्तु राजर्षिरात्मकर्मापराधजम्।

चिन्तयन् स महाबाहुर्भ्रातृणां दुःखमुत्तमम्॥३॥

न सुध्वाप सुखं राजा हृदि शल्यैरिवापितैः।

दौरात्म्यमनुपश्यंस्तत् काले द्यूतोद्धवस्य हि॥४॥

That royal sage, the illustrious Yudhishtira, reflecting that the extremity of misery which had befallen his brothers was owing to his own fault and remembering also the sufferings that had arisen from his act of gambling, could not sleep in peace. He felt as if his heart had been pierced with a lance.

संस्मरन् परुषा वाचः सूतपुत्रस्य पाण्डवः।

निःश्वासपरमो दीनो बिभ्रत् कोपविषं महत्॥५॥

Remembering the harsh words of the Suta's son, the Pandava, repressing the venom of his wrath passed his days in humble guise and he often sighed heavily.

अर्जुनो यमजौ चोभौ द्रौपदी च यशस्विनी।

स च भीमो महातेजाः सर्वेषामुत्तमो बली॥६॥

युधिष्ठिरमुदीक्षन्तः सेहुर्दुःखमनुत्तमम्।

Arjuna and both the twins and the illustrious Draupadi and the mighty Bhima, he that was strongest of all men, felt the greatest pain in casting their eyes on Yudhishtira.

अवशिष्टमल्पकालं मन्वानाः पुरुषर्षभाः॥७॥

वपुरन्यदिवाकार्बुक्त्साहामर्षचेष्टितैः।

Thinking that only a short time remained (of their exile) those foremost of men, influenced by rage and hope and by resorting to various exertions and endeavours made their bodies assume almost different shapes.

कस्यचित् त्वथ कालस्य व्यासः सत्यवतीसुतः॥८॥

आजगाम महायोगी पाण्डवानवलोककः।

तमागतमभिप्रेक्ष्य कुन्तीपुत्रो युधिष्ठिरः॥९॥

प्रत्युद्गम्य महात्मानं प्रत्यगृह्णाद यथाविधि।

After a while the son of Satyawati, Vyasa, the great Yogi came there to see the Pandavas. Seeing him coming, the son of Kunti, Yudhishtira, went forward and duly received that high-souled one.

तमासीनमुपासीनः शुश्रूषुर्नियतेन्द्रियः॥१०॥

तोषयन् प्रणिपातेन व्यासं पाण्डवनन्दनः।

Having gratified Vyasa by bowing down to him, the self-controlled Pandava (Yudhishtira), when the Rishi sat down, sat down before him with the desire of listening to him.

तानवेक्ष्य कृशान् पौत्रान् वने वन्येन जीवतः॥११॥

महर्षिरनुकम्पार्थमब्रवीद्वाष्पगद्गदम्।

Seeing his grandson lean and living on forest produce, that great Rishi, moved by compassion spoke thus in accents choked with tears.

युधिष्ठिर महाबाहो शृणु धर्मभृतां वर॥१२॥

नातप्ततपसो लोके प्राप्नुवन्ति महासुखम्।

सुखदुःखे हि पुरुषः पर्यायेणोपसेवते॥१३॥

“O mighty armed Yudhishtira, O foremost of all virtuous men, hear; those men who do not perform asceticism never obtain great happiness in this world; men experience happiness and misery by turn.

न ह्यनन्तं सुखं कश्चित् प्राप्नोति पुरुषर्षभा

प्रज्ञावांस्त्वेव पुरुषः संयुक्तः परया धिया॥१४॥

उदयास्तमनज्ञो हि न हृष्यति न शोचति।

O foremost of the Bharatas, no man ever enjoys unmixed happiness. A wise man, possessing high wisdom, knowing that life has

its ups and downs, is neither filled with joy nor with grief.

सुखमापतितं सेवेद् दुःखमापतितं वहेत्॥१५॥

कालप्राप्तमुपासीत सस्यानामिव कर्षकः।

When happiness comes one should enjoy it and when misery comes one should bear it. As a sower of crops must wait for the (proper) season (to gather his crops).

तपसो हि परं नास्ति तपसा विन्दते महत्॥१६॥

नासाध्यं तपसः किंचिदिति बुद्धयस्व भारत।

There is nothing superior to asceticism. Asceticism produces great results. O descendant of Bharata, know that there is nothing which asceticism cannot produce.

सत्यमार्जवमक्रोधः संविभागो दमः शमः॥१७॥

अनसूयाविहिंसा च शौचमिन्द्रियसंयमः।

पावनानि महाराज नराणां पुण्यकर्मणाम्॥१८॥

Truth, sincerity, freedom from anger, justice, self-control, restraint of faculties, immunity from malice, guilelessness, sanctity and mortification of the senses, these, O great king, purify a man of pure acts.

अधर्मरुचयो मूढास्तिर्यग्गतिपरायणाः।

कृच्छ्रां योनिमनुप्राप्ता न सुखं विन्दते जनाः॥१९॥

Foolish persons, addicted to vice and bestial ways, obtain the birth of beasts in after life and they never enjoy happiness.

इह यत् क्रियते कर्म तत् परत्रोपयुज्यते।

तस्माच्छरीरं युञ्जीत तपसा नियमेन च॥२०॥

The fruits of acts done in this world are obtained in the next world. Therefore one restrains his body by asceticism and the observance of vows.

रथाशक्तिं प्रयच्छेत् सम्पूज्याभिप्रणम्य च।

काले प्राप्ते च हृष्टात्मा राजन् विगतमत्सरः॥२१॥

O king, being free from guile and with a cheerful spirit, one, according to his power, bestows gifts after bowing down to the recipient and paying him homage.

सत्यवादी लभेतायुरनायासमथार्जवम्।

अक्रोधनोऽनसूयश्च निर्वृतिं लभते पराम्॥२२॥

दान्तः शमपरः शमश्च परिक्लेशं न विन्दति।

न च तप्यति दान्तात्मा दृष्ट्वा परगतां श्रियम्॥२३॥

A truthful man obtains a life which is free from all trouble. A person, free from anger, attains to sincerity and one free from malice obtains supreme contentments. A man who has subdued his senses and his inner faculties never knows tribulation, nor is a person of subdued senses affected by sorrow at the sight of other's prosperity.

संविभक्ता च दाता च भोगवान् सुखवान् नरः।

भवत्यहिसक्श्चैव परमारोग्यमश्नुते॥२४॥

A man who gives every one his due and he who gives boons obtains happiness and every object of enjoyment, while a man who is free from envy reaps perfect ease.

मान्यमानयिता जन्म कुले महति विन्दति।

व्यसनेन तु संयोगं प्राप्नोति विजितेन्द्रियः॥२५॥

He who honours those to whom honour is due obtains birth in an illustrious family and he who has subdued his senses never meets with any misfortune.

शुभानुशयबुद्धिर्हि संयुक्तः कालधर्मणा।

प्रादुर्भवति तद्योगात् कल्याणमतिरेव सः॥२६॥

A man whose mind follows good after death is born on that account possessing a virtuous mind.

युधिष्ठिर उवाच

भगवन् दानधर्माणां तपसो वा महामुने।

किंस्विद् बहुगुणं प्रेत्य किं वा दुष्करमुच्यते॥२७॥

Yudhishtira said :

O great Rishi, O exalted one, of the bestowal of gifts and asceticism which is of greater efficacy in the next world and which is more difficult to be practised.

व्यास उवाच

दानान्न दुष्करं तात पृथिव्यामस्ति किंचन।

अर्थे च महती तृष्णा स च दुःखेन लभ्यते॥२८॥

Vyasa said :

O child, there is nothing in this world more difficult to practise than charity. Men thirst for wealth and obtain it with great difficulty.

परित्यज्य प्रियान् प्राणान् धनार्थं हि महामते।

प्रविशन्ति नरा वीराः समुद्रमटवीं तथा॥२९॥

O high-minded one, even abandoning (the hope of) dear life itself, heroic men enter into the depths of the sea and the forest for wealth.

कृषिगोरक्ष्यमित्येके प्रतिपद्यन्ति मानवाः।

पुरुषाः प्रेष्यतामेके निर्गच्छन्ति धनार्थिनः॥३०॥

For wealth some take to agriculture, some to the tending of the kine and some serve others. Therefore it is extremely difficult to part with wealth which is obtained with such great difficulty.

तस्माद् दुःखार्जितस्यैव परित्यागः सुदुष्करः।

न दुष्करतरं दानात् तस्माद् दानं मतं मम॥३१॥

As there is nothing harder to practise than charity, in my opinion, even bestowal of boons is superior to every thing.

विशेषस्त्वत्र विज्ञेयो न्यायेनोपार्जितं धनम्।

पात्रे काले च देशे च साधुभ्यः प्रतिपादयेत्॥३२॥

Specially this is to be remembered that well-gotten gains should in proper time and place be given away to pious men.

अन्यायात् समुपात्तेन दानधर्मो धनेन यः।

क्रियते न स कर्तारं त्रायते महतो भयात्॥३३॥

But the bestowal of ill-gotten wealth can never rescue the giver from the great fear (of the evil of rebirth).

पात्रे दानं स्वल्पमपि काले दत्तं युधिष्ठिर।

मनसा हि विशुद्धेन प्रेत्यानन्तफलं स्मृतम्॥३४॥

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

ब्रीहिद्रोणपरित्यागाद् यत् फलं प्राप मुद्गलः॥३५॥

O Yudhishtira, it has been said that by bestowing in a pure spirit even a slight gift in due time and to a fit recipient a man obtains inexhaustible fruits in the next world. In this connection a story is told about the fruit obtained by Mudgala by giving away only a Drona of corn.

CHAPTER 260

(VRIHI DROUNIKA PARVA)-Continued

The history of Mudgala

युधिष्ठिर उवाच

व्रीहिद्रोणः परित्यक्तः कथं तेन महात्मना।

कस्मै दत्तश्च भगवन् विधिना केन चात्थ मे॥१॥

Yudhisthira said :

O exalted one, why did that highsouled one give away a Drona of corn? To whom and in what prescribed way he gave it. Tell me this.

प्रत्यक्षधर्मा भगवान् यस्य तुष्टो हि कर्मभिः।

सफलं तस्य जन्माहं मन्ये सद्धर्मचारिणः॥२॥

O exalted one, I consider the life of that virtuous man as having borne fruits with whose acts the supreme one himself is well-pleased.

व्यास उवाच

शिलोज्ज्वलित्थिर्मात्मा मुद्गलः संयतेन्द्रियः।

आसीद् राजन् कुरुक्षेत्रे सत्यवागनसूयकः॥३॥

Vyasa said :

O king, there lived in Kurukshetra a virtuous man, named Mudgala. He was truthful and free from malice. He was self-controlled. He led the Sila and Uncha modes of life.

अतिथिव्रती क्रियावांश्च कापोती वृत्तिमास्थितः।

सत्रमिष्टीकृतं नाम समुपास्ते महातपाः॥४॥

सपुत्रदारो हि मुनिः पक्षाहारो बभूव ह।

कपोतवृत्त्या पक्षेण व्रीहिद्रोणमुपार्जयत्॥५॥

Although leading his life like a pigeon that great ascetic entertained his guests, celebrated the sacrifice called Ishtikhita and performed other rites. That Rishi, with his wife and son, ate for a fortnight and during the other fortnight he led the life of a pigeon collecting (but) a drona of corn.

दर्शं च पौर्णमासं च कुर्वन् विगतमत्सरः।

देवतातिथिशेषेण कुरुते देहयापनम्॥६॥

Celebrating the Darsa and Purnamashya sacrifices that guileless Rishi used to pass his days by taking the food that remained after the deities and the guests had eaten.

तस्येन्द्रः सहितो देवैः साक्षात् त्रिभुवनेश्वरः।

प्रत्यगृहणान्महाराज भागं पर्वणि पर्वणि॥७॥

In (all) auspicious lunar days, the lord of the three worlds, Indra accompanied by the celestials, O great king, used to partake the food offered at his sacrifice.

स पर्वकालं कृत्वा तु मुनिवृत्त्या समन्वितः।

अतिथिभ्यो ददावन्नं ग्रहष्टेनान्तरात्पना॥८॥

On such (auspicious) days that Rishi leading the life of a Muni cheerfully entertained his guests also with food.

व्रीहिद्रोणस्य तद्व्यस्य ददतोऽन्नं महात्मनः।

शिष्टं मात्सर्यहीनस्य वर्धतेऽतिथिदर्शनात्॥९॥

As that high-souled one distributed his food with great speed, the remainder of the Drona of corn increased as soon as (fresh) guests appeared.

तच्छतान्यपि भुञ्जन्ति ब्राह्मणानां मनीषिणाम्।

मुनेस्त्यागविशुद्ध्या तु तदन्नं वृद्धिमृच्छति॥१०॥

By virtue of the pure spirit in which the Rishi gave away (food), it increased so much that hundreds upon hundreds of learned Brahmanas were fed with it.

तं तु शुश्राव धर्मिष्ठं मुद्गलं संशितव्रतम्।

दुर्वासा नृप दिग्वासास्तमथाभ्याजगाम ह॥११॥

बिभ्रच्चानियतं वेषमुन्मत्त इव पाण्डव।

विकचः परुषा वाचो व्याहरन् विविधा मुनिः॥१२॥

O king (once upon a time) having heard of the virtuous and bow-observing Mudgala, the naked Rishi Durvasa, with his dress like that of a maniac and his head bare of hair, came there, O Pandava, uttering various insulting words.

अभिगम्याथ तं विप्रमुवाच मुनिसत्तमः।

अन्नार्थिनमनुप्राप्तं विद्धि मां द्विजसत्तम॥१३॥

Having arrived there, that foremost of Rishis spoke thus to that Brahmana, "O best of Brahmanas, know that I have come here for food.

स्वागतं तेऽस्त्विति मुनिं मुद्गलः प्रत्यभाषत।

पाद्यमाचमनीयं च प्रतिपाद्यार्घ्यमुत्तमम्॥१४॥

प्रादात् स तापसायान्नं क्षुधितायातिथिव्रती।

उन्मत्ताय परां श्रद्धामास्थाय स धृतव्रतः॥१५॥

ततस्तदन्नं रसवत् स एव क्षुधयान्वितः।

बुभुजे कृत्स्नमुन्मत्तः प्रादात् तस्मै च मुद्गलः॥१६॥

The Rishi Mudgala replied by saying "Welcome." Offered to that hungry, mad ascetic, water to wash his feet and mouth; that Rishi, ever observant of the vow of feeding guests, then placed before him excellent food. Affected by hunger, the mad Rishi ate up all the food given to him. Then Mudgala gave him more food.

भुक्त्वा चान्नं ततः सर्वमुच्छिष्टेनात्मनस्ततः।

अथाङ्गं लिलिपेऽन्नेन यथागतमगाच्च सः॥१७॥

Having eaten up all that food, he besmeared his body with the uncleared remainder and went away as he had come.

एवं द्वितीये सम्प्राप्ते यथाकाले मनीषिणाः।

आगम्य बुभुजे सर्वमन्नमुज्जोषजीविनः॥१८॥

In this manner during the next sea-son, he came again and ate up all the food given to him by that wise Rishi leading the Unccha mode of life.

निराहारस्तु स मुनिरुज्जमार्जयते पुनः।

न चैनं विक्रियां नेतुमशक्नुमुद्गलं क्षुधा॥१९॥

Thereupon without eating any food himself, the Rishi Mudgala again became engaged in collecting corn, following the Unccha mode. Hunger could not disturb his equanimity.

न क्रोधो न च मात्सर्यं नावमानो न सम्भ्रमः।

सपुत्रदारमुज्जन्तमाविवेश द्विजोत्तमम्॥२०॥

Nor could anger or guile or sense of degradation or agitation enter into the heart of that best of Brahmanas leading the Unccha mode of life along with his son and his wife.

तथा तमुज्जधर्माणं दुर्वासा मुनिसत्तमम्।

उपतस्थे यथाकालं षट्कृत्वः कृतनिश्चयः॥२१॥

न चास्य मनसा कंचिद् विकारं ददृशे मुनिः।

शुद्ध सत्त्वस्य शुद्धं स ददृशे निर्मलं मनः॥२२॥

In this way Durvasa during successive seasons came for several times before that best of sages living according to the Unccha mode of life. But that rishi could not perceive any

agitation in the heart of Mudgala. He found the heart of that virtuous-minded Rishi always pure.

तमुवाच ततः प्रीतः स मुनिर्मुद्गलं ततः।

त्वत्समो नास्ति लोकेऽस्मिन् दाता मात्सर्यवर्जितः॥२३॥

Thereupon becoming very much pleased he thus spoke to the Rishi Mudgala, There is no other simple and charitable being like you on earth.

क्षुद् धर्मसंज्ञां प्रणुदत्यादत्ते धैर्यमेव च।

रसानुसारिणी जिह्वा कर्षत्येव रसान् प्रति॥२४॥

The pangs of hunger drive away all sense of virtue and deprive people of patience. The gongues, that always love, delicacies, attract men towards them.

आहारप्रभवाः प्राणा मनो दुर्निग्रहं चलम्।

मनसश्चेन्द्रियाणां चाप्यैकाग्र्यं निश्चितं तपः॥२५॥

Life is sustained by food. The mind is however fickle and it is hard to keep it in subjection. The concentration of mind and the control of the senses constitute (true) asceticism.

श्रमेणोपार्जितं त्यक्तुं दुःखं शुद्धेन चेतसा।

तत् सर्वं भवता साधो यथावदुपपादितम्॥२६॥

It is very hard to abandon in a pure spirit a thing earned by pain. O virtuous one, but all this has been duly achieved by you.

प्रीताः स्मोऽनुगृहीताश्च समेत्य भवता सह।

इन्द्रियाभिजयो धैर्यं संविभागो दमः शमः॥२७॥

दया सत्यं च धर्मश्च त्वयि सर्वं प्रतिष्ठितम्।

जितास्ते कर्मभिलोकाः प्राप्तोऽसि परमां गतिम्॥२८॥

In your company we feel obliged and gratified. Self-restraint, fortitude, justice, control of the senses and of the faculties, mercy and virtue are all established in you. You have conquered all the worlds by your deeds, you have obtained the highest state.

अहो दानं विधुष्टं ते सुमहत् स्वर्गवासिभिः।

सशरीरो भवान् गन्ता स्वर्गं सुचरितव्रत॥२९॥

Even the dwellers of heaven are proclaiming your great deeds of charity. O vow-observing Rishi, you shall go to heaven in your own body.

इत्येवं वदतस्तस्य तदा दुर्वाससो मुनेः।

देवदूतो विमानेन मुद्गलं प्रत्युपस्थितः॥३०॥

हंससारसयुक्तेन किङ्किणीजालमालिना।

कामगेन विचित्रेण दिव्यगन्धवता तथा॥३१॥

When the Rishi Durvasa was thus speaking, celestial messenger appeared before Mudgala in a car yoked with swans and cranes, adorned with numerous bells, scented with divine fragrance, picturesquely painted and possessing the power of going everywhere at will.

उवाच चैनं विप्रर्षिं विमानं कर्मभिर्जितम्।

समुपारोह संसिद्धिं प्राप्तोऽसि परमां मुने॥३२॥

He spoke thus to the Brahmanas. Ascend this car. O Rishis, the result of your acts, you have obtained the fruit of your asceticism.

तमेवंवादिनमृषिर्देवदूतमुवाच ह।

इच्छामि भवता प्रोक्तान् गुणान् स्वर्गनिवासिनाम्॥३३॥

के गुणास्तत्र वसतां किं तपः कश्च निश्चयः।

स्वर्गे तत्र सुखं किं च दोषो वा देवदूतक॥३४॥

When the celestial messenger was thus talking, the Rishi told him, O celestial messenger, I desire that you should describe to me the attributes of those that live there. What is their asceticism and what is their purpose? What is the happiness in heaven and what are its defects?

सतां साप्तपदं मैत्रमाहुः सन्तः कुलोचिताः।

मित्रतां च पुरस्कृत्य पृच्छामि त्वामहं विभो॥३५॥

यदत्र तथ्यं पथ्यं च तद् ब्रवीह्यविचारयन्।

श्रुत्वा तथा करिष्यामि व्यवसायं गिरा तव॥३६॥

O lord, it has been declared by nobly born virtuous men that friendship with five men is formed by only walking with them seven faces. In the name of friendship, I ask you, tell me the truth and that which is good for me to know. Hearing you, I shall according to your words fix the course I ought to follow.

CHAPTER 261

(VRIHI DROUNIKA PARVA)-Continued

The colloquy between Mudgala and the celestial messenger

देवदूत उवाच

महर्षे आर्यबुद्धिस्त्वं यः स्वर्गसुखमुत्तमम्।

सम्प्राप्तं बहु मन्तव्यं विमृशस्यबुधो यथा॥३१॥

The celestial messenger said :

O great Rishi, you are very simple, for having obtained that celestial bliss which brings great honour, you are still delectating like an unwise person.

उपरिष्टादसौ लोको योऽयं स्वरिति संज्ञितः।

ऊर्ध्वगः सत्यथः शश्वद् देवयानचरो मुने॥३२॥

O Rishi, that which is known in the world by the name of heaven exists above us. It is high, it is furnished with excellent paths and is always frequented by celestial cars.

नातप्ततपसः पुंसो नामहायज्ञयाजिनः।

नानृता नास्तिकश्चैव तत्र गच्छन्ति मुद्गल॥३३॥

O sage, atheists and untruthful persons, those that have not performed asceticism and those that have not performed great sacrifices, cannot go there.

धर्मात्मानो जितात्मानः शान्ता दान्ता विमत्सराः।

दानधर्मरता मर्त्याः शूराश्चाहवलक्षणाः॥३४॥

तत्र गच्छन्ति धर्माग्र्यं कृत्वा शमदमात्मकम्।

लोकान् पुण्यकृतां ब्रह्मन् सद्भिराचरितान् नृभिः॥३५॥

Only virtuous souls and those of subdued minds and those that have their faculties under control and those that have controlled their senses and those that are free from malice and persons intent on the practice of charity and heroes and men bearing marks of battle, after having subdued senses and faculties and performed the most meritorious rites, attain to those regions, O Brahmana, capable of beings obtained only by virtuous acts and inhabited by pious men.

देवाः साध्यास्तथा विश्वे तथैव च महर्षयः।

यामा धामाश्च मौद्गल्य गन्धर्वाप्सरसस्तथा॥३६॥

एषां देवनिकायानां पृथक् पृथगनेकशः।

भास्वन्तः कामसम्पन्ना लोकास्तेजोमयाः शुभाः॥३७॥

O Mudgala, there are established separately myriads of beautiful, shining and resplendent worlds bestowing every object of desire owned by those celestial beings, the gods, the Sadhyas, the Vishvadevas, the great sages, the Yamas, the Dharmas and the Gandharvas and the Apsaras.

त्रयस्त्रिंशत्सहस्राणि योजनानि हिरण्मयः।

मेरुः पर्वतराड् यत्र देवोद्यानानि मुद्गला॥८॥

नन्दनादीनि पुण्यानि विहारः पुण्यकर्मणाम्।

न क्षुत्पिपासे न ग्लानिर्न शीतोष्णो भयं तथा॥९॥

There is that foremost of mountains, the golden Meru extending thirty-three thousand Yojanas. O Mudgala, there are also the celestial gardens. With Nandan at their head here sport the persons of meritorious acts. Neither hunger nor thirst nor heat or cold nor fear.

बीभत्समशुभं वापि तत्र किञ्चिन्न विद्यते।

मनोज्ञाः सर्वतो गन्धाः सुखस्पर्शाश्च सर्वशः॥१०॥

शब्दाः श्रुतिमनोचाह्लाः सर्वतस्तत्र वै मुने।

न शोको न जरा तत्र नायासपरिदेवने॥११॥

Nor anything that is disgusting and inauspicious is there. Delightful fragrance is everywhere and breezes are delicious and sounds are captivating both to the ear and mind; there is no grief, no old age; nor labour nor repentance is there.

ईदृशः स मुने लोकः स्वकर्मफलहेतुकः।

सुकृतैस्तत्र पुरुषाः सम्भवन्त्यात्मकर्मभिः॥१२॥

O Rishi, the world obtained as the fruit of one's (good) acts is like this. Men go there by virtue of their meritorious acts.

तैजसानि शरीराणि भवन्त्यत्रोपपद्यताम्।

कर्मजान्येव मौद्गल्य न मातृपितृजान्युत॥१३॥

Men that live there look resplendant and O Mudgala, solely by virtue of their own acts and not through the merits of fathers or mothers.

न संस्वेदो न दौर्गन्ध्यं पुरीषं मूत्रमेव च।

तेषां न च रजो वस्त्रं बाधते तत्र वै मुने॥१४॥

O Rishi, there is neither sweat nor stench, nor excretion nor urine. There dust does not soil one's clothes.

न म्लायन्ति स्नजस्तेषां दिव्यगन्धा मनोरमाः।

संयुज्यन्ते विमानैश्च ब्रह्मन्नेवंविधैश्च ते॥१५॥

There excellent garments full of celestial fragrance never fade. O Brahmana, there are such cars as this (one I have brought).

ईर्ष्याशोकक्लमापेता मोहमात्सर्यवर्जिताः।

सुखं स्वर्गजितस्तत्र वर्तयन्ते महामुने॥१६॥

O great Rishi, being free from envy and grief and fatigue and ignorance and malice, men, who have gone to heaven, live in that region in great happiness.

तेषां तथाविधानां तु लोकानां मुनिपुङ्गव।

उपर्युपरि लोकस्य लोका दिव्या गुणान्विताः॥१७॥

O foremost of Rishis, higher and higher over such regions, there are others possessing higher celestial virtues.

पुरस्ताद् ब्राह्मणास्तत्र लोकास्तेजोमयाः शुभाः।

यत्र यान्त्यृषयो ब्रह्मन् पूताः स्वैः कर्मभिः शुभैः॥१८॥

Of these, the charming and effulgent region of Brahma is the highest. O Brahmana, there go the Rishis that have been purified by their meritorious acts.

ऋभवो नाम तत्रान्ये देवानामपि देवताः।

तेषां लोकात् परतरे यान् यजन्तीह देवताः॥१९॥

There live certain beings called Ribhus, they are the gods of the gods. Their region is highly blessed and they are adored even by the celestials.

स्वयंप्रभास्ते भास्वन्तो लोकाः कामदुघाः परे।

न तेषां स्त्रीकृतस्तापो न लोकैश्चर्यमत्सरः॥२०॥

They shine in their own effulgence and they bestow every object of desire. They suffer no pangs arising from women. They do not possess worldly wealth and they are free from ill.

न वर्तयन्त्याहुतिभिस्ते नाप्यमृतभोजनाः।

तथा दिव्यशरीरास्ते न च विग्रहमूर्तयः॥२१॥

They do not live on oblations or on ambrosia. They possess such celestial forms that they cannot be perceived by the senses.

न सुखे सुखकामास्ते देवदेवाः सनातनाः।

न कल्पपरिवर्तेषु परिवर्तन्ति ते तथा॥२२॥

Those everlasting gods of the gods do not desire happiness for happiness sake, nor do they undergo any change at the change of a Kalpa.

जरा मृत्युः कुतस्तेषां हर्षः प्रीतिः सुखं न चा
न दुःखं न सुखं चापि रागद्वेषौ कुतो मुने॥२३॥

Old, age, death they have none; for them there is neither ecstasy, nor joy nor happiness. They have neither happiness nor misery, O Rishi, anger and aversion they have none.

देवानामपि मौद्गल्य काङ्क्षिता सा गतिः परा
दुष्प्रापा परमा सिद्धिरगम्या कामगोचरैः॥२४॥

O Mudgala, their supreme state is coveted even by the celestial. The great emancipation, which is very difficult to attain, can never be acquired by people subject to desire.

त्रयस्त्रिंशदिमे देवा येषां लोका मनीषिभिः।
गम्यन्ते नियमैः श्रेष्ठैर्दानैर्वा विधिपूर्वकैः॥२५॥

The number of these gods is thirty-three. To their region go wise men after having observed excellent vows or bestowed gifts according to the ordinance.

सेयं दानकृता व्यष्टिरनुप्राप्ता सुखं त्वया।
तां भुङ्क्ष्व सुकृतैर्लब्धां तपसा द्योतितप्रभः॥२६॥
एतत् स्वर्गसुखं विप्र लोका नानाविधास्तथा।
गुणाः स्वर्गस्य प्रोक्तास्ते दोषानपि निबोध मे॥२७॥

You have easily acquired that success by your charities, your effulgence is displayed by virtue of your asceticism. (Now) enjoy that condition which is obtained by your meritorious acts. Such, O Brahmana, is bliss of heaven containing many worlds. Thus have I described to you the blessing of the celestial, region. Now hear some of its disadvantages.

कृतस्य कर्मणस्तत्र भुज्यते यत् फलं दिवि।
न चान्यत् क्रियते कर्म मूलच्छेदेन भुज्यते॥२८॥
सोऽत्र दोषो मम मतस्तस्यान्ते पतनं च यत्।
सुखव्याप्तमनस्कानां पतनं यच्च मुहुरा॥२९॥

O Mudgala, in the celestial region a person, while enjoying the fruits of acts he had already performed, cannot perform any other new acts. He must enjoy the fruits of the former life till

they are completely exhausted and besides he is liable to fall after he has entirely exhausted his merit, these are in my opinion the disadvantages of heaven. The fall of persons whose minds have been once steeped in happiness must be called a great draw back (of heaven).

असंतोषः परीतापो दुष्टा दीप्ततराः श्रियः।
यद् भवत्यवरे स्थाने स्थितानां तत् सुदुष्करम्॥३०॥

The discontent and regret that must follow ones stay in an inferior place after he has enjoyed more auspicious and effulgent regions must be very difficult to bear.

संज्ञामोहश्च पततां रजसा च प्रघर्षणम्।
प्रम्लानेषु च माल्येषु ततः पिपतिषोर्भयम्॥३१॥

The consciousness of those about to fall is stupified and it is also agitated by emotions. As the garlands of those about to fall fade away, fear possesses their hearts.

आब्रह्मभवनोदेते दोषा मौद्गल्य दारुणाः।
नाकलोके सुकृतिनां गुणास्त्वयुतशो नृणाम्॥३२॥

O Mudgala, these are the great draw backs that exist even in the region of Brahma. In the celestial region the virtues, of men who have performed righteous acts, are countless.

अयं त्वन्यो गुणः श्रेष्ठश्च्युतानां स्वर्गतो मुने।
शुभानुशययोगेन मनुष्येषूपजायते॥३३॥

O Rishi, this is another of the attributes of the fallen that by reason of their merits, they take birth amongst men.

तत्रापि स महाभागः सुखभागभिजायते।
न चेत् सम्बुध्यते तत्र गच्छत्यधमतां ततः॥३४॥

इह यत् क्रियते कर्म तत् परत्रोपभुज्यते।
कर्मभूमिरियं ब्रह्मन् फलभूमिरसौ मता॥३५॥

O Rishi, then they obtain high fortune and happiness. If one however cannot acquire knowledge, he takes an inferior birth. The fruits of acts performed in this world are reaped in the next. O Brahmana, this world has been declared to be one of acts.

मुहुरा उवाच

महान्तस्तु अमी दोषास्त्वया स्वर्गस्य कीर्तिताः।

निर्दोष एव यस्त्वन्यो लोकं तं प्रवदस्व मे॥३६॥

O Mudgala, thus have I, as asked by you, described all to you. Now, O virtuous Rishi, with your favour, we shall easily go with speed.

देवदूत उवाच

ब्रह्मणः सदनार्द्धं तद् विष्णोः परमं पदम्।

शुद्धं सनातनं ज्योतिः परं ब्रह्मेति यद् विदुः॥३७॥

Vyasa said :

Having heard those words, Mudgala reflected in his mind. Having reflected that foremost of Rishis thus spoke to the celestial Messenger.

न तत्र विप्र गच्छन्ति पुरुषा विषयात्मकाः।

दम्भलोभमहाक्रोधमोहद्रोहैरभिदुताः॥३८॥

O celestial messenger, I bow to you. O sir, go back in peace. I have nothing to do with either happiness or heaven with such drawbacks.

निर्ममा निरहङ्कारा निर्द्वन्द्वाः संयतेन्द्रियाः।

ध्यानयोगपराश्चैव तत्र गच्छन्ति मानवाः॥३९॥

Men who enjoy heaven suffer great misery and extreme regret in this world. Therefore I do not desire (to go to) heaven.

एतत् ते सर्वमाख्यातं यन्मां पृच्छसि मुद्गला।

तवानुकम्पया साधो साधु गच्छाम मा चिरम्॥४०॥

I seek that unfailing region, going where people have not to lament or to be pained or to be agitated.

व्यास उवाच

एतच्छ्रुत्वा मौद्गल्यो वाक्यं विममृशे धिया।

विमृश्य च मुनिश्रेष्ठो देवदूतमुवाच ह॥४१॥

You have described to me the great drawbacks of the celestial region. Now describe to me a region which is free from fault.

देवदूत नमस्तेऽस्तु गच्छ तात यथासुखम्।

महादेषेण मे कार्यं न स्वर्गेण सुखेन वा॥४२॥

The Celestial Messenger said :

Above the abode of Brahma there is the supreme seat of Vishnu which is pure, eternal and effulgent. It is known by the name of Parabrahma.

पतनान्ते महद् दुःखं परितापः सुदारुणः।

स्वर्गभाजश्चरन्तीह तस्मात् स्वर्गं न कामये॥४३॥

O Brahmana, persons who are addicted to sensual objects or those who are subject to arrogance, covetousness, ignorance, anger and envy, cannot go to that place.

यत्र गत्वा न शोचन्ति न व्यथन्ति चलन्ति वा।

तदहं स्थानमत्यन्तं मार्गयिष्यामि केवलम्॥४४॥

Those men who are free from conflicting emotions and those that have restrained their senses and those that are given to contemplation and Yoga can go there.

इत्युक्त्वा स मुनिर्वाक्यं देवदूतं विसृज्य तम्।

शिलोच्छ्वृत्तिर्धर्मात्मा शममातिष्ठदुत्तमम्॥४५॥

O Mudgala, thus have I told you all that you asked me. O pious one, now without any further delay kindly come with me. Hearing those words that virtuous Rishi, leading unccha mode of life, assumed perfect contentment.

तुल्यनिन्दास्तुतिर्भूत्वा समलोष्टाश्मकाञ्चनः।

ज्ञानयोगेन शुद्धेन ध्याननित्यो बभूव ह॥४६॥

Then praise and blame became equal to him. A brick, a stone and a piece of gold all became the same to him. By pure Jnana Yoga, he always became engaged in meditation.

ध्यानयोगाद् बलं लब्ध्वा प्राप्य बुद्धिमनुत्तमाम्।

जगाम शाश्वतीं सिद्धिं परां निर्वाणलक्षणाम्॥४७॥

Having acquired power by means of knowledge. He acquired excellent understanding and obtained that supreme state of emancipation which is eternal.

तस्मात् त्वमपि कौन्तेय न शोकं कर्तुमर्हसि।

राज्यात् स्फीतात् परिभ्रष्टस्तपसा तदवाप्स्यसि॥४८॥

Therefore, O son of Kunti, you ought not to grieve. You have been deprived of a great kingdom, but you will region it by your asceticism.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्।

पर्यायेणोपसर्पन्ते नरं नेमिमरा इव॥४९॥

Misery after happiness and happiness after misery revolve by turns round a man like a wheel round its axle.

पितृपैतामहं राज्यं प्राप्स्यस्यमितविक्रम।

वर्षात् त्रयोदशादूर्ध्वं व्येतु ते मानसो ज्वरः॥५०॥

O undeterioratingly powerful one, after the thirteenth year has passed away, you will get back the kingdom of your father and grandfather.

वैशम्पायन उवाच

स एवमुक्त्वा भगवान् व्यासः पाण्डवनन्दनम्।

जगाम तपसे धीमान् पुनरेवाश्रमं प्रति॥५१॥

Vaishampayana said :

Having said thus to the Pandava, the severed Vyasa went back to his hermitage for performing asceticism.

CHAPTER 262

(DRAUPADI HARANA PARVA)

History of Durvasa

जनमेजय उवाच

वसत्स्वेवं वने तेषु पाण्डवेषु महात्मसु।

रममाणेषु चित्राभिः कथाभिर्मुनिभिः सह॥१॥

सूर्यदत्ताक्षयान्नेन कृष्णाया भोजनावधि।

ब्राह्मणांस्तर्पमाणेषु ये चान्त्रार्थमुपागताः॥२॥

धार्तराष्ट्रा दुरात्मानः सर्वे दुर्योधनादयः।

कथं तेष्वन्ववर्तन्त पापाचारा महामुने॥३॥

दुःशासनस्य कर्णस्य शकुनेश्च मते स्थिताः।

एतदाचक्ष्व भगवन् वैशम्पायन पृच्छतः॥४॥

Janamejaya said :

While the high-souled Pandavas were living in the forest, delighted with the pleasant conversation they held with the Rishis and engaged in distributing the food, they obtained from the sun, with various kinds of venison to Brahmanas and others that came to them for food till the hour of Krishna's meal, how O great Rishi, did Duryodhana and the other wicked and sinful sons of Dhritarashtra, guided by the counsels of Dushasana, Karna and Sakuni, deal with them? I ask you, O reverend one, O Vaishampayana, tell me all this.

वैशम्पायन उवाच

श्रुत्वा तेषां तथा वृत्तिं नगरे वसतामिव।

दुर्योधनो महाराज तेषु पापमरोचयत्॥५॥

तथा तैर्निकृतिप्रज्ञैः कर्णदुःशासनादिभिः।

नानोपायैरघं तेषु चिन्तयत्सु दुरात्मसु॥६॥

अभ्यागच्छत् स धर्मात्मा तपस्वी सुमहायशाः।

शिष्यायुतसमोपेतो दुर्वासा नाम कामतः॥७॥

Vaishampayana said :

Hearing that they (the Pandavas) are living in the forest as in a city, the great king Duryodhana with Karna, Dushashana and others longed to do them harm. When those wicked men were concerting various evil designs, the virtuous and the celebrated ascetic Durvasa, wandering about at will, came to the city of the Kurus with ten thousand disciples.

तमागतमभिमप्रेक्ष्य मुनिं परमकोपनम्।

दुर्योधनो विनीतात्मा प्रश्रयेण दमेन च॥८॥

सहितो भ्रातृभिः श्रीमानातिथ्येन न्यमन्त्रयत्।

Seeing the greatly wrathful Rishi arrived. The handsome Duryodhana and his brother welcomed him with great humility, self-abuse and gentleness.

विधिवत् पूजयामास स्वयं किङ्करवत् स्थितः॥९॥

अहानि कतिचित् तत्र तस्थौ स मुनिसत्तमः।

Himself he waited upon the Rishi as a menial. The illustrious Rishi remained there for a few days.

तं च पर्यचरद् राजा दिवारात्रमतन्द्रितः॥१०॥

दुर्योधनो महाराज शापात् तस्य विशङ्कितः।

O Janamejaya, king Duryodhana, fearing his curse, served him diligently day and night.

क्षुधितोऽस्मि ददस्वान्नं शीघ्रं मम नराधिप॥११॥

इत्युक्त्वा गच्छति स्नातुं प्रत्यागच्छति वै चिरात्।

न भोक्ष्याम्यद्य मे नास्ति क्षुधेत्युक्तवैत्यदर्शनम्॥१२॥

Sometime saying "O ruler of men I am hungry, give me food without delay," he would go to bathe but would return after along time and say, "I shall not eat anything today, I have no appetite." So saying he would disappear.

अकस्मादेत्य च ब्रूते भोजयास्मांस्त्वरान्वितः।

कदाचिच्च निशीथे स उत्थाय निकृतौ स्थितः॥१३॥

पूर्ववत् कारयित्वान्नं न भुङ्क्ते गर्हयन् स्म सः।

Sometimes suddenly coming, he would say "feed us soon." At other times, being bent on

mischievous, he would awake at midnight and having ordered his food to be prepared, he would not eat it at all.

वर्तमाने तथा तस्मिन् यदा दुर्योधनो नृपः॥१४॥

विकृतिं नैति न क्रोधं तदा तुष्टोऽभवन्मुनिः।

आह चैनं दुराधर्षो वरदोऽस्मीति भारत॥१५॥

When the Rishi found that king Duryodhana was not enraged or annoyed, he became gracious towards him. O descendant of Bharata, then the wrothful Durvasa thus spoke to him, "I am capable of giving boons."

दुर्वासा उवाच

वरं वरय भद्रं ते यत् मनसि वर्तते।

मयि प्रीतिं तु यद् धर्म्यं नालभ्यं विद्यते तव॥१६॥

Durvasa said :

You may ask from me whatever you desire to possess. Be blessed. I am pleased with you, you may obtain from me anything that is not opposed to religion.

वैशम्पायन उवाच

एतच्छ्रुत्वा वचस्तस्य महर्षेर्भावितात्मनः।

अमन्यत पुनर्जातिमात्मानं स सुयोधनः॥१७॥

Vaishampayana said :

Having heard those words of the high-souled ascetic, Duryodhana became inspired with a new life.

प्रागेव मन्त्रितं चासीत् कर्णदुःशासनादिभिः।

याचनीयं मुनेस्तुष्टादिति निश्चित्य दुर्मतिः॥१८॥

अतिहर्षान्वितो राजन् वरमेनमयाचत।

शिष्यैः सह मम ब्रह्मन् यथा जातोऽतिथिर्भवान्॥१९॥

अस्मत्कुले महाराजो ज्येष्ठः श्रेष्ठो युधिष्ठिरः।

वने वसति धर्मात्मा भ्रातृभिः परिवारितः॥२०॥

गुणवान् शीलसम्पन्नस्तस्य त्वमतिथिर्भव।

It had been settled between that wicked wretch and Karna and Duhshasana as to the boon he would ask, if the Rishi be so pleased as to agree to bestow one. With great joy the king (Duryodhana) asked for the following boon, O Brahman, as you have been my guest for sometime. So you become the guest of Yudhisthira who is accomplished and who is well-behaved; he is the great king, the best and

the eldest of our family, that virtuous-minded one is now living in the forest surrounded by his brothers.

यदा च राजपुत्री सा सुकुमारी यशस्विनी॥२१॥

भोजयित्वा द्विजान् सर्वान् पतींश्च वरवर्णिनी।

विश्रान्ता च स्वयं भुक्त्वा सुखासीना भवेद् यदा॥२२॥

तदा त्वं तत्र गच्छेथा यद्यनुचाहता मयि।

Then at that time you should once go there as you have favoured me (by coming here), when that illustrious princess, that delicate lady, that excellent lady (Draupadi) after having fed the Brahmanas and regaled her husbands and also eating herself, will be comfortably seated for rest.

तथा करिष्ये त्वत्प्रीत्येत्येवमुक्त्वा सुयोधनम्॥२३॥

दुर्वासा अपि विप्रेन्द्रो यथागतमगात् ततः।

कृतार्थमपि चात्मानं तदा मेने सुयोधनः॥२४॥

He (Rishi) replied to the Duryodhana "I shall do it for your satisfaction." Having said this, that great Brahmana went in the way he came. Duryodhana then considered that all his desires had been fulfilled.

करेण च करं गृह्य कर्णस्य मुदितो भृशम्।

कर्णोऽपि भ्रातृसहितमित्युवाच नृपं मुदा॥२५॥

Holding Karna by the hand he expressed his great delight. Karna also with great joy thus spoke to the king (Duryodhana).

कर्ण उवाच

दिष्ट्या कामः सुसंवृत्तो दिष्ट्या कौरव वर्धसे।

दिष्ट्या ते शत्रवो मग्ना दुस्तरे व्यसनार्णवे॥२६॥

दुर्वासः क्रोधजे वह्नौ पतिताः पाण्डुनन्दनाः।

स्वैरेव ते महापापैर्गता वै दुस्तरं तमः॥२७॥

Karna said :

By singular good luck, you have fared well and attained to the fulfilment of your desire. By good luck your enemies have been plunged into the sea of misery which is difficult to cross. The Pandavas are now exposed to the fire of Durvasa's anger. Through their own fault they have fallen into an abyss of darkness.

वैशम्पायन उवाच

इत्थं ते निकृतिप्रज्ञा राजन् दुर्योधनादयः।

हसन्तः प्रीतमनसो जग्मुः स्वं स्वं निकेतनम्॥२८॥

O king, thus expressing their great delight, Duryodhana and others, ever bent on mischief, cheerfully went to their respective house.

CHAPTER-263

(DRAUPADI HARANA PARVA)-

Continued

The story of Durvasa

वैशम्पायन उवाच

ततः कदाचिद् दुर्वासाः सुखासीनांस्तु पाण्डवान्।

भुक्त्वा चावस्थितां कृष्णां ज्ञात्वा तस्मिन् वने मुनिः॥१॥

अभ्यागच्छत् परिवृतः शिष्यैरयुतसम्पितैः।

Vaishampayana said :

Thereupon one day, knowing that the Pandavas had been comfortably seated and Krishna was taking her rest after meal the ascetic entered the forest surrounded by ten thousand disciples.

दृष्ट्वाऽऽयान्तं तमतिथिं स च राजा युधिष्ठिरः॥२॥

जगामाभिमुखः श्रीमान् सह भ्रातृभिरच्युतः।

तस्मै बद्धवाङ्गलिं सम्यगुपवेश्य वरासने॥३॥

विधिवत् पूजयित्वा तमातिष्ठेन न्यमन्त्रयत्।

आह्निकं भगवन् कृत्वा शीघ्रमेहीति चाब्रवीत्॥४॥

Beholding that guest arrive there the king Yudhishtira graceful and honest, proceeded with his brothers. Joining his hands and making him sit on an excellent seat. And adoring him duly he treated him with hospitality. He said, "Come back soon, O venerably sir, after performing your ablutions and reciting your prayers."

जगाम च मुनिः सोऽपि स्नातुं शिष्यैः सहानघः।

भोजयेत् सहशिष्यं मां कथमित्यविचिन्तयन्॥५॥

न्यमज्जत् सलिले चापि मुनिसङ्घः समाहितः।

That innocent ascetic went to bathe along with his disciples, thinking "how will he feed me and my disciples." Those ascetics of controlled minds went into the water.

एतस्मिन्नन्तरे राजन् द्रौपदी योषितां वरा॥६॥

चिन्तामवाप परमामन्त्रहेतोः पतित्वता।

In the interval, O king, Draupadi, the best of women ever devoted to her husband, began to think how she could provide food.

सा चिन्तयन्ती च यदा नात्रहेतुमविन्दत॥७॥

मनसा चिन्तयामास कृष्णं कंसनिषूदनम्।

While she was thus thinking she could not find any means. She then thought in mind of Krishna, the slayer at Kansa.

कृष्ण कृष्ण महाबाहो देवकीनन्दनाव्यय॥८॥

वासुदेव जगन्नाथ प्रणतार्तिविनाशना।

विश्वात्मन् विश्वजनक विश्वहर्तः प्रभोऽव्यय॥९॥

प्रपन्नपाल गोपाल प्रजापाल परात्पर।

आकूतीनां च चित्तीनां प्रवर्तक नतास्मि ते॥१०॥

(She said) O Krishna, O Krishna of mighty arms, O eternal, O son of Devaki. O Vasudeva, O lord of the universe, O you the killer of the difficulties of those that bow to you, O soul of the universe, O creator of the universe, O destroyer, O lord O inexhaustible. Oh the protector of the afflicted, O the saviour of kine and subjects, O the highest of the high, O the source of the mental perceptions such as faculties of knowledge and moral sense, I bow to you.

वरेण्य वरदानन्त अगतीनां गतिर्भव।

पुराणपुरुष प्राणमनोवृत्त्याद्यगोचर॥११॥

सर्वाध्यक्ष पराध्यक्ष त्वामहं शरणं गता।

पाहि मां कृपया देव शरणागतवत्सल॥१२॥

O worshipful one, O endless giver of boons, you are the refuge of the helpless; You are the ancient Purusha, the vital breath, beyond the perception of mental faculties. Oh lord of all, the most excellent lord, I seek your refuge; O lord, O you fond of your votaries, kindly protect me.

नीलोत्पलदलश्याम पद्मगर्भारुणेक्षणा।

पीताम्बरपरीधान लसत्कौस्तुभभूषणा॥१३॥

त्वमादिरन्तो भूतानां त्वमेव च परायणम्।

परात्परतरं ज्योतिर्विश्वात्मा सर्वतोमुखः॥१४॥

O you having complexion dark as the leaves of the blue lotus having eyes red as the corola of the lilly, O you clad in yellow raiment, O you adorned with the brilliant Kaustava. You are the beginning and the end of creation; the great refuge of all, you are the supreme light and essence of the universe with your face directed towards all directions.

त्वामेवाहुः परं बीजं निधानं सर्वसम्पदाम्।

त्वया नाथेन देवेश सर्वपङ्क्त्यो भयं न हि॥१५॥

They call you the supreme germ and the depository of all wealth; O king of gods, being protected by you all will lose their terrors.

दुःशासनादहं पूर्वं सभायां मोचिता यथा।

तथैव संकटादस्मान्मामुद्धर्तुमिहार्हसि॥१६॥

You did save me before from Dushasana in the assembly; it behoves you now to save me from this difficulty.

वैशम्पायन उवाच

एवं स्तुतस्तदा देवः कृष्णाय भक्तवत्सलः।

द्रौपद्याः संकटं ज्ञात्वा देवदेवो जगत्पतिः॥१७॥

पार्श्वस्थां शयने त्यक्त्वा रुक्मिणीं केशवः प्रभुः।

तत्राजगाम त्वरितो ह्यचिन्त्यगतिरीश्वरः॥१८॥

Vaishampayana said :

Then thus eulogised by Krishna the lord, fond of his votaries, the god of gods, the lord of the universe, Kesava of mysterious movements, percieving Draupadi's difficulty and leaving Rukmani on the bed him, came there quickly.

ततस्तं द्रौपदी दृष्ट्वा प्रणम्य परया मुदा।

अब्रवीद् वासुदेवाय मुनेरागमनादिकम्॥१९॥

Thereupon beholding him arrived there Draupadi, in great delight, bowed to him and communicated to Vasudeva the coming of the ascetic and every other thing.

ततस्तामब्रवीत् कृष्णः क्षुधितोऽस्मि भृशतुरः।

शीघ्रं भोजय मां कृष्णो पश्चात् सर्वं करिष्यसि॥२०॥

निशम्य तद्वचः कृष्णा लज्जिता वाक्यमब्रवीत्।

स्थाल्यां भास्करदत्तायामन्नं मद्भोजनावधि॥२१॥

भुक्तवत्यस्म्यहं देव तस्मादन्नं न विद्यते।

"Thereupon Krishna said to her, I am greatly stricken with hunger; soon feed me, O Krishna and afterwards I shall do all." Hearing his words Krishna, ashamed, said, The vessel given by the sun remains full till I take my meals. O lord, I have taken my meals and there is no food.

ततः प्रोवाच भगवान् कृष्णां कमललोचनः॥२२॥

कृष्णो न नर्मकालोऽयं क्षुच्छमेणातुरे मयि।

शीघ्रं गच्छ मम स्थालीमानीय त्वं प्रदर्शय॥२३॥

इति निर्वन्धतः स्थालीमानाय्य स यदुद्धहः।

स्थाल्याः कण्ठेऽथ संलग्नं शाकान्नं वीक्ष्य केशवः॥२४॥

उपयुज्याब्रवीदेनामनेन हरिरीश्वरः।

विश्वात्मा प्रीयतां देवस्तुष्टश्चास्त्विति यज्ञभुक्॥२५॥

Thereupon the lotus-eyed god said to Krishna. This is not the time for joke, O Krishna; I am assailed with hunger and fatigue; soon go, fetch the vessel and show me. Having thus got persistently the vessel brought, the ornament of the Yadu race, Keshava, saw a particle of rice and vegetable sticking at a corner. Eating it up he said to her "May the lord Hari, the soul of the universe, be pleased with it and may the God who partakes at sacrifices be satiated with it."

आकारय मुनीन् शीघ्रं भोजनायेति चाब्रवीत्।

सहदेवं महाबाहुः कृष्णः कलेशविनाशनः॥२६॥

Then the long-armed Krishna, the destroyer of miseries said to Sahadeva, "soon bring the ascetics here and feed them."

ततो जगाम त्वरितः सहदेवो महायशः।

आकारितुं तु तान् सर्वान् भोजनार्थं नृपोत्तम॥२७॥

स्नातुं गतान् देवनद्यां दुर्वासः प्रभृतीन् मुनीन्।

ते चावतीर्णाः सलिले कृतवन्तोऽधमर्षणम्॥२८॥

दृष्ट्वोन्नरान् सान्नरसांस्तृप्या परमया युताः।

उत्तीर्य सलिलात् तस्माद् दृष्टवन्तः परस्परम्॥२९॥

दुर्वाससमभिप्रेक्ष्य ते सर्वे मुनयोऽब्रुवन्।

राज्ञा हि करायित्वान्नं वयं स्नातुं समागताः॥३०॥

आकण्ठतृप्ता विप्रर्षे किंस्विद् भुञ्जामहे वयम्।

वृथा पाकः कृतोऽस्माभिस्तत्र किं करवामहे॥३१॥

O foremost of kings, thereupon the mighty illustrious Sahaveda soon went to invite them to repast. The ascetic Durvasa and others, who had gone to the nearest river to cool and transparent water to bath, all having plunged into the river, were rubbing their persons. And they were all feeling their stomachs to be full. Coming out of the water they began to eye each other. Then turning their faces towards Durvasa they all said, "Having asked the king to get our meals ready we have come here to bathe. Our stomachs have been filled to the throat; how can we eat anything now, O Brahmana Rishi? The food has been uselessly prepared for us, what shall we do now?"

दुर्वासा उवाच

वृथा पाकेन राजर्षेरपराधः कृतो महान्।

मास्मान्धाक्षुर्दृष्ट्वैव पाण्डवाः क्रूरचक्षुषा॥३२॥

स्मृतवानुभावं राजर्षेरम्बरीषस्य धीमतः।

बिभेमि सुतरां विप्रा हरिपादश्रयाज्जनात्॥३३॥

पाण्डवाश्च महात्मानः सर्वे धर्मपरायणाः।

शूराश्च कृतविद्याश्च व्रतिनस्तपसि स्थिताः॥३४॥

सदाचाररता नित्यं वासुदेवपरायणाः।

कुब्धास्ते निर्दहेयुर्वै तूलराशिमिवानलः।

तत एतानपृष्ट्वैव शिष्याः शीघ्रं पलायताः॥३५॥

Durvasa said :

By uselessly making him prepare our food we have done a great wrong to that royal sage. Will not the Pandavas destroy us by looking down upon us with angry eyes? I know, the royal sage is endued with great ascetic power; O Brahmana, I am afraid of those man who are devoted to Hari's feet. All those Pandavas are high-souled, pious, heroic, learned, observant of vows and of devout panances. They always observe the rules of good conduct and are devoted to Vasudeva; if angry, they can consume us with their anger as fire does a bale of cotton. So O disciples, you all run away quickly without seeing them.

वैशम्पयन उवाच

इत्युक्तास्ते द्विजाः सर्वे मुनिना गुरुणा तदा।

पाण्डवेभ्यो भृशं भीता दुद्रुवुस्ते दिशो दश॥३६॥

Vaishampnyana said :

Being thus addressed by their ascetic preceptor, all those Bramhanas, greatly afraid of the Pandavas, fled away in all directions.

सहदेवो देवनद्यामपश्यन् मुनिसत्तमान्।

तीर्थेष्वितस्ततस्तस्या विचचार गवेषयन्॥३७॥

Not beholding those best ascetics in the celestial river. Sahadeva searched them here, there and at all the landing places.

तत्रस्थेभ्यस्तापसेभ्यः श्रुत्वा तांश्चैव विदुतान्।

युधिष्ठिरमथाभ्येत्य तं वृत्तान्तं न्यवेदयत्॥३८॥

Then learning from the other ascetics there that they had all fled away he came and communicated the news to Yudhishtira.

ततस्ते पाण्डवाः सर्वे प्रत्यागमनकाङ्क्षिणः।

प्रतीक्षन्तः कियत्कालं जितात्मानोऽवतस्थिरे॥३९॥

Thereupon all the self-controlled Pandavas, awaiting their arrival, remained in expectation for some time.

निशीथेऽभ्येत्य चाकस्मादस्मान् स छलयिष्यति

कथं च निस्तरेमास्मात् कृच्छ्राद् दैवोपसादितात्॥४०॥

Yudhishtira said :

Coming in the dead of night the ascetics will impose on us; Oh, how can we escape from this difficulty created by destiny.

इति चिन्तापरान् दृष्ट्वा निःश्वसन्तो मुहुर्मुहुः।

उवाच वचनं श्रीमान् कृष्णः प्रत्यक्षतां गतः॥४१॥

Seeing them thus stricken with anxiety and breathing long deep sighs frequently the graceful Krishna suddenly appeared before them and said,

श्रीकृष्ण उवाच

भवतम्भापदं ज्ञात्वा ऋषेः परमकोपनात्।

द्रौपद्या चिन्तितः पार्था अहं सत्वरमागतः॥४२॥

Krishna said :

O son of Pritha, knowing your difficulty from the highly wrathful Rishi implored by Draupadi I soon came here.

न भयं विद्यते तस्माद्देवर्दुर्वाससोऽल्पकम्।

तेजसा भवतां भीतः पूर्वमेव पलायितः॥४३॥

Now you have not the least fear from the ascetic Durvasa; afraid of your ascetic powers, he has already fled away.

धर्मनित्यास्तु ये केचिन्न ते सीदन्ति कर्हिचित्।

आपृच्छे वो गमिष्यामि नियतं भद्रमस्तु वः॥४४॥

Those who always abide by virtue never suffer. I now ask your permission to return home; may good always betide you.

वैशम्पायन उवाच

श्रुत्वेरितं केशवस्य बभूवुः स्वस्थमानसाः।

द्रौपद्या सहिताः पार्थास्तमूचुर्विगतज्वराः॥४५॥

त्वया नाथेन गोविन्द दुस्तरामापदं विभो।

तीर्णाः प्लवमिवासाद्य मज्जमाना महार्णवे॥४६॥

Vaishampayana said :

Hearing Kashava's words the sons of Pritha along with Draupadi became easy in mind and relieved from anxiety they said, O lord, O Govinda, as persons drowning in the vast deep, reach shore by means of a boat, so have we, by your protection, overcome this great difficulty.

स्वस्ति साधय भद्रं ते इत्याज्ञातो ययौ पुरीम्।

पाण्डवश्च महाभाग द्रौपद्या सहिताः प्रभो॥४७॥

Now go in peace; may good betide you. Thus commanded he repaired to his own city and the Pandavas too, O great king, O lord, long with Draupadi.

ऊषुः प्रहृष्टमनसो विहरन्तो वनाद् वनम्।

इति तेऽभिहितं राजन् यत् पृष्टोऽहमिह त्वया॥४८॥

Delightedly spent their days wandering from forest to forest. O king, I have thus, as asked by you, recounted the story.

एवंविधान्यलीकानि धार्तराष्ट्रैर्दुरात्मभिः।

पाण्डवेषु वनस्थेषु प्रयुक्तानि वृथाभवन्॥४९॥

It was in this way the evil desires of the wicked sons of Dhritarastra about the Pandavas in the forest, were baffled.

CHAPTER 264

(DRAUPADI HARANA PARVA)-

Continued

The coming of Jayadratha

वैशम्पायन उवाच

तस्मिन् बहुमृगेऽरण्ये अटमाना महारथाः।

काम्यके भरतश्रेष्ठा विजह्वस्ते यथामराः॥१॥

Viashampayana said :

Those mighty car-warriors, the foremost of the Bharata race, wandering like immortals in the forest of Kamyaka abounding in many deer, were pleased.

प्रेक्षमाणा बहुविधान् वनोद्देशान् समन्ततः।

यथर्तुकालरम्याश्च वनराजीः सुपुष्पिताः॥२॥

Beholding various wild tracts of country on all sides, the woodland decorated with the beautiful, blossoming season flowers.

पाण्डवा मृगयाशीलाश्चरन्तस्तन्महद् वनम्।

विजह्वरिन्द्रप्रतिमाः कञ्चित् कालमरिदम॥३॥

Those Indra-like Pandavas, fond of hunting and subdued of their enemies, lived there for some time wandering in that huge forest.

ततस्ते यौगपद्येन ययुः सर्वे चतुर्दिशम्।

मृगयां पुरुषव्याघ्रा ब्राह्मणार्थे परंतपाः॥४॥

द्रौपदीमाश्रमे न्यस्य तृणबिन्दोरनुज्ञया।

महर्षेर्दीप्ततपसो धौम्यस्य च पुरोधसः॥५॥

One day those men, those repressors of their enemies, wandered about on all sides, in search of game for feeding the Brahmanas who were with them, leaving Draupadi alone in the hermitage with the permission of Trinabindu the great ascetic of burning asceticism and their priest Dhaumya.

ततस्तु राजा सिन्धूनां वार्द्धक्षत्रिर्महायशः।

विवाहकामः शाल्वेयान् प्रयातः सोऽभवत् तदा॥६॥

At that time the illustrious king of Sindhu, the son of Vriddhakshatra was, for marriage, going to the territory of Shalva.

महता परिबर्हेण राजयोग्येन संवृतः।

राजभिर्बहुभिः सार्धमुपायात् काम्यक च सः॥७॥

Dressed in his best royal robe and accompanied by many princes he halted at the forest of Kamayaka.

तत्रापश्यत् प्रियां भार्या पाण्डवानां यशस्विनीम्।
तिष्ठन्तीमाश्रमद्वारि द्रौपदीं निर्जने वने॥८॥

In that solitary place he found the handsome Draupadi, the beloved and the illustrious wife of the Pandavas, standing at the threshold of the hermitage.

विभ्राजमानां वपुषा बिभ्रतीं रूपमुत्तमम्।
भ्राजयन्तीं वनोद्देशं नीलाश्रमिव विद्युत्॥९॥

She appeared in her form having the most excellent beauty, shedding lustre on woodland like lightning illuminating masses of dark clouds.

अप्सरा देवकन्या वा माया वा देवनिर्मिता।
इति कृत्वाञ्जलिं सर्वे ददृशुस्तामनिन्दिताम्॥१०॥

(Thinking): "Is she an Apsara or the daughter of a god or a celestial's phantom," they all with joined hands, stood gazing on the perfect and faultless beauty of her person.

ततः स राजा सिन्धूनां वार्द्धक्षत्रिर्जयद्रथः।
विस्मितस्त्वनवद्याङ्गीं दृष्ट्वा तां दुष्टमानसः॥११॥

Seeing that lady of faultless feature, Jayadratha, the king of Sindhu, the son of Vriddhakshatra, was possessed by evil intention.

स कोटिकास्यं राजानमब्रवीत् काममोहितः।
कस्य त्वेषानवद्याङ्गी यदि वापि न मानुषी॥१२॥

Possessed by desire he said to the prince named Kotikasaya, "Who is this lady of faultless feature? Is she a human being?"

विवाहार्थं न मे कश्चिदिमां प्राप्यातिसुन्दरीम्।
एतामेवाहमादय गमिष्यामि स्वमालयम्॥१३॥

I do not desire to marry if I can secure this exquisitely beautiful lady. Taking her with me I shall go back to my house.

गच्छ जानीहि सौम्येमां कस्य वात्र कुतोऽपि वा।
किमर्थमागता सुभूरिदं कण्टकितं वनम्॥१४॥

O gentle sir, go and enquire who she is and whence she has come and why she, of fine eye-brows, has come to this forest full of thorns.

अपि नाम वरारोहा मामेषा लोकसुन्दरी।
भजेदद्यायतापाङ्गी सुदती तनुमध्यमा॥१५॥

Will this most excellent beauty of the world, this slender-waisted lady, having beautiful teeth and large eyes, accept me as her lord?

अप्यहं कृतकामः स्यामिमां प्राप्य वरस्त्रियम्।
गच्छ जानीहि को न्वस्या नाथ इत्येव कोटिका॥१६॥
स कोटिकास्यस्तच्छ्रुत्वा रथात् प्रस्कन्द्य कुण्डली।
उपेत्य पप्रच्छ तदा क्रोष्टा व्याघ्रवधूमिव॥१७॥

I shall certainly consider myself successful if I can obtain this best of females. Go Kotika and learn who her husband is." Hearing this Kotikasaya, wearing a Kundala, jumped out of the car and approached her as a jackal comes near a tigress and spoke to her.

CHAPTER 265

(DRAUPADI HARANA PARVA)-

Continued

The questions of Kotikasaya

कोटिक उवाच

का त्वं कदम्बस्य विनाम्य शाखा-
मेकाऽऽश्रमे तिष्ठसि शोभमाना।
देदीप्यमानाग्निशिखेव नक्तं
व्याधूयमाना पवनेन सुभूः॥१८॥

Kotikasaya said :

O fair one, who are you that stand alone leaning on a branch of the Kadamba tree at this hermitage and looking majestic like flame of fire burning at night and fanned by the wind?

अतीव रूपेण समन्विता त्वं
न चाप्यरणेषु बिभेषि किं नु।
देवी नु यक्षी यदि दानवी वा
वराप्सरा दैत्यवराङ्गना वा॥१९॥

You are endued with great beauty; do you not feel any fear in this forest? Are you a goddess or a Yakshi or a Danavi or the beautiful wife of a Daitya?

वपुष्मती वोरगराजकन्या
वनेचरी वा क्षणदाचरस्त्री।
यद्येव राज्ञो वरुणस्य पत्नी
यमस्य सोमस्य धनेश्वरस्या॥२०॥

Or a daughter of the king of serpents or the wife of a night ranger or the wife of Varuna or

of Yama or of Soma or of Kubera who assuming a human form are wandering in this forest?

धातुर्विधातुः सवितुर्विभोर्वा

शक्रस्य वा त्वं सदनात् प्रपन्ना।

न ह्येव नः पृच्छसि ये वयं स्म

न चापि जानीम् तवेह नाथम्॥४॥

Or have you come from the palace of Dhata or Vidhata or of Savita or of Vibhu or of Shakra? You do not ask us who we are, nor do we know who is your lord.

वयं हि मानं तव वर्धयन्तः

पृच्छाम भद्रे प्रभवं प्रभुं च।

आचक्ष्व बन्धूंश्च पतिं कुलं च

तत्त्वेन यच्चेह करोषि कार्यम्॥५॥

Increasing your respect we do ask you. O gentle lady, who is your heroic father. Tell us the names of your husband, relatives, your race and what you do here.

अहं तु राज्ञः सुरथस्य पुत्रो

यं कोटिकास्येति विदुर्मनुष्याः।

असौ तु यस्तिष्ठति काञ्चनाङ्गे

रथे हुतोऽग्निश्चयने यथैवा॥६॥

त्रिगर्तराजः कमलायताक्षि

क्षेमङ्करो नाम स एष वीरः।

I am the son of the king Suratha, whom the people know as Kotikasya. That man who sits on the golden car, like sacrificial fire on the altar, is the king of Trigarta having eyes like lotus petals; that hero is known by the name of Kshemankara;

अस्मात् परस्त्वेष महाधनुष्मान्।

पुत्रः कुलिन्दाधिपतेर्वरिष्ठः॥७॥

निरीक्षते त्वां विपुलायताक्षः

सुपुष्पितः पर्वतवासनित्यः।

Behind him is the great bowman that one of large eyes, adorned with blazing garlands gazing on you, the famous son of the king of Kulinda. Who always lives on mountain.

असौ तु यः पुष्करिणीसमीपे

श्यामो युवा तिष्ठति दर्शनीयः॥८॥

इक्ष्वाकुराज्ञः सुबलस्य पुत्रः

स एव हन्ता द्विषतां सुगात्रि।

O beautiful lady, that dark and handsome young man who is standing at the brink of the tank. Is the son of the Ikshvaku king Subala; he is the slayer of his elements.

यस्यानुचक्रं ध्वजिनः प्रयान्ति

सौवीरका द्वादश राजपुत्राः॥९॥

शोणाश्वयुक्तेषु रथेषु सर्वे

मखेषु दीप्ता इव हव्यवाहाः।

अङ्गारकः कुञ्जरो गुप्तकश्च

शत्रुञ्जयः संजयसुप्रवृद्धौ॥१०॥

भयंकरोऽथ भ्रमरो रविश्च

शूरः प्रतापः कुहन्श्च नाम।

यं षट् सहस्रा रथिनोऽनुयान्ति

नागा हयश्चैव पदातिनश्च॥११॥

जयद्रथो नाम यदि श्रुतस्ते

सौवीरराजः सुभगे स एषः।

If you have ever heard of the name Jayadratha, the king of Sauvira, he is there at the head of six thousand cars, with horses and elephants and followed by twelve Sauvira princes carrying his peanons, namely Angaraka, Kunjara Guptaka, Shatrunjaya, Sanjaya, Supravridha, Bhayankara, Bhramara, Ravi, Shura, Pratapa and Kuhana, all riding on cars drawn by chestnut steeds and looking like the fire on the sacrificial altar.

तस्यापरे भ्रातरोऽदीनसत्त्वा

बलाहकानीकविदारणाद्याः॥१२॥

The brothers of the king namely the mighty Balahaka, Anika, Vidarana and others also constitute his following.

सौवीरवीराः प्रवरा युवानो

राजानमेते बलिनोऽनुयान्ति।

एतैः सहायैरुपयाति राजा

मरुद्गणैरिन्द्र इवाभिगुप्तः॥१३॥

These mighty, youthful and leading heroes of Sauvira race are following the king. He is journeying in the company of these friends of his, like Indra surrounded by Maruts.

अजानतां ख्यापय नः सुकेशि

कस्यासि भार्या दुहिता च कस्या॥१४॥

O you having fine hair, tell us, who do not know whose wife and whose daughter you are.

CHAPTER 266

(DRAUPADI HARANA PARVA)-

Continued

The words of Draupadi

वैशम्पायन उवाच

अथाब्रवीद् द्रौपदी राजपुत्री

पृष्टा शिबीनां प्रवरेण तेन।

अवेक्ष्य मन्दं प्रविमुच्य शाखां

संगृह्णती कौशिकमुत्तरीयम्॥१॥

Vaishampayana said :

Being thus accosted that foremost of Shibi's race, the princess Draupadi, looking gently, leaving of the Kadamba branch and arranging her silken raiment, said,

बुद्ध्याभिजानामि नरेन्द्रपुत्र

न मादृशी त्वामभिभाष्टुमर्हति।

न त्वेह वक्तास्ति तवेह वाक्य-

मन्यो नरो वाप्यथवपि नारी॥२॥

I know it, O prince, that it is not proper for me to address you thus; there is no other man or woman who can speak with you.

एका ह्यहं सम्प्रति तेन वाचं

ददामि वै भद्रं निबोध चेदम्।

अहं ह्यरण्ये कथमेकमेका

त्वामालपेयं निरता स्वधर्मे॥३॥

I am alone here just now so I should speak, know, O gentle sir, being alone in this forest, I should not speak to you, remembering the practices of our sex.

जानामि च त्वां सुरथस्य पुत्रं

यं कोटिकास्येति विदुर्मनुष्याः।

तस्मादहं शैब्य तथैव तुभ्य-

माख्यामि बन्धून् प्रथितं कुलं च॥४॥

I have learnt you to be the son of Suratha whom people know as Kotikasya; so O

Shaivya, I shall tell you of my relations and illustrious race.

अपत्यमस्मि द्रुपदस्य राज्ञः

कृष्णेति मां शैब्य विदुर्मनुष्याः।

साहं वृणे पञ्च जनान् पतित्वे

ये खाण्डवप्रस्थगताः श्रुतास्ते॥५॥

I am the daughter of the king Drupada, O Shaivya, people know me as Krishna; I have elected five men as my husbands of whom you may have heard while they were living in Khandavaprastha.

युधिष्ठिरो भीमसेनार्जुनौ च

माद्र्याश्च पुत्रौ पुरुषप्रवीरौ।

ते मां निवेश्येह दिशश्चतस्रो

विभज्य पार्था मृगयां प्रयाताः॥६॥

Those foremost of men, Yudhishtira, Bhimasena, Arjuna and the two sons of Madri, leaving me hear and having assigned four quarters, have gone out on hunting.

प्राचीं राजा दक्षिणां भीमसेनो

जयः प्रतीचीं यमजावुदीचीम्।

मन्ये तु तेषां रथसत्तमानां

कालोऽभितः प्राप्त इहोपयातुम्॥७॥

The king has gone to the east, Bhimasena towards the south, Arjuna to the west and the twin brothers towards the north. Me-thinks, the time of the arrival of those leading car-warriors, has come.

सम्मानिता यास्यथ तैर्यथेष्टं

विमुच्य वाहानवरोहयध्वम्।

प्रियातिथिर्धर्मसुतो महात्मा

प्रीतो भविष्यत्यभिवीक्ष्य युष्मान्॥८॥

Do you get down and dismiss your carriage so that yet may go after receiving a befitting welcome from them. The high-souled son of Dharma is fond of guests and will, in sooth, be glad to see you.

एतावदुक्त्वा द्रुपदात्मजा सा

शैब्यात्मजं चन्द्रमुखीं प्रतीता।

विवेश तां पर्णशालां प्रशस्तां

संचिन्त्य तेषामतिथित्वमर्थे॥९॥

Having thus addressed Shaivya's son, the daughter of Draupadi, with a face beautiful as the moon, remembering well the hospitable tendency of her husband, entered her spacious cottage.

CHAPTER 267

(DRAUPADI HARANA PARVA)- Continued

The conversation between Draupadi and Jayadratha

वैशम्पायन उवाच

तथाऽऽसीनेषु सर्वेषु तेषु राजसु भारता

यदुक्तं कृष्णया सार्धं तत् सर्वं प्रत्यवेदयत्॥१॥

Vaishampayana said :

O descendant of Bharata, when all those princes were seated at rest, he related to them the conversation that he had with Krishna.

कोटिकास्यवचः श्रुत्वा शैब्यं सौवीरकोऽब्रवीत्।

यदा वाचं व्याहरन्त्यामस्यां मे रमते मनः॥२॥

सीमन्तिनीनां मुख्यायां विनिवृत्तः कथं भवान्।

एतां दृष्ट्वा स्त्रियो मेऽन्या यथा शाखामृगस्त्रियः॥३॥

प्रतिभान्ति महाबाहो सत्यमेतद् ब्रवीमि ते।

दर्शनादेव हि मनस्तथा मेऽपहृतं भृशम्॥४॥

तां समाचक्ष्व कल्याणीं यदि स्याच्छैव्य मानुषी।

Hearing the words of Kotikasya, the Sauvira hero said to Shaivya, "Hearing her words my mind has been inclined towards her. Why have you come unsuccessful from that best of females; having once seen this lady other women appear to me as so many monkeys. O mighty-armed heroes, I tell you the truth. From the very moment I saw her my mind has been entirely captivated by her. Tell me, O Shaivya, if that excellent lady is a human being."

कोटिक उवाच

एषा वै द्रौपदी कृष्णा राजपुत्री यशस्विनी॥५॥

पञ्चानां पाण्डुपुत्राणां महिषी सम्मता भृशम्।

सर्वेषां चैव पार्थानां प्रिया बहुमता सती॥६॥

तया समेत्य सौवीर सौवीराभिमुखो व्रज।

Kotika said :

She is the illustrious princes, Krishna

Draupadi. She is recognised queen of the five sons of Pandu and chaste damsel is highly regarded and loved by all the Parthas. Taking her with you, O Sauvira, proceed towards Sauvira.

वैशम्पायन उवाच

एवमुक्तः प्रत्युवाच पश्यामि द्रौपदीमिति॥७॥

पतिः सौवीरसिन्धूनां दुष्टभावो जयद्रथः।

Vaishampayana said :

Being thus addressed the evil-minded Jayadratha, the king of Sindhu, Sauvira and other countries said: "I wish to see Draupadi."

स प्रविश्याश्रमं पुण्यं सिंहगोष्ठं वृको यथा॥८॥

आत्मना सप्तमः कृष्णामिदं वचनमब्रवीत्।

कुशलं ते वरारोहे भर्तारस्तेऽप्यनामयाः॥९॥

येषां कुशलकामासि तेऽपि कच्चिदनामयाः।

Like a wolf entering the den of lion, he with six followers entered the holy hermitage and said to Krishna: "Are you well, O excellent lady? Are your husbands well? Are they all well whose prosperity you seek?"

द्रौपद्युवाच

अपि ते कुशलं राजन् राष्ट्रे कोशे बले तथा॥१०॥

कच्चिदेकः शिबीनाढ्यान् सौवीरान् सह सिन्धुभिः।

अनुतिष्ठसि धर्मेण ये चान्ये विजितास्त्वया॥११॥

Draupadi said :

It is all well with your kingdom, countries, treasury and army? Are you, as sole ruler, governing justly the prosperous countries of Sauvira, Shibi, Sindhu and others, that you have brought under your sway?

कौरव्यः कुशली राजा कुन्तीपुत्रो युधिष्ठिरः।

अहं च भ्रातृश्लास्य याञ्छान्यान् परिपृच्छसि॥१२॥

पादं प्रतिगृहाणेदमासनं च नृपात्मज।

Kunti's son Yudhishtira, of the Kuru race, his brother, myself and all of whom you have enquired are well? O prince, accept this water to wash your feet and seat. I offer you fifty animals for the breakfast of your followers.

जयद्रथ उवाच

एहि मे रथमारोह सुखमाप्नुहि केवलम्॥१३॥

गतश्रीकांश्च्युतान् राज्यात् कृपणान् गतचेतसः।

अरण्यवासिनः पार्थान् नानुरोद्धुं त्वमर्हसि॥१४॥

नैव प्राज्ञा गतश्रीकं भर्तारमुपयुञ्जते।

युञ्जानमनुयुञ्जीत न श्रियः संक्षये वसेत्॥१५॥

Jayadratha said :

"All well with me; by offering us breakfast you have already done it. Come ride my chariot and be completely happy. It does not behoove you to regard the wretched sons of Pritha who are living in the forest, whose prowess has been spoiled, whose kingdom has been taken away and whose prosperity is gone. A woman of your good sense does not devote herself to a poor husband. She should follow her husband in prosperity and relinquish him when he is in adversity.

श्रिया विहीना राष्ट्राच्च विनष्टाः शश्वतीः समाः।

अलं ते पाण्डुपुत्राणां भक्त्या क्लेशमुपासितुम्॥१६॥

The sons of Pandu have forever fallen from their high dignity and have lost their kingdom? You should not therefore, out of regard, participate in their miseries.

भार्या मे भव सुश्रोणि त्यजैनान् सुखमाप्नुहि।

अखिलान् सिन्धुसौवीरानाप्नुहि त्वं मया सह॥१७॥

O you of beautiful hips, renouncing them, be happy by becoming my wife and share with me the kingdoms of Sindhu and Sauvira."

वैशम्पायन उवाच

इत्युक्ता सिन्धुराजेन वाक्यं हृदयकम्पनम्।

कृष्णा तस्मादपाक्रामद् देशात् सभ्रुकटीमुखी॥१८॥

Being thus addressed by the king of Sindhu with those heart-rending words, Krishna went away from that place with a frowning face.

अवमत्यास्य तद् वाक्यमाक्षिप्य च सुमध्यमा।

मैवमित्यब्रवीत् कृष्णा लज्जस्वेति च सैन्धवा॥१९॥

Disregarding his words and remonstrating with him that youthful Krishna said to the king of Saindhava, "Do not speak this again. Are you not ashamed?"

सा काङ्क्षमाणा भर्तृणामुपयातमनिन्दिता।

विलोभयामास परं वाक्यैर्वाक्यानि युञ्जती॥२०॥

Then expecting the return of her husbands that lady of irreproachable character, began to beguile him completely with intricate words.

CHAPTER 268

(DRAUPADI HARANA PARVA)-

Continued

The taking away of Draupadi

वैशम्पायन उवाच

सरोषरागोपहतेन वल्गुना

सरागनेत्रेण नतोन्नतध्रुवा।

मुखेन विस्फुर्य सुवीरराष्ट्रपं

ततोऽब्रवीत् तं द्रुपदात्मजा पुनः॥१॥

Vaishampayana said :

Having her naturally handsome face suffused with crimson arising from ire, with eyes inflamed and eye brows bent in anger the daughter of Drupada remonstrated with the king of Sauviras and again said,

यशस्विनस्तीक्ष्णविषान् महारथा-

नभिब्रुवन् मूढ न लज्जसे कथम्।

महेन्द्रकल्पान् निरतान् स्वकर्मसु

स्थितान् समूहेष्वपि यक्षरक्षसाम्॥२॥

O fool, are you not ashamed to use such insulting words to those illustrious and dreadful heroes, each like Indra himself, who all abide by their duties and never wave in fight even with hosts of Yakshas and Rakshasas.

न किञ्चिदीड्यं प्रवदन्ति पापं

वनेचरं वा गृहमेधिनं वा।

तपस्विनं सम्परिपूर्णविद्यं

भषन्ति हैवं श्वनराः सुवीरा॥३॥

O Sauvira, (the wise) never speak ill of learned persons carrying on devout penances, no matter whether they live in forest or houses; it is only the mean like dogs who speak so.

अहं तु मन्ये तव नास्ति कश्चि-

देतादृशे क्षत्रियसंनिवेशे।

यस्त्वाद्य पातालमुखे पतन्तं

पाणौ गृहीत्वा प्रतिसंहरेत्॥४॥

Me-thinks, there is none in this assemblage of Kshatriyas who can hold you by hand to save from falling into the pit you have dug under your feet.

नागं प्रभिन्नं गिरिकूटकल्प-

मुपत्यकां हैमवतीं चरन्तम्।

दण्डीव यूथादपसेधसि त्वं

यो जेतुमाशंससि धर्मराजम्॥५॥

Expecting to defeat the pious Yudhishtira, you really hope to separate, with a stick in hand, the leader of elephants, huge as a mountain peak, with temporal juice trickling down from its rent temple, from a herd ranging in the Himalayan valleys.

बाल्यात् प्रसुप्तस्य महाबलस्य

सिंहस्य पक्ष्माणि मुखात्लुनासि।

पदा समाहत्य पलायमानः

क्रुद्धं यदा द्रक्ष्यसि भीमसेनम्॥६॥

Out of childishness, you are arousing a sleeping lion to pluck the hair from off his face. You shall however have to run away when you shall see the enraged Bhimasena.

महाबलं घोरतरं प्रवृद्धं

जातं हरिं पर्वतकन्दरेषु।

प्रसुप्तमुचं प्रपदेन हंसि

यः क्रुद्धमायोत्स्यसि जिष्णुमुचम्॥७॥

Your attempt at an encounter with the dreadful Jishnu is like arousing a powerful, dreadful, full grown and furious lion asleep in a mountain cave.

कृष्णोरगौ तीक्ष्णमुखौ द्विजिह्वौ

मतः पदाऽऽक्रामसि पुच्छदेशे।

यः पाण्डवाभ्यां पुरुषोत्तमाभ्यां

जघन्यजाभ्यां प्रयुयुत्ससे त्वम्॥८॥

The combat that you wish to have with those two youthful younger Pandavas is like the act of a fool of wantonly trampling on the tails to two venomous black cobras with bifurcated tongues.

यथा च वेणुः कदली नलो वा

फलन्त्यभावाय भूतयेऽऽत्मनः।

तथैव मां तैः परिरक्ष्यमाणा-

मादास्यसे कर्कटकीव गर्भम्॥९॥

As the bamboo, the reed and the plantain bear fruit only to die and not to grow in size, as a crab conceives only to perish so you will by laying your hands on me who am protected by these powerful heroes.

जयद्रथ उवाच

जानामि कृष्णो विदितं ममैतद्

यथाविधास्ते नरदेवपुत्राः।

न त्वेवमेतेन विभीषणेन

शक्या वयं त्रासयितुं त्वयाद्य॥१०॥

Jayadratha said :

I know all this, O Krishna, as also how those princes are. You shall not be able to frighten me now with these threats.

वयं पुनः सप्तदशेषु कृष्णो

कुलेषु सर्वेऽनवमेषु जाताः।

षडभ्योगुण्यभ्योऽभ्यधिका विहीनान्

मन्यामहे द्रौपदि पाण्डुपुत्रान्॥११॥

We too, O Krishna, are born in the seventeen races and are endowed with six royal qualities. We consider, O Draupadi, Pandavas as inferior men.

सा क्षिप्रमातिष्ठ गजं स्थं वा

न वाक्यमात्रेण वयं हि शक्याः।

आशंस वा त्वं कृपणं वदन्ती

सौवीरराजस्य पुनः प्रसादम्॥१२॥

Therefore soon ride this elephant or car for you cannot dissuade us with mere words; speaking less boastfully better seek the mercy of the king of Sauviras.

द्रौपद्युवाच

महाबला किंत्विह दुर्बलेव

सौवीरराजस्य मताहमस्मि।

नाहं प्रमाथादिह सम्प्रतीता

सौवीरराजं कृपणं वदेयम्॥१३॥

Draupadi said :

Although so powerful, why I am taken by the king of Sauvira to be so powerless? I cannot for fear of violence do mean act myself before that king.

यस्या हि कृष्णौ पदवीं चरेतां

समास्थितावेकरथे समेतौ।

इन्द्रोऽपि तां नापहरेत् कथंचि-

न्मनुष्यमात्रः कृपणः कुतोऽन्यः॥१४॥

Even Indra himself cannot abduct her for whose protection Krishna and Arjuna, riding in the same chariot, would follow; what to speak of any other weak human beings?

यदा किरिटी परवीरघाती

निघ्नन् रथस्थो द्विषतां मनांसि।

मदन्तरे त्वद्ध्वजिनीं प्रवेष्टा

कक्षं दहन्नग्निरिवोष्णगेषु॥१५॥

When Arjuna, the slayer of hostile heroes, riding on his car, on my behalf, shall enter your ranks, striking terror into every heart, he will destroy everything on all sides like fire consuming a pack of dry grass in summer.

जनार्दनः सान्धकवृष्णिवीरो

महेष्वासाः केकयाश्चापि सर्वे।

एते हि सर्वे मम राजपुत्राः

प्रहृष्टरूपाः पदवीं चरेयुः॥१६॥

Janardana, with heroes of Andhaka and Vrishni race, the mighty bowmen of the Kaikeya tribe, all these princes will follow me arduously.

मौर्वीविसृष्टाः स्तनयितुघोषा

गाण्डीवमुक्तास्त्वतिवेगवन्तः।

हस्तं समाहत्य धनंजयस्य

भीमाः शब्दं घोरतरं नदन्ति॥१७॥

The dreadful shafts of Dhananjaya shot from the string of Gandiva and propelled by his arms shoot through the air with great force and create a dreadful sound.

गाण्डीवमुक्तांश्च महंशरौघान्

पतंगसङ्घानिव शीघ्रवेगान्।

यदा द्रष्टास्यर्जुनं वीर्यशालिनं

तदा स्वबुद्धिं प्रतिनिन्दितासि॥१८॥

When you shall see the collection of dreadful shafts discharged by Arjuna from Gandiva, quick-coursing and like locusts you shall repent for your own folly.

सशङ्खघोषः सतलत्रघोषो

गाण्डीवधन्वा मुहुरुद्वहंश्च।

यदा शरानर्पयिता तवोरसि

तदा मनस्ते किमिवाभविष्यत्॥१९॥

Think yourself what will then happen when that heroes, armed with Gandiva and with gloves reverberating with the strokes of his bow string, will repeatedly pierce your breast with arrows.

गदाहस्तं भीममभिद्रवन्तं

माद्रीपुत्रौ सम्पतन्तौ दिशश्च।

अमर्षजं क्रोधविषं वपन्तौ

दृष्ट्वा चिरं तापमुपैष्यसेऽधम॥२०॥

Beholding Bhima advance towards you with mace in his hands and the two sons of Madri range in all quarters vomiting forth the venom of their ire, you shall meet with everlasting repentance.

यथा वाहं नातिचरे कथंचित्

पतीन् महार्हान् मनसापि जातु।

तेनाद्य सत्येन वशीकृतं त्वां

द्रष्टास्मि पार्थैः परिकृष्यमाणम्॥२१॥

As I have never proved false even in my mind to my worthy husbands, so by that merit I shall see you today vanquished and dragged by the sons of Pritha.

न सम्भ्रमं गन्तुमहं हि शक्ये

त्वया नृशंसेन विकृष्यमाणा।

समागताहं हि कुरुप्रवीरैः

पुनर्वनं काम्यकमागतास्मि॥२२॥

Ruthless as you are, you cannot terrify me by seizing me violently; for as soon as those Kuru heroes will see me they will bring me back to the Kamyaka forest.

वैशम्पायन उवाच

सा ताननुप्रेक्ष्य विशालनेत्रा

जिघृक्षमाणानवभर्त्सयन्ती।

प्रोवाच मा मा स्पृशतेति भीता

धौम्यं प्रचुक्रोश पुरोहितं सा॥२३॥

Vaishampayana said :

Thereupon seeing them ready to seize her violently that one of expansive eyes remonstrated with him and said, "Do not

pollute me by your touch." Then terrified she called for her spiritual guide Dhaumya.

जग्राह तामुत्तरवस्त्रदेशे

जयद्रथस्तं समवाक्षिपत् सा।

तया समाक्षिपतनुः स पापः

पपात शाखीव निकृत्तमूलः॥२४॥

Jayadratha caught hold of her by her upper garment but she pushed him with great force; pushed by her, that sinful wretch fell down on earth like an uprooted tree.

प्रगृह्यमाणा तु महाजवेन

मुहुर्विनिःश्वस्य च राजपुत्री।

सा कृष्यमाणा रथमारुरोह

धौम्यस्य पादावभिवाद्य कृष्णा॥२५॥

But being seized by him again with great force the princess sighed again and again; then dragged by him Krishna, worshipping the feet of Dhaumya, ascended the car.

धौम्य उवाच

नेयं शक्या त्वया नेतुमविजित्य महारथान्।

धर्मक्षत्रस्य पौराणमवेक्षस्व जयद्रथा॥२६॥

Dhaumya said :

Without defeating the mighty car-warriors she should not be taken away by you; O Jayadratha, you should observe this ancient custom of the Kshatriyas.

क्षुद्रं कृत्वा फलं पापं त्वं प्राप्स्यसि न संशयः।

आसाद्य पाण्डवान् वीरान् धर्मराजपुरोगमान्॥२७॥

Forsooth you shall reap the fruit of your this mean action when you shall meet the heroic Pandavas with the pious Yudhishtira at their head.

वैशम्पायन उवाच

इत्युक्त्वा ह्रियमाणां तां राजपुत्रीं यशस्विनीम्।

अन्वगच्छत् तदा धौम्यः पदातिगणमध्यगः॥२८॥

Vaishampayana said :

Having said this and entered into his rank of infantry he followed that princes, who was being carried away.

CHAPTER 269

(DRAUPADI HARANA PARVA)-

Continued

The coming of Parthas

वैशम्पायन उवाच

ततो दिशः सम्प्रविहृत्य पार्था

मृगान् वराहान् महिषांश्च हत्वा।

धनुर्धराः श्रेष्ठतमाः पृथिव्यां

पृथक् चरन्तः सहिता बभूवुः॥२९॥

Vaishampayana said :

Having ranged in all directions and wandered on earth separately, those Parthas, the foremost of bowmen killing many deers, bear and buffaloes met together.

ततो मृगज्यालगणानुकीर्णं

महावनं तद् विहगोपघुष्टम्।

भ्रातृश्च तानभ्यवदद् युधिष्ठिरः

श्रुत्वा गिरो व्याहरतां मृगाणाम्॥३०॥

Seeing that huge forest abounding in many deer and wild animals, resonant with the shrill cries of birds and hearing the yells of the wild animals, Yudhishtira said to his brothers,

आदित्यदीप्तां दिशमभ्युपेत्य

मृगा द्विजाः क्रूरमिमे वदन्ति।

आयासमुचं प्रतिवेदयन्तो

महावनं शत्रुभिर्बाध्यमानम्॥३१॥

"Those birds and wild animals flying to the direction lighted up by the sun are emitting discordant cries and displaying excitement. This shows that this mighty forest has been invaded by the enemies.

क्षिप्रं निवर्तध्वमलं विलम्बै-

र्मनो हि मे दूयति दहते च।

बुद्धिं समाच्छाद्य च मे समन्यु-

रुद्धयते प्राणपतिः शरीरे॥३२॥

Let us without delay desist; no more with game; my heart aches and seems to burn; clouding the intellect, the soul, in my body, seems to fly away.

सरः सुपर्णेन हतोरागं यथा

राष्ट्रं यथाराजकमात्तलक्ष्मि।

एवंविधं मे प्रतिभाति काम्यकं

शौण्डेय्या पीतरसश्च कुम्भः॥५॥

Like a tank freed from serpents by Garuda, a pot drained of its contents by thirsty men, a kingdom shorn of its king and its prosperity this forest of Kamyaka appears to me."

ते सैन्यवैरत्यनिलोचवै-

र्महाजवैर्वाजिभिरुह्यमानाः।

युक्तर्बुहद्भिः सुरैर्नवीरा-

स्तदाऽऽश्रमायाभिमुखा बभूवुः॥६॥

Thereupon those heroes drove towards their hermitage on mighty and beautifully made cars, drawn by exceedingly fleet horses of Saindhava breed and possessed of the speed of hurricane.

तेषां तु गोमायुरनल्पघोषो

निवर्ततां वाममुपेत्य पार्श्वम्।

प्रव्याहरत् तत् प्रविपृश्य राजा

प्रोवाच भीमं च धनंजयं च॥७॥

On their left side they espied a jackal yelling hideously. Marking it attentively the king (Yudhishtira), said to Bhima and Dhananjaya.

यथा वदत्येष विहीनयोनिः

शालावृको वाममुपेत्य पार्श्वम्।

सुव्यक्तमस्मानवमन्य पापैः

कृतोऽभिर्मदः कुरुभिः प्रसह्य॥८॥

"This jackal of inferior breed, sneaking to our left side, is speaking a language, that clearly shows that violent oppression has been commenced by the sinful Kurus disregarding us.

इत्येव ते तद् वनमाविशन्तो

महत्परण्ये मृगयां चरित्वा।

बालामपश्यन्त तदा रुदन्तीं

धात्रेयिकां प्रेष्यवधूं प्रियायाः॥९॥

Having given up the chase they in that great forest entered the grove containing their hermitage and there they saw their beloved

one's maid, the girl Dhatreyika weeping and sobbing.

तामिन्द्रसेनस्त्वरितोऽभिसृत्य

रथादवप्लुत्य ततोऽभ्यधावत्।

प्रोवाच चैनां वचनं नरेन्द्र

धात्रेयिकापन्तितरस्तदानीम्॥१०॥

Then descending from the car and quickly approaching Dhatreyika, who was then greatly stricken with grief, Indrasena, O king, asked her (saying).

किं रोदिषि त्वं पतिता धरण्यां

किं ते मुखं शुष्यति दीनवर्णम्।

कच्चिन्न पापैः सुनृशंसकृद्भिः

प्रमाथिता द्रौपदी राजपुत्री॥११॥

"Why do you weep lying down on earth and why is your mouth dried and pale? I hope the princess Draupadi has not been injured by any cruel wretch.

अचिन्त्यरूपा सुविशालनेत्रा

शरीरतुल्या कुरुपुङ्गवानाम्।

यद्येव देवी पृथिवीं प्रविष्टा

दिवं पपन्नाप्यश्चवा समुद्रम्॥१२॥

तस्या गमिष्यन्ति पदे हि पार्था

यथा हि संतप्यति धर्मपुत्रः।

She is possessed of incomparable beauty, large eyes and is the second self of every one of those foremost of Kuru race. Dharma's son has grown so anxious that if the princess has entered into the earth or soared into heavens or has gone to the bottom of the deep, he and his brothers will go there in search of her.

को हीदृशानामरिमर्दनानां

क्लेशक्षमानामपराजितानाम्॥१३॥

प्राणैः समामिष्टतमां जिहीर्वे-

दनुत्तमं रत्नमिव प्रमूढः।

Who could that fool be who could carry away the priceless jewel belonging to the powerful and ever victorious sons of Pandu, those repressors of foes, which is dear to them like the very life.

न बुध्यते नाथवतौमिहाद्य

बहिष्करं हृदयं पाण्डवानाम्॥१४॥

कस्याद्य कायं प्रतिभिद्य घोरा

महीं प्रवेक्ष्यन्ति शिताः शराभ्याः।

I cannot perceive (any one who could carry her) having (such powerful heroes) as her husband and who is like the walking embodiment of the sons of Pandu. Piercing whose body today, the dreadful and sharpened ends of shafts shall enter the earth?

मा त्वं शुचस्तां प्रति भीरु विद्धि

यथाद्य कृष्णा पुनरेष्यतीति॥१५॥

निहत्य सर्वान् द्विषतः समग्रान्

पार्थाः समेष्यन्त्यथा याज्ञसेन्या।

Do not weep for her, O timid girl; know that Krishna shall come back even this very day. Having slain all their enemies the sons of Pritha shall be united with Yajnaseni."

अथाब्रवीच्चारु मुखं प्रमृज्य

धात्रेयिका सारथिमिन्द्रसेनम्॥१६॥

जयद्रथेनापहता प्रमथ्य

पञ्चेन्द्रकल्पान् परिभूय कृष्णा।

तिष्ठन्ति वर्त्मानि नवान्यमुनि

वृक्षाश्च न म्लान्ति तथैव भग्नाः॥१७॥

Then rubbing her beautiful face Dhatreyika said to the charioteer Indrasena. "Disregarding the five Indra like princess Jayadratha has carried away Krishna by force. The way pursued by him still exists for the broken branches of the trees have not yet disappeared.

आवर्तयध्वं हनुयात शीघ्रं

न दूरयातैव हि राजपुत्री।

संनहध्वं सर्व एवेन्द्रकल्पा

महान्ति चारुणि च दंशनानि॥१८॥

Therefore turn your cars and follow her speedily for the princess has not gone far by this time. Taking your handsomely made precious bows and quivers.

गृहणीत चापानि महाधनानि

शरांश्च शीघ्रं पदवीं चरध्वम्।

पुरा हि निर्भर्त्सनदण्डमोहिता

प्रमोहचित्ता वदनेन शुष्यता॥१९॥

ददाति कस्मैचिदनर्हते तनुं

वराज्यपूर्णमिव भस्मनि स्रुचम्।

पुरा तुषाग्नाविव हूयते हविः

पुरा श्मशाने स्रगिवापविद्धचते॥२०॥

पुरा च सोमोऽध्वरगोऽवलिहते

शुना यथा विप्रजने प्रमोहिते।

महत्परण्ये मृगयां चरित्वा

पुरा शृगालो नलिनीं विगाहते॥२१॥

O warriors gifted with the strength of Indra and highly precious shafts, quickly proceed in quest of her, lest overpowered by meanness and violence and being beside herself and with a dried mouth, she may give up her person to an unworthy person as the sanctified oblation is thrown into a mass of ashes. Let not the clarified butter be poured into an unigniting fire of paddy chaff and a garland of flowers be thrown into a cremation ground. Let not the Soma juice of a sacrifice be licked up by a dog through the carelessness of the officiating priest. Let not the lily be ruthlessly torn by a jackal walking for its prey in the deep forest.

मा वः प्रियायाः सुनसं सुलोचनं

चन्द्रप्रभाच्छं वदनं प्रसन्नम्।

स्पृश्याच्छुभं कश्चिदकृत्यकारी

श्चा वै पुरोडाशमिवाध्वरस्थम्।

एतानि वर्त्मान्यनुयात शीघ्रं

मा वः कालः क्षिप्रमिहात्यगाद् वै॥२२॥

Let no mean man touch with his lips the brilliant and charming face of your wife, delightful as the rays of the moon, having high nose and beautiful eyes like a dog licking ghee kept in a sacrificial pot. Go speedily by this way and let not time go before you."

युधिष्ठिर उवाच

भद्रे प्रतिक्राम नियच्छ वाचं

मास्मत्सकाशे परुषाण्यवोचः।

राजानो वा यदि वा राजपुत्रा

बलेन मत्ता वञ्चनां प्राप्नुवन्ति॥२३॥

Yudhishtira said :

Go away, O gentle woman and govern your tongue; kings or princes who are inflated with the possession of power, are sure to come to grief.

वैशम्पायन उवाच

एतावदुक्त्वा प्रययुर्हि शीघ्रं

तायेव वर्तमान्यनुवर्तमानाः।

मुहुर्मुहुर्व्यालवदुच्छ्वसन्तो

ज्यां विक्षिपन्तश्च महाधनुर्भ्यः॥२४॥

Vaishampayana said :

Saying this, they speedily went, wending the way pointed out to them, sighing hot and hard like snakes and twanging their large bows.

ततोऽपश्यंस्तस्य सैन्यस्य रेणु-

मुद्धतं वै वाजिखुरप्रणुन्नम्।

पदातीनां मध्यगतं च धौम्यं

विक्रोशन्तं भीममभिद्रुवेति॥२५॥

Then they saw dust raised by the hoops of the steeds belonging to his (Jayadratha's) soldiers; they saw also Dhaumya in the midst of (his) infantry bewailing and asking Bhima to go quickly.

ते सान्त्व्य धौम्यं परिदीनसत्त्वाः

सुखं भवानेत्विति राजपुत्राः।

श्येना यथैवामिषसम्प्रयुक्ता

जवेन तत् सैन्यमथाभ्यधावन्॥२६॥

Then with hearts not depressed the princes, consoling Dhaumya said, "Go back cheerfully", then they rushed furiously towards that army like hawks swooping down on their prey.

तेषां महेन्द्रोपमविक्रमाणां

संरब्धानां धर्षणाद् याज्ञसेन्याः।

क्रोधः प्रज्ज्वाल जयद्रथं च

दृष्ट्वा प्रियां तस्य रथे स्थितां च॥२७॥

Endued with the strength of Indra, they had grown furious at the insult offered to Draupadi; but their anger was inflamed (the more) seeing Jayadratha and their sweet heart-seated in his car.

प्रचुक्षुशुश्चाप्यथ सिन्धुराजं

वृकोदरश्चैव धनंजयश्च।

यमौ च राजा च महाधनुर्धरा-

स्ततो दिशः सम्मुमुहुः परेषाम्॥२८॥

Vrikodara, Dhananjaya, the twins and the king, those mighty bowmen called out to the king of Sindhu to stop; (at which) the enemies lost all knowledge of directions.

CHAPTER 270

(DRAUPADI HARANA PARVA)-

Continued

The words of Draupadi

वैशम्पायन उवाच

ततो घोरतरः शब्दो वन समभवत् तदा।

भीमसेनार्जुनौ दृष्ट्वा क्षत्रियाणाममर्षिणाम्॥२९॥

Vaishampayana said :

Thereupon on beholding Bhimasena and Arjuna, the Kshatriyas, inflated, sent up a terrible shout in that forest.

तेषां ध्वजाचाण्यभिवीक्ष्य राजा

स्वयं दुरात्मा नरपुङ्गवानाम्।

जयद्रथो याज्ञसेनीमुवाच

रथे स्थितां भानुमतीं हतौजाः॥३०॥

Beholding the standards of those foremost of Kurus the wicked-minded king Jayadratha, losing all heart, said to Yajnaseni, who was seated on the car and was shining in her effulgence.

आयान्तीमे यज्ञ रथा महान्तो

मन्ये च कृष्णो पतयस्तवैते।

सा जानती ख्यापय नः सुकेशि

परं परं पाण्डवानां रथस्थम्॥३१॥

"Five great heroes are coming, O Krishna, me-thinks they are your husbands; as you know them well, O you of fair hairs, point out which of them rides which car?

द्रौपद्युवाच

किं ते ज्ञातैर्मूढ महाधनुर्धरै-

रनायुष्यं कर्म कृत्वातिघोरम्।

एते वीराः पतयो मे समेता

न वः शेषः कश्चिदिहास्ति युद्धे॥४॥

Draupadi said :

"Having committed such an heinous deed that will shorten your life, of what use, O fool, it will be now to know the names of those great heroes; as my heroic husbands have come, none of you shall be left alive in battle.

आख्यातव्यं त्वेव सर्वं मुमूर्षो-

र्मया तुभ्यं पृष्टया धर्म एषः।

न मे व्यथा विद्यते त्वद्भयं वा

सम्पश्यन्त्याः सानुजं धर्मराजम्॥५॥

Still, as you, being on the point of death, have asked me, I shall relate it for such is the duty; seeing Dharmaraja with his younger brothers I have not the slightest anxiety or fear from you.

यस्य ध्वजाचे नदतो मृदङ्गौ

नन्दोपनन्दौ मधुरौ युक्तरूपौ।

एतं स्वधर्मार्थविनिश्चयज्ञं

सदा जनाः कृत्यवन्तोऽनुयान्ति॥६॥

(He) at whose flag-staff, two beautiful and sonorous labors, Nanda and Upananda are always played upon, knows very well the propriety of his own acts. Successful men always follow him.

य एष जाम्बूनदशुद्धगौरः

प्रचण्डघोणस्तनुरायताक्षः।

एतं कुरुश्रेष्ठतमं वदन्ति

युधिष्ठिरं धर्मसुतं पतिं मे॥७॥

He has a complexion like the colour of pure gold, high nose, large eyes and is of a thin make; people call my husband Yudhishtira, the son of Dharma and the foremost of Kurus.

अप्येष शत्रोः शरणागतस्य

दद्यात् प्राणान् धर्मचारी नृवीरः।

परेह्येन मूढ जवेन भूतये

त्वमात्मनः प्राञ्जलिन्यस्तशस्त्रः॥८॥

That pious, heroic man gives life even to his enemy who seeks his shelter; therefore, O fool,

leaving off your weapons and with folded hands, run quickly to him for your own safety.

अथाप्येनं पश्यसि यं स्थस्थं

महाभुजं शालमिव प्रवृद्धम्।

संदष्टौष्ठं भ्रुकुटीसंहतभ्रवं

वृकोदरो नाम पतिर्ममैवः॥९॥

The one, whom you see seated on the car, with long arms and tall as the Shala tree biting his lips, contracting his forehead so as to bring his two eye-brows close together, is my husband by name Vrikodara.

आजानेया बलिनः साधु दान्ता

महाबलाः शूरमुदावहन्ति।

एतस्य कर्माण्यतिमानुषाणि

भीमेति शब्दोऽस्य गतः पृथिव्याम्॥१०॥

Plump, strong, well-trained and powerful horses of best breed draw that hero's chariot; his actions are super-human; he is known on earth by the name of Bhima.

नास्यापराद्धाः शेषमवाप्नुवन्ति

नायं वैरं विस्मरते कदाचित्।

वैरस्यान्तं संविधाद्योपयाति

पश्चाच्छान्तिं न च गच्छत्यतीव॥११॥

Those who offend him are never allowed to live; he never forgets his enemy; on come pretext or other he takes revenge; and even after that he is not pacified.

धनुर्धराग्र्यो धृतिमान् यशस्वी

जितेन्द्रियो वृद्धसेवी नृवीरः।

भ्राता च शिष्यश्च युधिष्ठिरस्य

धनंजयो नाम पतिर्ममैवः॥१२॥

That foremost of bow-men, intelligent, illustrious, self-controlled and reverencing the old and heroic among men, is the brother and disciple of Yudhishtira. He is my husband by name Dhananjaya.

यो वै न कामान्न भयान्न लोभात्

त्यजेद् धर्मं न नृशंसं च कुर्यात्।

स एष वैश्वानरतुल्यतेजाः

कुन्तीसुतः शत्रुसहः प्रमाथी॥१३॥

He never relinquishes virtue out of fear, lust or anger; he never commits a cruel deed; that son of Kunti has the energy of fire, can withstand every enemy and represses his foes.

यः सर्वधर्मार्थविनिश्चयज्ञो

भयार्तानां भयहर्ता मनीषी।

यस्योत्तमं रूपमाहुः पृथिव्यां

यं पाण्डवाः परिरक्षन्ति सर्वे॥१४॥

प्राणैर्गरीयांसमनुव्रतं वै

स एष वीरो नकुलः पतिर्मे।

The other youth, proficient in Dharma and Artha, who always removes the fear of the afraid, who is gifted with high wisdom, who is protected by all the sons of Pandu, who is dearer to them even than their life, for his unflinching devotion, is my husband, the heroic Nakula.

यः खड्गयोधी लघुचित्रहस्तो

महांश्च धीमान् सहदेवोऽद्वितीयः॥१५॥

यस्याद्य कर्म द्रक्ष्यसे मूढसत्त्व

शतक्रतोर्वा दैत्यसेनासु संख्ये।

शूरः कृतास्त्रो मतिमान् मनस्वी

प्रियङ्गुरो धर्मसुतस्य राज्ञः॥१६॥

That intelligent and great one, having Sahadeva for the second, is light-handed and an expert in the use of swords. O stupid man, you shall see to day his exploits in battle like those of Indra in the army of Daityas. Heroic, well-skilled in weapon, intelligent, wise, ever satisfying the king, the son of Dharma,

य एष चन्द्रार्कसमानतेजा

जघन्यजः पाण्डवानां प्रियश्च।

बुद्ध्या समो यस्य नरो न विद्यते

वक्ता तथा सत्सु विनिश्चयज्ञः॥१७॥

Effulgent like the rays of the moon, the favourite and the youngest born of the Pandavas, equal to whom in intelligence no man exists or in eloquence in the midst of the assembly of the wise.

स एष शूरो नित्यममर्षणमश्न

धीमान् प्राज्ञः सहदेवः पतिर्मे।

त्यजेत् प्राणान् प्रविशेद्व्यवाहं

न त्वेवैष व्याहरेद् धर्मबाह्यम्॥१८॥

सदा मनस्वी क्षत्रधर्मे रतश्च

कुन्त्याः प्राणैरिष्टतमो नृवीरः।

Heroic, ever wrathful, intelligent and wise, Sahadeva is my husband. He would rather rush into fire or give up his life than say anything against religion and morals. That high-minded one always abides by the duties of the Kshatriyas, is dearer than her life to Kunti and heroic among men.

विशीर्यन्तीं नावमिवार्णवान्ते

रत्नाभिपूर्णां मकरस्य पृष्ठे॥१९॥

सेनां तवेमां हतसर्वयोधां

विक्षोभितां द्रक्ष्यसि पाण्डुपुत्रैः।

When the sons of Pandu will kill your heroes in battle you will see your army in the wretched condition of a ship on the sea wrecked with its freight of jewels on the back of a whale.

इत्येते वै कथिताः पाण्डुपुत्रा

यांस्त्वं मोहादवमन्य प्रवृत्तः।

यद्येतेभ्यो मुच्यसेऽरिष्टदेहः

पुनर्जन्म प्राप्स्यसे जीव एव॥२०॥

I have thus described to you the prowess of the Pandavas, foolishly disregarding whom you have acted so. If you can escape unhurt from them you will then obtain a new lease of life.

वैशम्पायन उवाच

ततः पार्थाः पञ्च पञ्चेन्द्रकल्पा-

स्त्यक्त्वा त्रस्तान् प्राञ्जलींस्तान् पदातीन्।

स्थानीकं शरवर्षाभ्यकारं

चक्रुः क्रुद्धाः सर्वतः संनिगृह्य॥२१॥

Vaishampayana said :

Then those five sons of Pritha, each like Indra himself, growing angry and leaving the terrified foot-soldiers only who were begging for mercy, attacked furiously on all sides the charioteers darkening the very air with a thick shower of shafts they discharged.

CHAPTER 271

(DRAUPADI HARANA PARVA)-

Continued

The flight of Jayadratha

वैशम्पायन उवाच

संतिष्ठत प्रहरत तूर्णं विपरिधावत।

इति स्म सैन्यवो राजा चोदयामास तान् नृपान्॥१॥

Vaishampayana said :

In the interval, the king of Sindhu was commanding the princes saying, "Halt, strike, march quick."

ततो घोरतमः शब्दो रणे समभवत् तदा।

भीमार्जुनयमान् दृष्ट्वा सैन्यानां सयुधिष्ठिरान्॥२॥

Then there arose a dreadful noise in the encounter when the soldiers saw, Bhima, Arjuna and the twin brothers with Yudhishtira.

शिविसौवीरसिन्धूनां विषादश्चाप्यजायत।

तान् दृष्ट्वा पुरुषव्याघ्रान् व्याघ्रानिव बलोत्कटान्॥३॥

Seeing those powerful heroes like dreadful tigers the heroes of Shibi, Sauvira and Sindhu tribes lost heart.

हेमचित्रसमुत्सेधां सर्वशैक्यायसीं गदाम्।

प्रगृह्णाभ्यद्रवद् भीमः सैन्यवं कालचोदितम्॥४॥

Then armed with a mace made entirely of Shaikya iron and coated with gold, Bhimasena rushed towards the Saindhava king doomed to death.

तदन्तरमथावृत्य कोटिकास्योऽभ्यहारयत्।

महता रथवंशेन परिवार्य वृकोदरम्॥५॥

Thereupon quickly encircling Vrikodara with mighty charioteers Kotikasya interposed between and separated the combatants.

शक्तितोमरनाराचैर्वीरबाहुप्रचोदितैः।

कीर्यमाणोऽपि बहुभिर्न स्म भीमोऽभ्यकम्पत॥६॥

And although assailed by many clubs and iron shafts hurled at him by the mighty arms of hostile heroes, Bhima did not waver for a moment.

गजं तु सगजारोहं पदातींश्च चतुर्दश।

जघान गदया भीमः सैन्यवध्वजिनीमुखे॥७॥

But he slew, with mace, an elephant with its driver and fourteen foot-soldiers fighting in front of a Jayadratha's chariot.

पार्थः पञ्च शतान् शूरान् पर्वतीयान् महारथान्।

परीप्समानः सौवीरं जघान ध्वजिनीमुखे॥८॥

Wishing to seize the Sauvira king, Partha too killed five hundred brave mountaineers fighting in the van of the Sindhu army.

राजा स्वयं सुवीराणां प्रवराणां प्रहारिणाम्।

निमेषमात्रेण शतं जघान समरे तदा॥९॥

In the twinkling of an eye the king himself destroyed, in that encounter, the flowers of the Sauvira.

ददृशे नकुलस्तत्र रथात् प्रस्कन्द्य खड्गधृक्।

शिरांसि पादरक्षाणां बीजवत् प्रवपन् मुहुः॥१०॥

And Nakula was seen there coming down from the chariot, with a sword in hand and scattering in no time the heads of the battalions fighting on the rear like a cultivator sowing seeds.

सहदेवस्तु संयाय रथेन गजयोधिनः।

पातयामास नाराचैर्दुर्मेभ्य इव बर्हिणः॥११॥

From his chariot, Sahadeva began to cut down with his iron arrows, many heroes fighting on elephants like birds dropped from the branches of a tree.

ततस्त्रिगर्तः सधनुर्वतीर्य महारथात्।

गदया चतुरो वाहान् राजस्तस्य तदावधीत्॥१२॥

Thereupon descending from his huge car Trigarta, with bow in hand, slew the four horses of the king with his mace.

तमभ्याशगतं राजा पदार्तिं कुन्तिनन्दनः।

अर्धचन्द्रेण बाणेन विव्याधोरसि धर्मराट्॥१३॥

Seeing the enemy approach so near and fighting on foot the pious king Yudhishtira, the son of Kunti, pierced his breast with a crescent-shaped shaft.

स भिन्नहृदयो वीरो वक्त्राच्छोणितमुद्गमन्।

पपाताभिमुखः पार्थं छिन्नमूल इव द्रुमः॥१४॥

Thus struck on the breast that hero began to vomit blood and fell down on earth like an uprooted tree by the side of Pritha's son.

इन्द्रसेनद्वितीयस्तु रथात् प्रस्कन्द्य धर्मराट्।
हताश्वः सहदेवस्य प्रतिपेदे महारथम्॥१५॥

Having his horse thus slain the pious king,
with Indrasena, descended from his chariot and
got upon the huge car of Sahadeva.

नकुलं त्वभिसंधाय क्षेमङ्करमहामुखौ।

उभावुभयतस्तीक्ष्णैः शरवर्षैर्वर्षताम्॥१६॥

Then singling out Nakula, the two heroes
Kshemankara and Mahamukha began to hurl at
him from both sides with keen-edged arrows.

तोमरैरभिवर्षन्तौ जीमूताविव वार्षिकौ।

एकैकेन विपाठेन जने माद्रवतीसुतः॥१७॥

With two arrows however the son of Madri
succeeded in killing those two heroes who had
been pouring on him a shower of arrows like
clouds in rains.

त्रिगर्तराजः सुस्थस्तस्याथ रथधूर्गतः।

रथमाक्षेपयामास गजेन गजयानवित्॥१८॥

Going to the front of Nakula's chariot,
Suratha, the king of Trigarta, expert in driving
elephants, caused it to be dragged by the
elephant of which he mounted.

नकुलस्त्वपभीस्तस्माद् रथाच्चर्मसिपाणिमान्।

उद्भ्रान्तं स्थानमास्थाय तस्थौ गिरिरिवाचलः॥१९॥

Little afraid at this, Nakula jumped out of his
car and securing an advantageous position,
stood, shield and sword in hand immovable as
a hill.

सुरथस्तं गजवरं वधाय नकुलस्य तु।

प्रेषयामास सक्रोधमत्युच्छ्रितकरं ततः॥२०॥

Thereupon desiring to kill Nakula at once
Suratha goaded his huge and infuriated
elephant with its trunk upraised (to rush
towards him).

नकुलस्तस्य नागस्य समीपपरिवर्तिनः।

सविषाणं भुजं मूले खड्गेन निरकृन्तत्॥२१॥

But he with his sword cut off from his head
both trunk and tusks when the elephant came
near him.

स विनष्ट महानादं गजः किङ्किणभूषणः।

पतन्नवाकिशरा भूमौ हस्त्यारोहमपोथयत्॥२२॥

Then emitting a loud noise that elephant,
clad with mail, fell headlong upon the ground
crushing its riders by its fall.

स तत् कर्म महत् कृत्वा शूरो माद्रवतीसुतः।

भीमसेनरथं प्राप्य शर्म लेभे महारथः॥२३॥

Performing that great exploit the heroic and
mighty car-warrior, son of the Madri,
ascending Bhimasen's car, got some rest.

भीमस्त्वापततो राज्ञः कोटिकास्यस्य सङ्गरे।

सूतस्य नुदतो वाहान् क्षुरेणापाहरच्छिरः॥२४॥

Beholding the prince Kotikasya rush to the
battle, Bhima, with a horse shoe shaft,
sundered the head of his charioteer.

न बुबोध हतं सूतं स राजा बाहुशालिना।

तस्यश्वा व्यद्रवन् संख्ये हतसूतास्ततस्ततः॥२५॥

The king could not perceive that his
charioteer had been slain by the mighty-armed
(enemy). The horses, no longer restrained by
the driver, ran about hither and thither in the
battle field.

विमुखं हतसूतं तं भीमः प्रहरतां वरः।

जघान तलयुक्तेन प्रासेनाभ्येत्य पाण्डवः॥२६॥

The Pandava Bhima, the foremost of heroes,
slew, with a bearded arrow, that prince who
had lost his chariot and was flying from the
battle-field.

द्वादशानां तु सर्वेषां सौवीराणां धनंजयः।

चकर्त निशितैर्भल्लैर्धनुषि च शिरांसि च॥२७॥

With his sharp crescent-shaped shafts
Dhananjaya also cut off the heads and bows of
all the twelve Sauvira heroes.

शिबीनिक्ष्वाकुमुख्यांश्च त्रिगर्तान् सैन्यवानपि।

जघानातिरथः संख्ये बाणगोचरमागतान्॥२८॥

That great warrior slew with shafts in battle,
the leader of the Ikshvakus, the army of the
Shibis, Trigarta and Saindhava.

सादिताः प्रत्यदृश्यन्त बहवः सव्यसाचिना।

सप्तकाक्ष मातङ्गाः सध्वजश्च महारथाः॥२९॥

Many elephants with flags and great cars
with standards were seen to have been
destroyed by Savyasachi.

प्रच्छाद्य पृथिवीं तस्थुः सर्वमायोधनं प्रति।

शरीराण्यशिरस्कानि विदेहानि शिरांसि च॥३०॥

There lay covering the entire field of battle heads without trunks and trunks without heads.

श्वगृध्रकङ्काकोलभासगोमायुवायसाः।

अतृप्यंस्तत्र वीराणां हतानां मांसशोणितैः॥३१॥

Dogs, heroes, ravens, crows, falcons, jackals and vultures feasted on the flesh and blood of the heroes killed in the battle-field.

हतेषु तेषु वीरेषु सिन्धुराजो जयद्रथः।

विमुच्य कृष्णां संव्रस्तः पलायनपरोऽभवत्॥३२॥

Beholding his warriors slain, Jayadratha, the king of Sindhu became terrified and anxious to run away leaving Krishna behind.

स तस्मिन् संकुले सैन्ये द्रौपदीमवतार्य ताम्।

प्राणप्रेप्सुरुपाधावद् वनं येन नराधमः॥३३॥

Getting Draupadi down, the wretch, in the confusion, fled away for life following the same forest path by which he had come.

द्रौपदीं धर्मराजस्तु दृष्ट्वा धौम्यपुरस्कृताम्।

माद्रीपुत्रेण वीरेण स्थमारोपयत् तदा॥३४॥

Beholding Draupadi with Dhaumya walking before, the pious king Yudhishtira made her taken up on the car by the heroic Sahadeva, the son of Madri.

ततस्तद् विदुतं सैन्यमपयाते जयद्रथे।

आदिश्यादिश्य नाराचैराजघान वृकोदरः॥३५॥

After Jayadratha had fled away Vrikodara, with Narachas, slew all those soldiers who were running away, marking (each one of them).

सव्यसाची तु तं दृष्ट्वा पलायन्तं जयद्रथम्।

वारयामास निघ्नन्तं भीमं सैन्धवसैनिकान्॥३६॥

Beholding Jayadratha fled, Savyasachi asked Bhima to desist from killing the remnant of the Saindhava army.

अर्जुन उवाच

यस्यापचारात् प्राप्तोऽयमस्मान् क्लेशो दुरासदः

तमस्मिन् समरोद्देशे न पश्यामि जयद्रथम्॥३७॥

Arjuna said :

I do not see Jayadratha in the battle-field through whose folly we have met with this misfortune.

तमेवान्विष भद्रं ते किं ते योधैर्निपातितैः।

अनामिषमिदं कर्म कथं वा मन्यते भवान्॥३८॥

Seek him out; may good betide you. What is the use of killing these soldiers? Why are you bent upon this useless business?

वैशम्पायन उवाच

इत्युक्तो भीमसेनस्तु गुडाकेशेन धीमता।

युधिष्ठिरमभिप्रेक्ष्य वागमी वचनमब्रवीत्॥३९॥

Vaishampayana said :

Being thus accosted by the intelligent Gudakesha, Bhimasena, skilled in speech, turning to Yudhishtira, said,

हतप्रवीरा रिपवो भूयिष्ठं विदुता दिशः।

गृहीत्वा द्रौपदीं राजन् निवर्ततु भवानितः॥४०॥

"Many of the enemy's heroes have been slain; others have fled away to various directions; taking Draupadi with you, O king, return home.

यमाभ्यां सह राजेन्द्र धौम्येन च महात्मना।

प्राप्याश्रमपदं राजन् द्रौपदीं परिसान्त्वया॥४१॥

O king of kings, O king, reaching hermitage with the twins and the high-souled Dhaumya console Draupadi.

न हि मे मोक्ष्यते जीवन् मूढः सैन्धवको नृपः।

पातालतलसंस्थोऽपि यदि शक्रोऽस्य सारथिः॥४२॥

I shall not let along the stupid king of Sindhu even if he finds shelter in the nether world or is supported by Indra himself.

युधिष्ठिर उवाच

न हन्तव्यो महाबाहो दुरात्मापि स सैन्धवः।

दुःशलामभिसंस्मृत्य गान्धारीं च यशस्विनीम्॥४३॥

Yudhishtira said :

O you of mighty arms, remembering our sister Dushala and the illustrious Gandhari, the wicked-minded Saindhava should not be slain by you.

वैशम्पायन उवाच

तच्छ्रुत्वा द्रौपदी भीममुवाच व्याकुलेन्द्रिया।

कुपिता ह्रीमती प्राज्ञा पती भीमार्जुनावुभौ॥४४॥

Vaishampayana said :

Hearing those words Draupadi was excited; that bashful, angry and intelligent (lady) said to her husbands Bhima and Arjuna.

कर्तव्यं चेत् प्रियं मह्यं वध्यः स पुरुषाधमः।

सैन्धवापसदः पापो दुर्मतिः कुलपांसनः॥४५॥

"If you wish to encompass my pleasure, that vile, wretch of a man, the wicked-minded, infamous and despicable king of the Saindhava race should be killed by you.

भार्याभिहर्ता वैरी यो यश्च राज्यहरो रिपुः।

याचमानोऽपि संग्रामे न मोक्तव्यः कथंचन॥४६॥

The enemy who carries away one's wife or wrests his kingdom, should by no means be forgiven in battle even if he craves for mercy."

इत्युक्तौ तौ नरव्याघ्रौ ययतुर्यत्र सैन्धवः।

राजा निवृत्ते कृष्णामादाय सपुरोहितः॥४७॥

Having been thus addressed those two foremost of men went where Saindhava was; taking Draupadi with him, the king alone with his priest returned.

स प्रविश्याश्रमपदमपविद्धबृसीमठम्।

मार्कण्डेयादिभिर्विप्रैरनुकीर्णं ददर्श ह॥४८॥

Entering the hermitage he saw it covered with the seats for the ascetics, filled with their disciples and graced with the presence of Markandeya and other Brahmanas.

द्रौपदीमनुशोचद्भिर्ब्राह्मणैस्तैः समाहितैः।

समिमाय महाप्राज्ञः सभार्यो भ्रातृमध्यगः॥४९॥

While those self-controlled Brahmanas where lamenting for Draupadi, the greatly wise (king) with his wife and brothers joined them.

ते स्म तं मुदिता दृष्ट्वा पुनः प्रत्यागतं नृपम्।

जित्वा तान् सिन्धु सौवीरान् द्रौपदीं चाहतां पुनः॥५०॥

Beholding the king then return, having vanquished the Sindhu and Sauvira princes and taken Draupadi, they were delighted.

स तैः परिवृतो राजा तत्रैवोपविवेश ह।

प्रविवेशाश्रमं कृष्णा यमाभ्यां सह भाविनी॥५१॥

Encircled by them the king sat there and the good Krishna, alone with the twins, entered the hermitage.

भीमसेनार्जुनौ चापि श्रुत्वा क्रोशगतं रिपुम्।

स्वयमश्वान्स्तुदन्तौ तौ जवेनैवाभ्यधावताम्॥५२॥

Hearing that the enemy has gone only two miles Bhima and Arjuna spurred their horses to greatest speed in pursuit of him.

इदमत्यद्भुतं चात्र चकार पुरुषोऽर्जुनः।

कोशमात्रगतान्श्वान् सैन्धवस्य जघान यत्॥५३॥

The heroic Arjuna performed a wonderful feat by killing the horses of Saindhava, which were at a distance of two miles.

स हि दिव्यास्त्रसम्पन्नः कृच्छ्रकालेऽप्यसम्भ्रमः।

अकरोद् दुष्करं कर्म शरैरस्त्रानुपन्त्रितैः॥५४॥

Armed with celestial weapons and undaunted by difficulties he performed this difficult work with weapons inspired with Mantras.

ततोऽभ्यधावतां वीरावुभौ भीमश्चनंजयौ।

हतान् सैन्धवं भीतमेकं व्याकुलयेतसम्॥५५॥

Then the two heroes Bhima and Arjuna rushed towards the terror-stricken king of Sindhu whose horses had been killed and who was perplexed in mind.

सैन्धवस्तु हतान् दृष्ट्वा तथाश्वान् स्वान् सुदुःखितः।

अतिविक्रमकर्माणि कुर्वाणं च धनंजयम्॥५६॥

Beholding his own horses slain and Dhananjaya perform such a greatly powerful exploits Saindhava was greatly sorry.

पलायनकृतोत्साहः प्राद्रवद् येन वै वनम्।

सैन्धवं त्वभिसम्प्रेक्ष्य पराक्रान्तं पलायने॥५७॥

Determined on flying away he followed the same forest path by which he had come. Beholding Saindhava thus engaged in flying away.

अनुयाय महाबाहुः फाल्गुनो वाक्यमब्रवीत्।

अनेन वीर्येण कथं स्त्रियं प्रार्थयसे बलात्॥५८॥

The mighty-armed Falguna, following him, said "with such prowess how could you desire to take away a female by force?

राजपुत्रं निवर्तस्व न ते युक्तं पलायनम्।

कथं हनुचरान् हित्वा शत्रुमध्ये पलायसे॥५९॥

Desist, O princes it does not behoove you, leaving your followers in the midst of enemies, to take to your heels?

इत्युच्यमानः पार्थेन सैन्यवो न न्यवर्तत।

तिष्ठ तिष्ठेति तं भीमः सहसाभ्यद्रवद् बली।

मा वधोरिति पार्थस्तं दयावान् प्रत्यभाषत॥६०॥

(Although) addressed by Partha thus Saindhava did not return. Saying "Wait, wait! the mighty Bhima all on a sudden overtook him. But the merciful Partha said, "Don't kill him."

CHAPTER 272

(JAYADRATHA VIMOKSHANA PARVA)

वैशम्पायन उवाच

जयद्रथस्तु सम्प्रेक्ष्य भ्रातरावुद्यतावुभौ।

प्राधावत् तूर्णमव्यचो जीवितेऽप्सुः सुदुःखिताः॥१॥

Vaishampayana said :

Beholding the two brothers with upraised weapons, Jayadratha, desirous of living, stricken sorely with grief, ran away speedily and coolly.

तं भीमसेनो धावन्तमवतीर्य रथाद् बली।

अभिदुत्य निजग्राह केशपक्षे ह्यमर्षणः॥२॥

But getting down from his chariot the powerful Bhimasena pursued him speedily, who had thus taken to his heels and seized him by the hair of his head.

समुद्यम्य च तं भीमो निष्पिपेष महीतले।

शिरो गृहीत्वा राजानं ताडयामास चैव ह॥३॥

Holding him up Bhima again crushed him on earth; then taking the king by the head, he knocked him about.

पुनः संजीवमानस्यं तस्योत्पतितुमिच्छतः।

पदा मूर्ध्नि महाबाहुः प्राहरद् विलपिष्यतः॥४॥

When regaining his consciousness he expressed his desire of getting up the mighty-armed heroes kicked him on the head.

तस्य जानू ददौ भीमो जघ्ने चैनमरलिना।

स मोहमगमद् राजा प्रहारवरपीडितः॥५॥

Bhima struck him on the breast with his knees and fists; and thus assailed the king soon lost his consciousness.

सरोषं भीमसेनं तु वारयामास फाल्गुनः।

दुःशलायाः कृते राजा यत् तदाहेति कौरवा॥६॥

Falguna prevented the wrathful Bhimasena by reminding him of what the Kaurava king had said on behalf of Duhshala.

भीमसेन उवाच

नायं पापसमाचारो मत्तो जीवितुमर्हति।

कृष्णायास्तदनर्हायाः परिक्लेष्टा नराधमः॥७॥

Bhima said :

"This vilest and foolish man has done a great injury to Krishna who does not deserve it; so he does not deserve to live.

किं नु शक्यं मया कर्तुं यद् राजा सततं घृणी।

त्वं च बालिशया बुद्ध्या सदैवास्मान् प्रबाधसे॥८॥

But what can I do? The king is always merciful and you too, out of childishness, are always preventing me."

एवमुक्त्वा सटास्तस्य पञ्च चक्रे वृकोदरः।

अर्धचन्द्रेण बाणेन किञ्चिद्ब्रुवतस्तदा॥९॥

Having said this Vrikodara, with his crescent-shaped arrow, shaved the hair of the king's head keeping five tufts at five places. But (Jayadratha) did not utter a word.

विकल्पयित्वा राजानं ततः प्राह वृकोदरः।

जीवितुं चेच्छसे मूढ हेतुं मे गदतः शृणु॥१०॥

Thereupon Vrikodara said to the king, "O fool, if you wish to live, listen, I shall tell you the means.

दासोऽस्मीति तथा वाच्यं संसत्सु च सभासु च।

एवं ते जीवितं दद्यामेष युद्धजितो विधिः॥११॥

In public meetings and open courts you should always say that you are our slave; (if you can make this condition) I can give you your life. This is the custom of the victorious."

एवमस्त्विति तं राजा कृष्यमाणो जयद्रथः।

प्रोवाच पुरुषव्याघ्रं भीममहावशोभिनम्॥१२॥

Being thus treated the king Jayadratha said to that best of men, Bhima, who beautifies the battle-field "So be it."

तत एनं विचेष्टन्तं बद्ध्वा पार्थो वृकोदरः।

रथमारोपयामास विसंज्ञं पांसुगुण्ठितम्॥१३॥

Thereupon taking him who was unconscious and besmeared with dust Partha and Vrikodara placed him on the chariot.

ततस्तं स्थमास्थाय भीमः पार्थानुगस्तदा।

अभ्येत्याश्रममध्यस्थमभ्यगच्छद् युधिष्ठिरम्॥१४॥

Thereupon placing him on the car, Bhima, followed by Partha, reached the hermitage and approached Yudhishtira who sat in the middle.

दर्शयामास भीमस्तु तदवस्थं जयद्रथम्।

तं राजा प्राहसद् दृष्ट्वा मुच्यतामिति चाब्रवीत्॥१५॥

Bhima showed him Jayadratha who was in that plight. Seeing him, the king smilingly said "set him at liberty,"

राजानं चाब्रवीद् भीमो द्रौपद्याः कथ्यतामिति।

दासभावगतो ह्येष पाण्डूनां पापचेतनः॥१६॥

Bhima said to the king, "Tell Draupadi, that this vile man has become the slave of the Pandavas."

तमुवाच ततो ज्येष्ठो भ्राता सप्रणयं वचः।

मुञ्चैनमधमाचारं प्रमाणा यदि ते वयम्॥१७॥

Thereupon his eldest brother said to him a affectionate terms. "If you have any regard for me let him be free."

द्रौपदी चाब्रवीद् भीममभिप्रेक्ष्य युधिष्ठिरम्।

दासोऽयं मुच्यतां राजस्त्वया पञ्चसटः कृतः॥१८॥

Beholding Yudhishtira Draupadi also said to Bhima, "Release him who is the slave of the king and whom you have disfigured by leaving five tufts on his head."

स मुक्तोऽभ्येत्य राजानमभिवाह्य युधिष्ठिरम्।

ववन्दे विह्वलो राजंस्तांश्च दृष्ट्वा मुनींस्तदा॥१९॥

Being released he approached and bowed to the king Yudhishtira; and seeing the ascetics there, he, beside himself, saluted them all.

तमुवाच घृणी राजा धर्मपुत्रो युधिष्ठिरः।

तथा जयद्रथं दृष्ट्वा गृहीतं सव्यसाचिना॥२०॥

Beholding Jayadratha supported by Savyasachi, the kind king Yudhishtira, Dharma's son, said to him,

अदासो गच्छ मुक्तोऽसि मैवं कार्षीः पुनः क्वचित्।

स्त्रीकामं वा धिगस्तु त्वां क्षुद्रः क्षुद्रसहायवान्॥२१॥

"You are a free man, go, I release you; but do not commit any such thing again. Fie on you! You wanted to take away a female by force, although you are so weak and powerless.

एवंविधं हि कः कुर्यात् त्वदन्यः पुरुषाधमः।

गतसत्त्वमिव ज्ञात्वा कर्तारमशुभस्य तम्॥२२॥

सम्प्रेक्ष्य भरतश्रेष्ठः कृपां चक्रे नराधिपः।

धर्मे ते वर्धतां बुद्धिर्मा चार्धमे मनः कृथाः॥२३॥

What other vile man, except you, would think of doing this again?" Knowing that he had lost heart and looking at that perpetrator of evil deed, the foremost of Bharatas and king of men showed mercy (saying), "May your heart grow in virtue, never think of doing any such impious deed.

साश्वः सरथपादातः स्वस्ति गच्छ जयद्रथा।

एवमुक्तस्तु सत्रीडं तूष्णीं किंचिदवाङ्मुखः॥२४॥

O Jayadratha, go now in peace with your charioteers, cavalry and infantry." Being this accosted he was filled with shame; then bending low his head,

जगाम राजन् दुःखार्तो गङ्गाद्वाराय भारता।

स देवं शरणं गत्वा विरूपाक्षमुमापितम्॥२५॥

And stricken with sorrow the king, O Bharata, went to the gate of the Ganges. Then seeking the shelter of the deity Virupaksha, the lord of Uma.

तपश्चचार विपुलं तस्य प्रीतो वृषध्वजः।

बलिं स्वयं प्रत्यगृहणात् प्रीयणाणस्त्रिलोचनः॥२६॥

He engaged in great austerity and Shiva was pleased with him. Being pleased the three-eyed deity himself brought his offerings.

वरं चास्मै ददौ देवः स जग्राह च तच्छृणु।

समस्तान् सरथान् पञ्च जयेयं युधि पाण्डवान्॥२७॥

The Deity conferred upon him a boon and hear, how he took it, "May I be able to vanquish in battle all the five sons of Pandu on their chariots."

इति राजाब्रवीद् देवं नेति देवस्तमब्रवीत्।

अजय्यांश्चाप्यवध्यांश्च वारयिष्यसि तान् युधि॥२८॥

ऋतेऽर्जुनं महाबाहुं नरं नाम सुरेश्वरम्।

बदर्या तप्ततपसं नारायणसहायकम्॥२९॥

This the king said to the god but he said "this cannot be." You shall once check them in battle who are unconquerable and are not capable of being slain, except the mighty-armed Arjuna who is the lord of the celestials incarnate named Nara. He carried on devout penances in Badari and is backed by Narayana.

अजितं सर्वलोकानां देवैरपि दुरासदम्।

मया दत्तं पाशुपतं दिव्यमप्रतिमं शरम्।

अवाप लोकपालेभ्यो वल्गादीन् स महाशरान्॥३०॥

He is unconquerable by all men even by the celestials; I myself have given him the celestial shaft Pashupata. He obtained from the Lokapalas thunderbolt and other mighty shafts.

देवदेवो ह्यनन्तात्मा विष्णुः सुरगुरुः प्रभुः।

प्रधानपुरुषोऽव्यक्तो विश्वात्मा विश्वमूर्तिमान्॥३१॥

The great god Vishnu, the Infinite Spirit, the Lord preceptor of the celestials, is the unmanifest, Pradhana Purusha, the soul of the universe and has His manifestation in the universe.

युगान्तकाले सम्प्राप्ते कालान्निर्दहते जगत्।

सपर्वतार्णवद्वीपं सशैलवनकाननम्॥३२॥

At the end of the Yuga, assuming the form of the all consuming fire he burnt down the universe, with mountains, seas, islands, hills, woods and forest.

निर्दहन् नागलोकांश्च पातालतलचारिणः।

अथान्तरिक्षे सुमहन्नानावर्णाः पयोधराः॥३३॥

After he had consumed the region of the Nagas who range in the region underneath the earth, huge clouds of many colours were seen in the sky.

घोरस्वरा विनदिनस्तडिन्मालावलम्बिनः।

समुत्तिष्ठन् दिशः सर्वा विवर्धन्तः समन्ततः॥३४॥

Loud sounding accompanied by lighting and spreading all over the sky.

ततोऽग्निं नाशयामासुः संवर्तान्निनियामकाः।

अक्षमात्रैश्च धासभिस्तिष्ठन्त्यापूर्य सर्वशः॥३५॥

Then filling all quarters with showers thick as axles of cars they extinguished that all-consuming fire.

एकाण्वे तदा तस्मिन्नुपशान्तचराचरे।

नष्टचन्द्रार्कपवने ग्रहनक्षत्रवर्जिते॥३६॥

चतुर्थ्युगसहस्रान्ते सलिलेनाप्लुता मही।

ततो नारायणाख्यस्तु सहस्राक्षः सहस्रपात्॥३७॥

सहस्रशीर्षाः पुरुषः स्वप्नुकामस्त्वतीन्द्रियः।

फटासहस्रविकटं शेषं पर्यङ्कभाजनम्॥३८॥

सहस्रमिव तिग्मांशुसंघातममितद्युतिम्।

कुन्देन्दुहारगोक्षीरमृणालकुमुदप्रभम्॥३९॥

तत्रासौ भगवान् देवः स्वपञ्जलनिधौ तदा।

नैशेन तमसा व्याप्तां स्वां रात्रिं कुस्ते विभुः॥४०॥

When at the end of the four thousand Yugas the earth was over flooded with water like one vast ocean and all mobile and immobile creatures were silenced to death, the sun, moon and the winds were all destroyed and the universe was shorn of planets and stars, the supreme being, Narayana, who is beyond the perception of senses and is adorned with a thousand heads eyes and ears, longed for rest. The dreadful serpent Shesha, having thousand heads and the lustre of ten thousand suns and white as the Kunda flower or the moon or a string of pearls or the white lotus or milk, of fibres of lotus, became His conch. There the Divine Lord slept on the bosom of the deep enveloping all quarters with nocturnal darkness.

सत्त्वोद्रेकात् प्रबुद्धस्तु शून्यं लोकमपश्यत्।

इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति॥४१॥

When His creative faculty was excited he awoke and saw the universe void of everything. In this connection there is a Sloka recited (throwing light on the word) Narayana.

आपो नारास्तत्तनव इत्यपां नाम शुश्रुमा।

अयनं तेन चैवास्ते तेन नारायणः स्मृतः॥४२॥

The water was the body of the (Rishi) Nara and we hear it called Nara; and because it formed his resting place he is called Narayana.

प्रध्यानसमकालं तु प्रजाहेतोः सनातनः।

ध्यातमात्रे तु भगवन्नाभ्यां पद्मः समुत्थितः॥४३॥

As soon as the Eternal deity engaged in thought for the creation of progeny a lotus sprang up from the navel of the Divine Lord.

ततश्चतुर्मुखो ब्रह्मा नाभिपद्माद् विनिःसृतः।

तत्रोपविष्टः सहसा पद्मे लोकपितामहः॥४४॥

Thereupon arose from the lotus navel the four-headed deity Brahma; there on the lotus sat all on a sudden the Grandfather of the creatures.

शून्यं दृष्ट्वा जगत् कृत्स्नं मानसानात्मनः समान्

ततो मरीचिप्रमुखान् महर्षीन्सृजन्नवा॥४५॥

Seeing the universe entirely blank he created after him and from his mind the nine great ascetics Marichi and others.

तेऽसृजन् सर्वभूतानि त्रसानि स्थावराणि च।

यक्षराक्षसभूतानि पिशाचोरगमानुषान्॥४६॥

They also seeing the same thing created Yakshas, Rakshasas, Pishachas, reptiles, men and all mobile and immobile creatures.

सृज्यते ब्रह्ममूर्तिस्तु रक्षते पौरुषी तनुः।

रौद्रीभावेन शमयेत् तिस्रोऽवस्थाः प्रजापतेः॥४७॥

There are three states of the supreme being; in the form of Brahma, he is the creator, in the form of Vishnu, he is the preserver and in the form of Rudra he is the destroyer.

न श्रुतं ते सिन्धुपते विष्णोरद्भुतकर्मणः।

कथ्यमानानि मुनिभिर्ब्राह्मणैर्वेदपारगैः॥४८॥

O king of Sindhu, have you not heard of the marvellous exploits of Vishnu recounted to you by the ascetics and Brahmanas well-versed in the Vedas?

जलेन समनुप्राप्ते सर्वतः पृथिवीतले।

तदा चैकार्णवे तस्मिन्नेकाकाशे प्रभुश्चरन्॥४९॥

निशायामिव खद्योतः प्रावृट् काले समन्ततः।

प्रतिष्ठानाय पृथिवीं मार्गमाणस्तदाभवत्॥५०॥

While the entire surface of the earth was converted into a vast expanse of water, with only one sky above it, the lord, like a fire-fly at night during the rainy season, moved about here and there in search of a permanent footing for re-establishing the earth.

जले निमग्नां गां दृष्ट्वा चोद्धतुं मनसेच्छति।

किं नु रूपमहं कृत्वा सलिलादुद्धरे महीम्॥५१॥

Beholding the earth submerged in water he made up his mind to rescue it (He thought)

"Assuming what form shall I rescue the earth from water?"

एवं संचिन्त्य मनसा दृष्ट्वा दिव्येन चक्षुषा।

जलक्रीडाभिरुचितं वाराहं रूपमस्मरत्॥५२॥

Thus thinking in his mind and seeing with his divine eyes he thought of the shape of a boar fond of sporting in water.

कृत्वा वराहवपुषं वाङ्मयं वेदसम्मितम्।

दशयोजनविस्तीर्णमायतं शतयोजनम्॥५३॥

महापर्वतवर्ष्माभं तीक्ष्णदंष्ट्रं प्रदीप्तिमत्।

महामेघौघनिर्घोषं नीलजीमूतसंनिभम्॥५४॥

भूत्वा यज्ञवराहो वै अपः सम्प्राविशत् प्रभुः।

दंष्ट्रेणैकेन चोद्धृत्य स्वे स्थाने न्यविशन्महीम्॥५५॥

Assuming the form of a sacrificial boar, effulgent and instinct with the Vedas, ten yojanas in length, with pointed tusks, having the hue of dark clouds, a body huge as a mountain and roaring like the muttering of clouds, the Lord went into the water, raised up the Earth with one of its tusks and replaced it in its proper place.

पुनरेव माहाबहुरपर्वी तनुमाश्रितः।

नरस्य कृत्वार्धतनुं सिंहस्यार्धतनुं प्रभुः॥५६॥

दैत्येन्द्रस्य सभां गत्वा पाणिं संस्पृश्य पाणिना।

दैत्यानामादिपुरुषः सुरारिर्दितिनन्दनः॥५७॥

दृष्ट्वा चापूर्वपुरुषं क्रोधात् संरक्तलोचनः।

Again assuming a wonderful form, half-lion, half-man, the mighty armed Lord, squeezing his hand, went to the court of the king of Daityas. The first man of the Daitya race, the enemy of the celestials, the son of Diti, beholding this wonderful form, became worked up with anger and his eyes became red.

शूलोद्यतकरः स्रग्वी हिरण्यकशिपुस्तदा॥५८॥

मेघस्तनितनिर्घोषो नीलाभ्रचयसंनिभः।

देवारिर्दितिजो वीरो नृसिंहं समुपाद्रवत्॥५९॥

Hiranyakashipu, the heroic son of Diti and the enemy of the celestials adorned with garlands and looking like a mass of dark clouds, rushed on that Being half lion, half man, with an uplifted mace in his hand.

समुपेत्य ततस्तीक्ष्णैर्मृगेन्द्रेण बलीयसा।

नारसिंहेन वपुषा दारितः करजैर्भृशम्॥६०॥

Then approaching him, that king of beasts, half lion, half man, immediately rent him with his sharp claws.

एवं निहत्य भगवान् दैत्येन्द्रं रिपुघातिनम्।

भूयोऽन्यः पुण्डरीकाक्षः प्रभूर्लोकहिताय च॥६१॥

कश्यपस्यात्मजः श्रीमानदित्या गर्भधारितः।

पूर्णे वर्षसहस्रे तु प्रसूता गर्भमुत्तमम्॥६२॥

Having thus slain the king of Daityas, the killer of his enemies, for the behalf of creatures, the lotus-eyed, effulgent lord, again took his birth as Kashyapa's son in the womb of Aditi. At the expiration of full one thousand years she was delivered of that excellent conception.

दुर्दिनाभोदसदृशो दीप्ताक्षो वामनाकृतिः।

दण्डी कमण्डलुधरः श्रीवत्सोरसि भूषितः॥६३॥

He became of dwarfish stature, with bright eyes and of the complexion of the rain-charged clouds. He had the ascetic staff and Kamandalu (water pot) in his hand and was adorned with the mystic mark of Srivatsa on his breast.

जटी यज्ञोपवीती च भगवान् बालरूपधृक्।

यज्ञवाटं गतः श्रीमान् दानवेन्द्रस्य वै तदा॥६४॥

The Lord wore matted locks, the sacrificial thread and was stout, beautiful and effulgent.

बृहस्पतिसहायोऽसौ प्रविष्टो बलिनो मखे।

तं दृष्ट्वा वामनतनुं प्रहृष्टो बलिरब्रवीत्॥६५॥

With the help of Brihaspati he entered into the sacrificial ground of Bali. Beholding his dwarfish stature Bali laughed and said,

प्रीतोऽस्मि दशनि विप्र ब्रूहि त्वं किं ददानि ते।

एवमुक्तस्तु बलिना वामनः प्रत्युवाच ह॥६६॥

स्वस्तीत्युक्त्वा बलिं देवः स्मयमानोऽभ्यभाषत।

मेदिनीं दानवपते देहि मे विक्रमत्रयम्॥६७॥

"I am pleased on seeing you, O Vipra, tell me what can I give you." Being thus accosted by Bali the dwarf replied. Saying "may good betide you" the Deity smilingly said to Bali, "O king of Danavas. give me land to cover my three footsteps."

बलिर्ददौ प्रसन्नात्मा विप्रायामिततेजसे।

ततो दिव्याद्भुततमं रूपं विक्रमतो हरेः॥६८॥

Delightedly Bali gave what that highly powerful Vipra wanted. Thereupon while measuring the space Hari assumed a highly wonderful form.

विक्रमैस्त्रिभिरक्षोभ्यो जहाराशु स मेदिनीम्।

ददौ शक्राय च महीं विष्णुर्देवः सनातनः॥६९॥

With his three foot-steps he immediately covered the entire earth then the eternal deity Vishnu gave the earth to Shakra.

एष ते वामनो नाम प्रादुर्भावः प्रकीर्तितः।

तेन देवाः प्रादुरासन् वैष्णवं चोच्यते जगत्॥७०॥

This history which I have just related is known as the incarnation of the dwarf, from him all the celestials came into being and the universe is called Vaishnava (or pervaded by Vishnu).

असतां निग्रहार्थाय धर्मसंरक्षणाय च।

अवतीर्णो मनुष्याणामजायत यदुक्षये॥७१॥

For the suppression of the impious and the protection of virtue he has taken his birth among men in the race of the Yadus.

स एवं भगवान् विष्णुः कृष्णेति परिकीर्त्यते।

अनाद्यन्तमजं देवं प्रभुं लोकमस्कृतम्॥७२॥

That Divine Vishnu is now called Krishna. That unborn Deity, without beginning or end, is adored by the world.

यं देवं विदुषो गान्ति तस्य कर्माणि सैन्धवा।

यमाहुरजितं कृष्णं शङ्खचक्रगदाधरम्॥७३॥

These are his achievement, O Saindhava, whom the wise thus describe. They call him the unconquerable Krishna, with conch, discus and club in his hands.

श्रीवत्सधारिणं देवं पीतकौशेयवाससम्।

प्रधानः सोऽस्त्रविदुषां तेन कृष्णेन रक्ष्यते॥७४॥

The Deity has the mystic mark of Srivatsa, is clad in yellow silken raiment and is the best of those versed in the use of weapons. (Arjuna) is protected by such Krishna.

सहायः पुण्डरीकाक्षः श्रीमानतुलविक्रमः।

समानस्यन्दने पार्थमास्थाय परवीरहा॥७५॥

The graceful, lotus-eyed deity of incomparable prowess, the slayer of hostile heroes in his help and he rides with Partha in the same chariot.

न शक्यते तेन जेतुं त्रिदशैरपि दुःसहः।

कः पुनर्मानुषो भावो रणे पार्थ विजेष्यति॥७६॥

Even the celestials with great difficulty cannot defeat him; how can again a man vanquish Partha in battle?

तमेकं वर्जयित्वा तु सर्वं यौधिष्ठिरं बलम्।

चतुरः पाण्डवान् राजन् दिनैकं जेष्यसे रिपून्॥७७॥

Leaving him alone you shall for one day defeat the army of Yudhishtira, O king, with your four enemies.

वैशम्पायन उवाच

इत्येवमुक्त्वा नृपतिं सर्वपापहरो हरः।

उमापतिः पशुपतिर्यज्ञहा त्रिपुरार्दनः॥७८॥

Vaishampayana said :

Having said this to the king, Hara, the destroyer of all sins, Uma's lord, Pashupati, the destroyer of (Daksha's) sacrifice, the slayer of Tripura.

वामनैर्विकटैः कुब्जैरुचश्रवणदर्शनैः।

वृतः पारिषदैर्घोरैर्नानाप्रहरणोद्यतैः॥७९॥

त्र्यम्बको राजशार्दूलो भगनेत्रनिपातनः।

उमासहायो भगवांस्तत्रैवान्तर्धीयत॥८०॥

He, who had taken out the eyes of Bhaga encircled by his dwarfish haunch-backed and dreadful followers, with fearful eyes and ears and uplifted weapons, Traymbaka, having Uma as his help, disappeared.

जयद्रथोऽपि मन्दात्मा स्वमेव भवनं ययौ।

पाण्डवाश्च वने तस्मिन् न्यवसन् काम्यके तथा॥८१॥

The vicious-minded Jayadratha too repaired to his own house, the Pandavas too lived in the forest of Kamyaka.

CHAPTER 273

(RAMOPAKHYANA PARVA)

The question of Yudhishtira

जनमेजय उवाच

एवं हतायां कृष्णायां प्राप्य क्लेशमनुत्तमम्।

अत ऊर्ध्वं नरव्याघ्राः किमकुर्वत पाण्डवाः॥१॥

Janamejaya said :

Having suffered such misery consequent upon Draupadi's being carried away what did those Pandavas, the foremost of men, do?

वैशम्पायन उवाच

एवं कृष्णां मोक्षयित्वा विनिर्जित्य जयद्रथम्।

आसांचक्रे मुनिगणैर्धर्मराजो युधिष्ठिरः॥२॥

Vaishampayana said :

Having thus released Krishna and vanquished Jayadratha, the pious king Yudhishtira took his seat by the side of the ascetics.

तेषां मध्ये महर्षीणां शृण्वतामनुशोचताम्।

मार्कण्डेयमिदं वाक्यमब्रवीत् पाण्डुनन्दनः॥३॥

Amongst those great ascetics who were expressing their sorrow on hearing (of the incident) the descendant of Pandu, addressing Markandeya, gave vent to the following.

युधिष्ठिर उवाच

भगवन् देवर्षीणां त्वं ख्यातो भूतभविष्यवित्।

संशयं परिपृच्छामि छिन्धि मे हृदि संस्थितम्॥४॥

Yudhishtira said :

O venerable sir, amongst the ascetics and the celestials, you are reputed to have the fullest knowledge of both the past and future. I have a doubt in my mind, I shall ask you, (kindly) solve it.

द्रुपदस्य सुता ह्येषा वेदिमध्यात् समुत्थिता।

अयोनिजा महाभागा स्नुषा पाण्डोर्महात्मनः॥५॥

This lady is the daughter of Drupada and has sprung from the sacrificial altar. She is not begotten of flesh; she is the mighty and illustrious daughter-in-law of the high-souled Pandu.

मन्ये कालश्च भगवान् दैवं च विधिनिर्मितम्।

भवितव्यं च भूतानां यस्य नास्ति व्यतिक्रमः॥६॥

Me-thinks, Time and Destiny, instituted by the Deity, are inevitable to creatures and cannot be warded off.

इमां हि पत्नीमस्माकं धर्मज्ञां धर्मचारिणीम्।

संस्पृशेदीदृशो भावः शुचिं सैन्यमिवानृतम्॥७॥

How could (such a misfortune) overcome such a pious, chaste wife of ours, abiding by virtue, like a false accusation of theft against an honest man?

न हि पापं कृतं किञ्चित् कर्म वा निन्दितं क्वचित्

द्रौपद्या ब्राह्मणेष्वेव धर्मः सुचरितो महान्॥८॥

Draupadi has not committed any iniquity or heinous deed; she has always practised highest virtues towards the Brahmanas.

तां जहार बलाद् राजा मूढबुद्धिर्जयद्रथः।

तस्याः संहरणात् पापः शिरसः केशपातनम्॥९॥

पराजयं च संग्रामे ससहायः समाप्तवान्।

प्रत्याहता तथास्माभिर्हत्वा तत् सैन्यं बलम्॥१०॥

The foolish king Jayadratha took her away by force; on account of this violence on her that sinful man has got his hair shaved off and has met with defeat in battle along with his soldiers. True it is, that we have rescued her after slaying the army of Saindhava.

तद् दारहरणं प्राप्तमस्माभिरवितर्कितम्।

ज्ञातिभिर्विप्रवासश्च मिथ्याव्यवसितैरियम्॥११॥

Forsooth this disgrace, of our wife, being carried away during a moment of carelessness, has sullied us. This forest life is full of miseries; we live on chase. Though we live in forest we (always) injure the dwellers thereof. This banishment of ours is owing to our deceitful relatives.

अस्ति नूनं मया कश्चिदल्पभाग्यतरो नरः।

भवता दृष्टपूर्वो वा श्रुतपूर्वोऽपि वा भवेत्॥१२॥

Is there any one indeed who is more unfortunate than I am. Have you heard or seen of any such man before.

CHAPTER 274

(RAMOPAKHYANA PARVA)-Continued

The story of the birth of Rama and Ravana

मार्कण्डेय उवाच

प्राप्तमप्रतिमं दुःखं रामेण भरतर्षभा।

रक्षसा जानकी तस्य हता भार्या बलीयसा॥१॥

Markandeya said :

O foremost of the Bharatas, an incomparable calamity was met with by Rama. His wife Janaki was carried away by force by the Rakshasas.

आश्रमाद् राक्षसेन्द्रेण रावणेन दुरात्मना।

मायामास्थाय तरसा हत्वा गृध्रं जटायुषम्॥२॥

Resorting to Maya and having slain the vulture Jatayu, the vicious-souled Ravana, the king of Rakshasas (carried her away) from the hermitage.

प्रत्याजहार तां रामः सुग्रीवबलमाश्रितः।

बद्ध्वा सेतुं समुद्रस्य दग्ध्वा लङ्कां शितैः शरैः॥३॥

Constructing a bridge over the ocean and burn in down Lanka with sharp shafts, by the help of Sugriva, Rama brought her back.

युधिष्ठिर उवाच

कस्मिन् रामः कुले जातः किंवीर्यः किम्पराक्रमः।

रावणः कस्य पुत्रो वा किं वैरं तस्य तेन ह॥४॥

Yudhishtira said :

In what family was he born? How was his mighty and prowess? Whose son was Rama? What enmity had he with him?

एतन्मे भगवन् सर्वं सम्यगाख्यातुमर्हसि।

श्रोतुमिच्छामि चरितं रामस्याक्लिष्टकर्मणः॥५॥

Oh Sir, relate all this to me. I wish to hear the story of Rama of unwearied actions.

मार्कण्डेय उवाच

अजो नामाभवद् राजा महानिश्वाकुवंशजः।

तस्य पुत्रो दशरथः शश्वतस्वाध्यायवाञ्छुचिः॥६॥

Markandeya said :

There was a great king in the family of Ikshvakus by name Aja. His son was Dasharatha, who was pure and ever devoted to the study of the Vedas.

अभवंस्तस्य चत्वारः पुत्रा धर्मार्थकोविदाः।

रामलक्ष्मणशत्रुघ्ना भरतश्च महाबलः॥७॥

He had four sons well-versed in Dharma and Artha namely Rama, Lakshmana, Shatrughna and the mighty Bharata.

रामस्य माता कौसल्य कैकेयी भरतस्य तु।

सुतौ लक्ष्मणशत्रुघ्नौ सुमित्रायाः परंतपौ॥८॥

Rama's mother was Kausalya, Bharata's mother was Kaikeyi and Sumitra was the mother of Lakshmana and Shatrughana, the repressors of enemies.

विदेहराजो जनकः सीता तस्यात्मजा विभो।

यां चकार स्वयं त्वष्टा रामस्य महिषीं प्रियाम्॥९॥

O lord, Janaka was the king of Videha and his daughter was Sita. Tvashtri himself created her wishing to make her the beloved queen of Rama.

एतद् रामस्य ते जन्म सीतायाश्च प्रकीर्तितम्।

रावणस्यापि ते जन्म व्याख्यास्यामि जनेश्वर॥१०॥

I have thus recounted to you the birth of Rama and Sita; O lord of men, I shall now describe the birth of Ravana.

पितामहो रावणस्य साक्षाद् देवः प्रजापतिः।

स्वयम्भूः सर्वलोकानां प्रभुः स्रष्टा महातपाः॥११॥

Prajapati himself, the self-create, the creator, the Lord of creatures, of great exertions, is the grand-father of Ravana.

पुलस्त्यो नाम तस्यांसीन्मानसो दयितः सुतः।

तस्य वैश्रवणो नाम गवि पुत्रोऽभवत् प्रभुः॥१२॥

Prajapati had a favourite son born of his mind by name Pulastya; and he had a powerful son begotten of cow by name Vaishravana.

पितरं स समुत्सृज्य पितामहमुपस्थितः।

तस्य कोपात् पिता राजन् ससर्जान्मानमात्मा॥१३॥

Leaving his father he went to his grand-father. Accordingly worked up with anger, O king, he created a second self of himself.

स जज्ञे विश्रवा नाम तस्यात्मार्धेन वै द्विजः।

प्रतीकाराय सक्रोधस्ततो वैश्रवणस्य वै॥१४॥

Thereupon for wrecking vengeance on Vaishravana in great anger that regenerate one, with half of his own self, created Vaishravana.

पितामहस्तु प्रीतात्मा ददौ वैश्रवणस्य ह।

अमरत्वं धनेशत्वं लोकपालत्वमेव च॥१५॥

(However) pleased, the grand-father conferred on Vaishravana immortality, the sovereignty of all wealth and guardianship of one of the quarters.

ईशानेन तथा सख्यं पुत्रं च नलकूबरम्।

राजधानीनिवेशं च लङ्कां रक्षोगणान्विताम्॥१६॥

The friendship with Ishana and a son named Nalakubera. He created Lanka as his capital protected by Rakshasas.

विमानं पुष्पकं नाम कामगं च ददौ प्रभुः।

यक्षाणां पाधिपत्यं च राजराजत्वमेव च॥१७॥

The Lord gave him a chariot coursing at will by name Pushpaka, the sovereignty over he Yakshas and the supremacy over kings.

CHAPTER 275

(RAMOPAKHYANA PARVA)-Continued

The story of the birth of Rama and Ravana

मार्कण्डेय उवाच

पुलस्त्यस्य तु यः क्रोधादर्थदेहोऽभवन्मुनिः।

विश्रवा नाम सक्रोधः स वैश्रवणमैक्षता॥१॥

Markandeya said :

The ascetic Vishrava, who was begotten of the half body of Pulastya, with great anger began to look upon Vaishravana.

बुबुधे तं तु सक्रोधं पितरं राक्षसेश्वरः।

कुबेरस्तत्र सादार्थं यतते स्म सदा नृपा॥२॥

Knowing that his sire was angry with him, Kubera, the lord of Rakshasas, always tried to please him, O king.

स राजराजो लङ्कायां न्यवसन्नराहणः।

राक्षसीः प्रददौ तिस्रः पितुर्वै परिचारिकाः॥३॥

Living in Lanka that king of kings, borne on the shoulders of men, sent three Rakshasis to wait upon his father.

ताः सदा तं महात्मानं संतोषयितुमुद्यताः।

ऋषिं भरतशार्दूलं नृत्यगीतविशारदाः॥४॥

O foremost of the Bharata, they, well-versed in the art of singing and dancing, always

engaged in encompassing the pleasure of the high-souled Rishi.

पुष्पोत्कटा च राका च मालिनी च विशाम्पते।

अन्योन्यस्पर्धया राजन् श्रेयस्कामाः सुमध्यमाः॥५॥

O lord of the world, O king, Pushpotkata and Raka and Malini, slender waisted, vied with one another in pleasing him.

स तासां भगवांस्तुष्टो महात्मा प्रददौ वरान्।

लोकपालोपमान् पुत्रानेकैकस्या यथेप्सितान्॥६॥

Being pleased with them, the high-souled sage conferred boons on them-and on each of them sons like Lokapalas according to their desire.

पुष्पोत्कटायां जज्ञाते द्वौ पुत्रौ राक्षसेश्वरौ।

कुम्भकर्णदशग्रीवौ बलेनाप्रतिमौ भुवि॥७॥

He begot on Pushpotkata two sons, the lords of the Rakshasas, Kumbhakarna and the ten-headed (Ravana) both unequalled in prowess on earth.

मालिनी जनयामास पुत्रमेकं विभीषणम्।

राकायां मिथुनं जज्ञे खरः शूर्पणखा तथा॥८॥

On Malini he begot one son named Vibhishana; on Raka he begot one son and one daughter named Khara and Shurpanakha.

विभीषणस्तु रूपेण सर्वेभ्योऽभ्यधिकोऽभवत्।

स बभूव महाभागो धर्मगोप्ता क्रियारतिः॥९॥

In beauty Vibhishana surpassed them all; he grew very pious and used to perform rites.

दशग्रीवस्तु सर्वेषां श्रेष्ठो राक्षसपुङ्गवः।

महोत्साहो महावीर्यो महासत्त्वपराक्रमः॥१०॥

That foremost of Rakshasas, the ten-headed (Ravana) became the greatest of them all; highly energetic, powerful and gifted with great strength and prowess.

कुम्भकर्णो बलेनासीत् सर्वेभ्योऽभ्यधिको युधि।

मायावी रणशौण्ड्रश्च रौद्रश्च रजनीचरः॥११॥

The Rakshasa Kumbhakarna was the most powerful in battle; he was fierce, terrible and a perfect master of the arts of illustration.

खरो धनुषि विक्रान्तो ब्रह्मद्विद् पिशिताशनः।

सिद्धविघ्नकरी चापि रौद्री शूर्पणाखा तथा॥१२॥

Khara was proficient in archery, inimical towards Brahmanas and used to eat flesh; Shurpanakha used always to put impediments in the performance of ascetic observances.

सर्वे वेदविदः शूराः सर्वे सुचरितव्रताः।

ऊषुः पित्रा सह रता गन्धमादनपर्वते॥१३॥

All those heroes, well-versed in the Vedas and intent on the performance of religious rites, lived with their father in the Gandhamadana mountain.

ततो वैश्रवणं तत्र ददृशुर्नरवाहनम्।

पित्रा सार्धं समासीनमृद्ध्या परमया युतम्॥१४॥

There they saw Vaishravana seated with their father possessed of wealth and carried by men.

जातामर्षस्ततस्ते तु तपसे धृतनिश्चयाः।

ब्रह्माणं तोषयामासुर्घेरिण तपसा तदा॥१५॥

Possessed by jealousy they made up their mind to perform devout penances; and they pleased Brahma with severest ascetic penances.

अतिष्ठदेकपादेन सहस्रं परिवत्सरान्।

वायुभक्षो दशग्रीवः पञ्चाग्निः सुसमाहितः॥१६॥

Subsisting on air only surrounded by five sacred fires and engaged in meditation the ten-headed Ravana remained standing on one leg for a thousand years.

अथःशायी कुम्भकर्णो यताहारो यतव्रतः।

विभीषणः शीर्णपर्णमेकमभ्यवहारयन्॥१७॥

उपवासरतिर्धौमान् सदा जघ्यपरायणः।

तमेव कालमातिष्ठत् तीव्रं तप उदारधीः॥१८॥

Lying down on earth and with restricted diet Kumbhakarna was engaged in penances; the wise and noble Vibhishana, fasting and living on dry leaves, engaged in meditation and practised devout penances for as long a period.

खरः शूर्पणखा चैव तेषां वै तप्यतां तपः।

परिचर्यां च रक्षां च चक्रतुर्हृष्टमानसौ॥१९॥

Khara and Shurpanakha with delighted hearts waited upon and protected them who were thus engaged in devout penances.

पूर्णे वर्षसहस्रे तु शिरश्छित्त्वा दशाननः।

जुहोत्यग्नौ दुराधर्षस्तेनातुष्यज्जगत्प्रभुः॥२०॥

After the completion of a thousand years the invincible ten-headed, cutting off his ten heads, made them an offering to the sacred fire. The Lord of the universe was pleased with this act.

ततो ब्रह्मा स्वयं गत्वा तपसस्तान् न्यवारयत्।

प्रलोभ्य वरदानेन सवनिव पृथक् पृथक्॥२१॥

Thereupon Brahma, going there himself, made them desist from ascetic observances by promising to confer upon each one of them boons separately.

ब्रह्मोवाच

प्रीतोऽस्मि वो निवर्तध्वं वरान् वृणुत पुत्रकाः।

यद् यदिष्टमृते त्वेकममरत्वं तथास्तु तत्॥२२॥

Brahma said :

I am pleased with you, desist, O sons and pray for boons; all your desires, with the exception of immortality only, will be fulfilled.

यद् यदग्नौ हुतं सर्वं शिरस्ते महदीप्सया।

तथैव तानि ते देहे भविष्यन्ति यथेप्सया॥२३॥

As you have given your heads to fire from great ambition, they will again adorn your body as before, according to your desire.

वैरूप्यं च न ते देहे कामरूपधरस्तथा।

भविष्यसि रणोऽरीणां विजेता न च संशयः॥२४॥

There will be no disfigurement in your person; you shall be able to assume any person according to your desire, you shall always vanquish your enemies in battle.

रावण उवाच

गन्धर्वदेवासुरतो यक्षराक्षसतस्तथा।

सर्पकिन्नरभूतेभ्यो न मे भूयात् पराभवः॥२५॥

Ravana said :

May I never meet with defeat at the hands of Gandharvas, celestials, Kinnaras Asuras, Yakshas, Rakshasas, Nagas and all other creatures.

ब्रह्मोवाच

य एते कीर्तिताः सर्वे न तेभ्योऽस्ति भयं तव।

ऋते मनुष्याद् भद्रं ते तथा तद् विहितं मया॥२६॥

Brahma said :

You shall have no fear from those of whom you have mentioned except from men; may good betide you; this has been ordained by me.

मार्कण्डेय उवाच

एवमुक्तो दशग्रीवस्तुष्टः समभवत् तदा।

अवमेने हि दुर्बुद्धिर्मनुष्यान् पुरुषादकः॥२७॥

Markandeya said :

Thus accosted the ten headed Ravana was greatly delighted; on account of his perverted understanding, the man-eating (demon) disregarded human beings.

कुम्भकर्णमथोवाच तथैव प्रपितामहः।

स वद्रे महतीं निद्रां तमसा चस्तचेतनः॥२८॥

In the same way the grandfather addressed Kumbhakarna also; his reason being clouded by darkness he prayed for long lasting sleep.

तथा भविष्यतीत्युक्त्वा विभीषणमुवाच ह।

वरं वृष्णीष्व पुत्र त्वं प्रीतोऽस्मीति पुनः पुनः॥२९॥

Saying "So it shall be" he said to Vibhishana, "pray for a boon, O my son, I have been repeatedly pleased with you."

विभीषण उवाच

परमापद्रवस्यापि नाधर्मे मे मतिर्भवेत्।

अशिक्षितं च भगवन् ब्रह्मास्त्रं प्रतिभातु मे॥३०॥

Vibhishana said :

Even in great calamity may I have no inclination for impiety; ignorant, as I am, O lord, may the light of divine knowledge appear before me.

ब्रह्मोवाच

यस्माद् राक्षसयोनौ ते जातस्यामित्रकर्शन्।

नाधर्मे धीयते बुद्धिरमरत्वं ददानि ते॥३१॥

Brahma said :

O repressor of your enemies, as your mind is not inclined to impiety, although you are born as a Rakshasas, I grant you immortality.

मार्कण्डेय उवाच

राक्षसस्तु वरं लब्ध्वा दशग्रीवो विशाम्पते।

लङ्कायाश्च्यावयामास युधि जित्वा धनेश्वरम्॥३२॥

Markandeya said :

Having obtained this boon, the ten-headed Ravana defeated Kubera in battle and wrested from him the sovereignty of Lanka.

हित्वा स भगवौल्लङ्घामाविशद् गन्धमादनम्।
गन्धर्वयक्षानुगतो रक्षःकिम्पुरुषैः सह॥३३॥

That Divine one leaving Lanka and followed by Gandharva, Yakshas, Rakshasas and Kinnaras went to live on the mountain Gandhamadana.

विमानं पुष्पकं तस्य जहाराक्रम्य रावणः।

शशाप तं वैश्रवणो न त्वामेतद् वहिष्यति॥३४॥

By force Ravana took from him the chariot Pushpaka. Vaishravana then cursed him, "This will not carry you;

यस्तु त्वां समरे हन्ता तमेवैतद् वहिष्यति।

अवमन्य गुरुं मां च क्षिप्रं त्वं न भविष्यसि॥३५॥

It will carry him who will kill you in battle; as you have insulted me who am your adorable, you shall soon die."

विभीषणस्तु धर्मात्मा सतां मार्गमनुस्मरन्।

अन्वगच्छन्महाराज श्रिया परमया युतः॥३६॥

Always wending the way of the pious, those virtuous-souled Vibhishana, endued with great glory, followed him, O great king.

तस्मै स भगवांस्तुष्टो धाता धात्रे धनेश्वरः।

सैनापत्यं ददौ धीमान् यक्षराक्षससेनयोः॥३७॥

Then pleased with his younger brother, the Divine king of wealth, conferred upon him the command of the Yaksha and Rakshasa hosts.

राक्षसाः पुरुषादष्ट पिशाचाश्च महाबलाः।

सर्वे समेत्य राजानमभ्यषिञ्चन् दशाननम्॥३८॥

The man-eating and highly powerful Rakshasas and Pishachas, having assembled together, installed the ten-headed Ravana as their king.

दशग्रीवश्च दैत्यानां देवानां च बलोत्कटः।

आक्रम्य रत्नान्यहरत् कामरूपी विहङ्गमः॥३९॥

The terribly powerful, ten-headed (Ravana) assuming form at will and capable of going through the sky, attacked the gods and demons and took away by force from them their valuable property.

रावयामास लोकान् यत् तस्माद्रावण उच्यते।

दशग्रीवः कामबलो देवानां भयमादधत्॥४०॥

Because he had terrified all creatures he was called Ravana. And the ten-headed demon, capable of having any might at will, struck terror even to the very gods.

CHAPTER 276

(RAMOPAKHYANA PARVA)-Continued

The origin of monkeys

मार्कण्डेय उवाच

ततो ब्रह्मर्षयः सर्वे सिद्धा देवर्षयस्तथा।

हव्यवाहं पुरस्कृत्य ब्रह्माणं शरणं गताः॥१॥

Markandeya said :

Thereupon the Brahmarshis, the Siddhas, the celestials, saints, with Havyavaha as their spokesman, sought the protection of Brahma.

अग्निरुवाच

योऽसौ विश्रवसः पुत्रो दशग्रीवो महाबलः।

अवध्यो वरदानेन कृतो भगवता पुरा॥२॥

The highly powerful, ten-headed son of Vishrava cannot be slain for the boon, that was given him before by you.

स बाधते प्रजाः सर्वा विप्रकारैर्महाबलः।

ततो नस्त्रातु भगवन् नान्यस्त्राता हि विद्यते॥३॥

The mighty powerful one is oppressing the creatures in every possible way; therefore save us, O lord; there is none else except you to save us.

ब्रह्मोवाच

न स देवासुरैः शक्यो युद्धे जेतुं विभावसो।

विहितं तत्र यत् कार्यमभितस्तस्य निग्रहः॥४॥

Brahma said :

O Vibhavasu, he cannot slain in battle either by the celestials or the Asuras I have already ordained what is necessary for this purpose. But his death is near.

तदर्थमवतीर्णोऽसौ मन्त्रियोगाच्चतुर्भुजः।

विष्णुः प्रहरतां श्रेष्ठः स तत् कर्म करिष्यति॥५॥

For this purpose and at my command the four-headed god has already been incarnated; Vishnu, the foremost of repressors, shall accomplish this.

मार्कण्डेय उवाच

पितामहस्ततस्तेषां संनिधौ शक्रमब्रवीत्।

सर्वैर्देवगणैः सार्धं सम्भव त्वं महीतले॥६॥

In their presence then the Grandfather said to Shakra, "You also take your birth on earth, with all these celestials.

विष्णोः सहायानृक्षीषु वानरीषु च सर्वशः।

जनयध्वं सुतान् वीरान् कामरूपबलान्वितान्॥७॥

You all beget on monkeys and bears heroic and powerful sons capable of assuring forms at will to help Vishnu."

ततो भागानुभागेन देवगन्धर्वपन्नगाः।

अवतर्तुं महीं सर्वे मन्त्रयामासुरञ्जसा॥८॥

At this, the celestial, the Gandharvas and the Danavas quickly assembled to consult as to how they should be born on earth according to their respective parts.

तेषां समक्षं गन्धर्वीं दुन्दुभीं नाम नामतः।

शशास वरदो देवो गच्छ कार्यार्थसिद्धये॥९॥

In their presence the Deity, conferring boons commanded a Gandharvi named Dundubhi saying, "Go there for accomplishing this object."

पितामहवचः श्रुत्वा गन्धर्वीं दुन्दुभीं ततः।

मन्थरा मानुषे लोके कुब्जा समभवत् तदा॥१०॥

Hearing the words of Grandfather, Dundubhi became born on earth as the haunch-backed Manthara.

शक्रप्रभृतयश्चैव सर्वे ते सुरसत्तमाः।

वानरर्क्षवरस्त्रीषु जनयामासुरात्मजान्॥११॥

And all the leading celestial, Shakra and others begot offspring on the wives of the foremost of monkeys and bears.

तेऽन्ववर्तन् पितृन् सर्वे यशसा च बलेन च।

भेत्तारो गिरिशृङ्गाणां शालतालशिलायुधाः॥१२॥

They all took after their fathers, in strength and fame; they were capable of breaking down mountain summits and their weapons were trees of Shala and Tala.

वल्गासंहननाः सर्वे सर्वे द्यौबलास्तथा।

कामवीर्यबलाश्चैव सर्वे युद्धविशारदाः॥१३॥

Their bodies were as hard as adamant and they were all endued with very great strength; they were all skilled in the art of warfare and could summon any amount of strength at their will.

नागायुतसमप्राणा वायुवेगसमा जवे।

यत्रेच्छकनिवासाश्च केचिदत्र वनौकसः॥१४॥

They were gifted with the strength of an Ayuta elephants and were like the wind in speed; some of them lived wherever they liked; others lived in woods.

एवं विधाय तत् सर्वं भगवाँल्लोकभावनः।

मन्थरां बोधयामास यद् यत् कार्यं यथा यथा॥१५॥

Having ordained all this the worshipful creator instructed Manthara as to what she should do.

सा तद्वचः समाज्ञाय तथा चक्रे मनोजवा।

इतश्चेतश्च गच्छन्ती वैरसन्धुक्षणे रता॥१६॥

Understanding his words she, quick as thought, did accordingly. She moved about here and there fanning quarrels.

CHAPTER 277

(RAMOPAKHYANA PARVA)-Continued

The exile of Rama into the forest

युधिष्ठिर उवाच

उक्तं भगवता जन्म रामादीनां पृथक् पृथक्।

प्रस्थानकारणं ब्रह्मच्छ्रोतुमिच्छामि कथ्यताम्॥१॥

कथं दाशरथी वीरौ भ्रातरौ रामलक्ष्मणौ।

सम्प्रस्थितौ वने ब्रह्मन् मैथिली च यशस्विनी॥२॥

Yudhishtira said :

Your worshipful self has related (to me) separately of the birth of Rama and others. O Brahmana, I am (now) desirous of hearing of the cause of their exile. Tell me, O Brahmana, why the heroic sons of Dasharatha, the brothers Rama and Lakshmana, departed to the forest, together with the renowned Maithili (Sita, daughter of the king of Mithila).

मार्कण्डेय उवाच

जातपुत्रो दशरथः प्रीतिमानभवच्चप।

क्रियारतिर्धर्मरतः सततं वृद्धसेविता॥३॥

Markandeya said :

O King, Dasharatha, always devoted to religion and given to (the performance of) religious ceremonies and engaged in ministering to the comforts of his elders, was (very) glad at the birth of his sons.

क्रमेण चास्य ते पुत्रा व्यवर्धन्त महौजसः।

वेदेषु सरहस्येषु धनुर्वेदेषु पारगाः॥४॥

Those sons of his, gradually grew up in strength, obtained mastery over the Vedas together with all their mysteries and became skilled in the science of weapons.

चरितव्रह्मचर्यास्ते कृतदारश्च पार्थिव।

यदा तदा दशरथः प्रीतिमानभवत् सुखी॥५॥

When after having observed the Brahmacharya vows, they got married. Dasharatha, O king, became (very) pleased and happy.

ज्येष्ठो रामोऽभवत् तेषां रमयामास हि प्रजाः।

मनोहरतया धीमान् पितुर्हृदयनन्दनः॥६॥

(And) among them his intelligent eldest son, who gladdened the heart of his father and delighted his subjects, was named Rama on account of his sweet disposition.

ततः स राजा मतिमान् मत्वाऽऽत्मानं वयोऽधिकम्।

मन्त्रयामास सचिवैर्धर्मज्ञैश्च पुरोहितैः॥७॥

अभिषेकाय रामस्य यौवराज्येन भारता।

O Bharata, then that wise monarch considering himself far too advanced in age (to look after worldly affairs), for the installation of Rama as the prince regent; consulted with his righteous ministers and priests.

प्राप्तकालं च ते सर्वे मेनिरे मन्त्रिसत्तमाः॥८॥

लोहिताक्षं महाबाहुं मत्तमातङ्गाभिनमम्।

कम्बुग्रीवं महोरस्कं नीलकुञ्चितमूर्धजम्॥९॥

दीप्यमानं श्रिया वीरं शक्रादनवरं रणे।

पारगं सर्वधर्माणां बृहस्पतिसमं मतौ॥१०॥

सर्वानुरक्तप्रकृतिं सर्वविद्याविशारदम्।

जितेन्द्रियममित्राणामपि दृष्टिमनोहरम्॥११॥

नियन्तारमसाधूनां गोप्तारं धर्मचारिणाम्।

वृत्तिमन्तनाधृष्यं जेतारमपराजितम्॥१२॥

पुत्रं राजा दशरथः कौसल्यानन्दवर्धनम्।

संदृश्य परमां प्रीतिमगच्छत् कुरुनन्दन॥१३॥

And all those best of advisers thought that it was the proper time (for the purpose). O descendant of the Kurus, king Dasharatha was greatly pleased on beholding his son (Rama) of red eyes and mighty arms, endued with the gait of an elephant mad (with exuberance of spirits), of long arms and broad chest, having blue and curly hair, blazing with beauty, brave as Shakra in battle, versed in all the religious duties, wise as Brihaspati, an object of adoration with all his subjects, proficient in every science and art, of subdued passions, pleasant to the eye of even his enemies, the chastiser of the wicked, the protector of the virtuous, endued with high intellect, invincible, ever victorious and never vanquished and the enhancer of the joy of (his mother) Kausalya.

चिन्तयंश्च महातेजा गुणान् रामस्य वीर्यवान्।

अभ्यभाषत भद्रं ते प्रीयमाणः पुरोहितम्॥१४॥

अद्य पुष्यो निशि ब्रह्मन् पुण्यं योगमुपैष्यति।

सम्भाराः सम्प्रियन्तां मे रामश्चोपनिमन्त्र्यताम्॥१५॥

That highly energetic and powerful one (Dasharatha) thinking of the qualifications of Rama, was well-pleased and (thus) addressed his priest, "O Brahmana, this night the constellation Paushya being in the ascendant, will be a highly auspicious time. Let therefore my attendants collect materials (for the inauguration) and let Rama also be invited."

इति तद् राजवचनं प्रतिश्रुत्याथ मन्थरा।

कैकेयीमभिगम्येदं काले वचनमब्रवीत्॥१६॥

Hearing these words of the king, Manthara (the maid of Kaikeyi) went to Kaikeyi and addressed her these words suited to the occasion.

अद्य कैकेयि दौर्भाग्यं राज्ञा ते ख्यापितं महत्।

आशीविषस्त्वां संकुद्धश्चण्डो दशतु दुर्भगे॥१७॥

O Kaikeyi, your great ill-luck has today been proclaimed by the king. O unfortunate one,

may a fierce and angry venomous snake bite you.

सुभगा खलु कौसल्या यस्याः पुत्रोऽभिषेक्ष्यते।

कुतो हि तव सौभाग्यं यस्याः पुत्रो न राज्यभाक्॥१८॥

It is indeed Kausalya who is fortunate in as much as her son will be installed. Where is your good fortune since your son will not obtain the kingdom?

सा तद्वचनमाज्ञाय सर्वाभरणभूषिता।

देवी विलग्नमध्येव बिभ्रती रूपमुत्तमम्॥१९॥

विविक्ते पतिमासाद्य हसन्तीव शुचिस्मिता।

प्रणयं व्यञ्जयन्तीव मधुरं वाक्यमब्रवीत्॥२०॥

O hearing these words of (Manthara), Kaikeyi with her waist resembling the middle of a Dambura, decked with all sorts of ornaments and wearing a highly beautiful appearance, sought her lord in a secluded place and making a show of love, smilingly spoke these sweet words.

सत्यप्रतिज्ञं यन्मे त्वं काममेकं निसृष्टवान्।

उपाकुरुष्व तद् राजंस्तस्मान्मुच्यस्व संकटात्॥२१॥

"O king, you are (always) firm in your promise. Formerly you promised me a boon. Do you grant it now and thereby save yourself the sin of an unredeemed promise."

राजोवाच

वरं ददानि ते हन्त तद् गृहाण यदिच्छसि।

अबध्यो बध्यतां कोऽद्य बध्यः कोऽद्यविमुच्यताम्॥२२॥

The King said :

"I am ready to grant you any boon you like. Is there anybody to be slain that does not deserve death or is there any one to be set at liberty who is imprisoned?

धनं ददानि कस्याद्य ह्रियतां कस्य वा पुनः।

ब्राह्मणस्वादिहान्यत्र यत् किंचिद् वित्तमस्ति मे॥२३॥

Whom shall I heap riches upon and whom shall I deprive of his wealth? Everything on earth belongs to me except what is possessed by the Brahmanas.

पृथिव्यां राजराजोऽस्मि चातुर्वर्ण्यस्य रक्षिता।

यस्तेऽभिलषितः कामो ब्रूहि कल्याणि मा चिरम्॥२४॥

I am, in this world, the king of all kings and the guardian of the four orders, O fortunate one, express your desire without delay".

सा तद्वचनमाज्ञाय परिगृहा नराधिपम्।

आत्मनो बलमाज्ञाय तत् एनमुवाच ह॥२५॥

Listening to these words of the king and binding him to his promise, she, well aware of her influence over him, spoke these words,

आभिषेचनिकं यत् ते रामार्थमुपकल्पितम्।

भरतस्तदवाप्नोतु वनं गच्छतु राघवः॥२६॥

"Let Bharata be installed with the materials brought for Rama and let Raghava depart to the forests."

स तद् राजा वचः श्रुत्वा विप्रियं दारुणोदयम्।

दुःखार्तो भरतश्चेष्ट न किंचिद् व्याजहार ह॥२७॥

O the best of the Bharata, on hearing this disagreeable speech of terrible significance, the king weighed down with grief, could not speak anything.

ततस्तथोक्तं पितरं रामो विज्ञाय वीर्यवान्।

वनं प्रतस्थे धर्मात्मा राजा सत्यो भवत्विति॥२८॥

Learning that his father has been thus promise-bound and considering that the king's truth ought to remain inviolable, the virtuous and powerful Rama went into the forests.

तमन्वगच्छल्लक्ष्मीवान् धनुष्मौल्लक्ष्मणस्तदा।

सीता च भार्या भद्रं ते वैदेही जनकात्मजा॥२९॥

And, may you be blessed, he (Rama) was followed by the prosperous Lakshmana, the foremost of bowmen and his wife Sita, the princess of Videha and daughter of Janaka.

ततो वनं गते रामे राजा दशरथस्तदा।

समयुज्यत देहस्य कालपर्यायधर्मणा॥३०॥

Then Rama having departed to the forest, Dasharatha, following the eternal law of time, gave up the ghost.

रामं तु गतमाज्ञाय राजानं च तथागतम्।

आनाय्य भरतं देवी कैकेयी वाक्यमब्रवीत्॥३१॥

And seeing that Rama had left for the forest and that the king had breathed his last, Kaikeyi causing Bharata to be brought, addressed to him these words.

गतो दशरथः स्वर्गं वनस्थौ रामलक्ष्मणौ।

गृहाण राज्यं विपुलं क्षेमं निहतकण्टकम्॥३२॥

“Now that the king has gone to heaven and Rama and Lakshmana have left for the forest, accept this auspicious and extensive kingdom with all its thorns weeded out.”

तामुवाच स धर्मात्मा नृशंसं वत ते कृतम्।

पतिं हत्वा कुलं चेदमुत्साद्य धनलुब्धया॥३३॥

अयशः पातयित्वा मे मूर्ध्नि त्वं कुलपांसने।

सकामा भव मे मातरित्युक्त्वा प्ररुदोद ह॥३४॥

(Thereupon), the virtuous (Bharata) said to her “You have committed a very cruel deed by killing your husband and exterminating the family actuated by greed of wealth alone. O accursed (woman) of (our) family, hurling disgrace upon my head, fulfill your desire now.” Saying this to her mother, he gave free vent to his tears.

स चारित्रं विशोध्यथ सर्वप्रकृतिसंनिधौ।

अन्वयाद् भ्रातरं रामं विनिवर्तनलालसः॥३५॥

And vindicating his character before all the subjects, he set out, desirous of bringing back his brother Rama.

कौसल्यां च सुमित्रां च कैकेयीं च सुदुःखितः।

अचे प्रस्थाप्य यानैः स शत्रुघ्नसहितो ययौ॥३६॥

Placing, Kausalya, Sumitra and Kaikeyi in vehicle at the van (of his train), he set out with a sorrowful heart, accompanied by Shatrughna.

वसिष्ठवामदेवाभ्यां विप्रैश्चान्यैः सहस्रशः।

पौरजानपदैः सार्धं रामानयनकाङ्क्षया॥३७॥

Vasishtha, Vamadeva, thousands of other Brahmanas and the people of the cities and the provinces, with an eager desire to bring Rama back.

ददर्श चित्रकूटस्थं स रामं सहलक्ष्मणम्।

तापसानामलंकारं धारयन्तं धनुर्धरम्॥३८॥

(And he) found Rama together with Lakshmana in the (mountain) Chitrakuta bow in hand and wearing the garb of ascetics.

विसर्जितः स रामेण पितुर्वचनकारिणा।

नन्दिग्रामेऽकरोद् राज्यं पुरस्कृत्यास्य पादुके॥३९॥

(But), being dismissed by Rama who was bent on obeying his fathers; words, he (Bharata) began to reign at Nandigram placing his brother's shoes before him.

रामस्तु पुनराशङ्क्य पौरजानपदागमम्।

प्रविवेश महारण्यं शरभङ्गाश्रमं प्रति॥४०॥

And Rama too, afraid of the return of the people of the cities and provinces entered into the mighty forest of Dandaka near the hermitage of Sharabhanga.

सत्कृत्य शरभङ्गं स दण्डकारण्यमाश्रितः।

नदीं गोदावरीं रम्यामाश्रित्य न्यवसत् तदा॥४१॥

Paying his adorations to Sharabhanga and taking refuge in the Dandaka, forest he began to dwell on the banks of the beautiful river Godavari.

वसतस्तस्य रामस्य ततः शूर्पणखाकृतम्।

खरेणासीन्महद् वैरं जनस्थाननिवासिना॥४२॥

While dwelling there, Rama had great enmity with Khara who had his abode in the Janasthana, on account of Shurpanakha.

रक्षार्थं तापसानां तु राघवो धर्मवत्सलः।

चतुर्दश सहस्राणि जघान भुवि रक्षसाम्॥४३॥

दूषणं च खरं चैव निहत्य सुमहाबलौ।

चक्रे क्षेमं पुनर्धीमान् धर्मारण्यं स राघवः॥४४॥

The descendant of Raghu, devoted to virtue, slew fourteen thousands of Rakshasas on earth for the protection of the ascetics and the intelligent Raghava having slain the highly-powerful Khara and Dushana resorted peace to that sacred forest.

हतेषु तेषु रक्षःसु ततः शूर्पणखा पुनः।

ययौ निकृन्नासोष्ठी लङ्कां भ्रातुर्निवेशनम्॥४५॥

Those Rakshasas being slain, Shurpanakha with her nose and lips cut off returned to Lanka, the abode of her brother (Ravana).

ततो रावणमभ्येत्य राक्षसी दुःखमूर्च्छिता।

पपात पादयोर्भ्रातुः संशुष्करुधिरानना॥४६॥

Then that Rakshasas-woman senseless with grief and with marks of dry blood on her face, approaching Ravana, fell down at his feet.

तां तथा विकृतां दृष्ट्वा रावणः क्रोधमूर्च्छितः।

उत्पपातासनात् क्रुद्धो दन्तैर्दन्तानुपस्पृशन्॥४७॥

Seeing her thus mutilated Ravana became senseless with rage and fired with anger and gnashing his teeth, rose up from his throne.

स्वानमात्यान् विसृज्याथ विविक्ते तामुवाच सः।

केनास्येवं कृता भद्रे मामचिन्त्यावमन्य च॥४८॥

And dismissing his ministers he asked her in private "O gentle sister, who has made you so by despising and disregarding me?

कः शूलं तीक्ष्णमासाद्य सर्वगात्रैर्निषेवते।

कः शिरसस्यग्निमाधाय विश्वस्तः स्वपते सुखम्॥४९॥

Who is he that having got a sharp spear has rubbed it all over his body? Who is he that is sleeping in peace and security, keeping a fire near his head?

आशीविषं घोरतरं पादेन स्पृशतीह कः।

सिंहं केसरिणं कञ्च दंष्ट्रायां स्पृश्य तिष्ठति॥५०॥

Who is he that has trodden over a terrible snake? Who is he that has thrust his hand into the jaws of a maimed lion?"

इत्येवं ब्रुवतस्तस्य स्रोतोभ्यस्तेजसोऽर्चिषः।

निश्चेरुर्दह्यतो रात्रौ वृक्षस्येव स्वरञ्चतः॥५१॥

While he was saying thus, sparks of flame issued out from his organs of senses like those that are emitted from the hollows of a tree on fire at night.

तस्य तत् सर्वमाचख्यौ भगिनी रामविक्रमम्।

खरदूषणसंयुक्तं राक्षसानां पराभवम्॥५२॥

Then his sister informed him of the prowess of Rama causing the defeat of the Rakshasas led by Khara and Dushana.

स निश्चित्य ततः कृत्यं स्वसारमुपसान्त्य च।

उर्ध्वमाचक्रमे राजा विधाय नगरे विधिम्॥५३॥

Then king (Ravana) settling as to what course to adopt and making arrangements for the protection of his capital and consoling his sister, rose up in the air.

त्रिकूटं समतिक्रम्य कालपर्वतमेव च।

ददर्श मकरावासं गम्भीरोदं महोदधिम्॥५४॥

Crossing the mountains Trikuta and Kala he beheld the mighty ocean of deep waters, the abode of the Makaras (alligators).

तमतीत्याथ गोकर्णमभ्यगच्छद् दशाननः।

दयितं स्थानमव्यचं शूलपाणेर्महात्मनः॥५५॥

Then Dashanana (Ravana, who had ten mouths) crossing it (the ocean) reached Gokarna the beloved place of the high-souled wielder of the trident (Shiva).

तत्राभ्यगच्छन्मारीचं पूर्वामात्यं दशाननः।

पुरा रामभयादेव तापस्यं समुपाश्रितम्॥५६॥

Then the ten-headed one went to his ex-minister Maricha who had long before at that very place adopted the mode of life led by the ascetics, through fear of Rama.

CHAPTER 278

(RAMOPAKHYANA PARVA)-Continued

The death of Maricha

मार्कण्डेय उवाच

मारीचस्त्वथ सम्भ्रान्तो दृष्ट्वा रावणमागतम्।

पूजयामास सत्कारैः फलमूलादिभिस्ततः॥१॥

Markandeya said :

Seeing Ravana come, Maricha accorded to him a respectful welcome by offering fruits and roots.

विभ्रान्तं चैनमासीनमन्वासीनः स राक्षसः।

उवाच प्रश्रितं वाक्यं वाक्यज्ञो वाक्यकोविदम्॥२॥

When he (Ravana) had been seated and rested awhile, that Rakshasa (Maricha), well aware of the proper made of speech, sat beside Ravana, who was himself an eloquent speaker and humbly addressed him thus.

न ते प्रकृतिमान् वर्णः कच्चित् क्षेमं पुरे तवा।

कच्चित् प्रकृतयः सर्वा भजन्ते त्वां यथा पुरा॥३॥

"Your complexion is not in its natural state. Is it all right with your Kingdom? Do your subjects render obedience to you (now) as they did before?

किमिहागमने चापि कार्यं ते राक्षसेश्वर।

कृतमित्येव तद् विद्धि यद्यपि स्यात् सुदुष्करम्॥४॥

O lord of the Rakshasas, what business has brought you here? Know it to be already performed even if it be very difficult of fulfillment."

शशंस रावणस्तस्मै तत् सर्वं रामचेष्टितम्।
समासेनैव कार्याणि क्रोधापर्वसमन्वितः॥५॥

Ravana, whose heart was distracted with grief and anger, briefly told him of the acts of Rama and the steps that were to be taken.

मारीचस्त्वब्रवीच्छ्रुत्वा समासेनैव रावणम्।
अलं ते राममासाद्य वीर्यज्ञो ह्यस्मि तस्य वै॥६॥

On hearing Ravana, Maricha shortly told him "You must not provoke Rama, for I am well aware of his prowess.

बाणवेगं हि कस्तस्य शक्तः सोढुं महात्मनः।
प्रव्रज्यायां हि मे हेतुः स एव पुरुषर्षभः॥७॥
विनाशमुखमेतत् वे केनाख्यातं दुरात्मना।

Is there any body who can stand the fury of the arrows of that high-souled one? That most heroic mortal is the cause of my leading this ascetic life. What wicked-minded creature has given you this advice which will lead you to the very mouth of destruction?"

तमुवाचाथ सक्रोधो रावणः परिभर्त्सयन्॥८॥
अकुर्वतोऽस्मद्वचनं स्यान्मृत्युरपि ते ध्रुवम्।

(On hearing Maricha) Ravana reproachfully replied to him in anger. "If you do not comply with my behests, you shall surely meet with death."

मारीचश्चिन्तयामास विशिष्टान्मरणं वरम्॥९॥
अवश्यं मरणे प्राप्ते करिष्याम्यस्य यन्मतम्।

Maricha then considered (within himself) "since death is certain then it is preferable at the hands of a superior being. I shall do what he (Ravana) desires."

ततस्तं प्रत्युवाचाथ मारीचो रक्षसां वरम्॥१०॥
किं ते साह्यं मया कार्यं करिष्याम्यवशोऽपि तत्।

Then Maricha replied to the king of the Rakshasas. "What service shall I have to render to you? I shall (surely) do it even if I am not equal to it."

तमब्रवीद् दशग्रीवो गच्छ सीतां प्रलोभय॥११॥

रत्नशृङ्गे मृगे मूत्वा रत्नचित्रतनूरूहः।

ध्रुवं सीता समालक्ष्य त्वां रामं चोदयिष्यति॥१२॥

(There at) the ten-headed one replied to him "go and tempt Sita wearing the form of a deer

with golden horns and a golden skin. It is certain that on beholding you she will send Rama after you".

अपक्रान्ते च काकुत्स्थे सीता वश्या भविष्यति।

तामादायापनेष्यामि ततः स न भविष्यति॥१३॥

भार्यावियोगाद् दुर्बुद्धिरेतत् साह्यं कुरुष्व मे।

When the descendant of Kakustha (Rama) will go away (after you) Sita will be under my control. I will then forcibly take her away. (And then) that wicked-minded being (Rama) will die in consequence of the loss of his wife. Render to me this help."

इत्येवमुक्तो मारीचः कृत्वोदकमथात्मनः॥१४॥

रावणं पुरतो यान्तमन्वगच्छत् सुदुःखितः।

Thus spoken to Maricha having performed his last rites (in anticipation of sure death) and with a heavy heart, followed Ravana who was going before him.

ततस्तस्याश्रमं गत्वा रामस्याक्लिष्टकर्मणः॥१५॥

चक्रतुस्तद् तथा सर्वमुभौ यत् पूर्वमन्त्रितम्।

Then having got to the hermitage of Rama of untiring action, they both did as was arranged previously.

रावणस्तु यतिर्भूत्वा मुण्डः कुण्डी त्रिदण्डधृक्॥१६॥

मृगश्च भूत्वा मारीचस्तं देशमुपजग्मतुः।

दर्शयामास मारीचो वैदेहीं मृगरूपधृक्॥१७॥

Ravana, assuming the shape of an ascetic with his head shaven and holding (in his hands) a triheaded staff and Maricha in the guise of a deer appeared on the scene. And Maricha showed himself to the princess of Videha in the form of a deer.

चोदयामास तस्यार्थे सा रामं विधिचोदिता।

रामस्तस्याः प्रियं कुर्वन् धनुरादाय सत्वरः॥१८॥

रक्षार्थे लक्षणं न्यस्य प्रययौ मृगलिप्सया।

Driven by destiny, Sita sent Rama in pursuit of him. And Rama (too) with a view to please her, soon taking up his bow and instructing Lakshmana to protect her, went in pursuit of that deer.

स धन्वी बद्धतूणीरः खड्गगोधाहुलित्रवान्॥१९॥

अन्वधावन्मृगं रामो रुद्रस्तारामृगं यथा।

Equipped with his bow, quiver and sword and with his fingers encased in the skin of Godha, Rama ran after that deer as Rudra followed the stellar deer (i.e. Prajapati, who in the guise of a deer followed his daughter, but Shiva cut off his head which became the constellation called Mrigashira i.e. the deer-head).

सोऽन्तर्हितः पुनस्तस्य दर्शनं राक्षसो ब्रजन्॥२०॥

चकर्ष महदध्वानं रामस्तं बुबुधे ततः।

निशाचरं विदित्वा तं राघवः प्रतिभानवान्॥२१॥

अमोघं शरमादाय जघान मृगरूपिणम्।

And that Rakshasa now appearing before him and then disappearing from his view. Allured Rama to a great distance. Rama, then, knew what that deer really was. The intelligent Raghava knowing him to be a Rakshasa, took up an arrow of infallible energy and killed him who wore the shape of a deer.

स रामबाणाभिहतः कृत्वा रामस्वरं तदा॥२२॥

हा सीते लक्ष्मणेत्येवं चुक्रोशार्तस्वरेण ह।

Struck by Rama's arrow, he, imitating the voice of Rama, began to cry piteously calling upon Sita and Lakshmana.

शुश्राव तस्य वैदेही ततस्तां करुणां गिरम्॥२३॥

सा प्राद्रवद् यतः शब्दस्तामुवाचथ लक्ष्मणः।

अलं ते शङ्क्या भीरु को रामं प्रहरिष्यति॥२४॥

मुहूर्ताद् द्रक्ष्यसे रामं भर्तारं त्वं शुचिस्मिते।

And (when) the princess of Videha heard those piteous cries, she was about to run towards the direction from which the sound came. Then Lakshmana spoke to her, "O timid lady, there is no reason for your fear. Who is able to strike Rama? O lady of sweet smiles, you will in a moment see your lord Rama."

इत्युक्ता सा प्ररुदती पर्यशङ्कत लक्ष्मणम्॥२५॥

हता वै स्त्रीस्वभावेन शुक्लचारित्रभूषणा।

सा तं परुषमारब्धा वक्तुं साध्वी पतिव्रता॥२६॥

Thus addressed, she, who was weeping aloud, from the weakness natural to her sex, began to suspect Lakshmana adorned with a spotless character. And that chaste woman, devoted to her husband, began to level against Lakshmana these harsh words,

नैष कामो भवेन्मूढ यं त्वं प्रार्थयसे हृदा।

अप्यहं शस्त्रमादाय हन्यामात्मानमात्मना॥२७॥

पतेयं गिरिशृङ्गाद वा विशेषं वा हुताशनम्।

रामं भर्तारमुत्सृज्य न त्वहं त्वां कथंचन॥२८॥

निहीनमुपतिष्ठेयं शार्दूलो क्रोष्टुकं यथा।

"O fool, the desire which you cherish in your heart shall never be gratified. I will rather kill myself with a weapon or throw myself from the summit of a mountain or enter into fire, than forsaking my husband Rama live with such a mean wretch as you, like a tigress under the protection of jackal.

एतादृशं वचः श्रुत्वा लक्ष्मणः प्रियराघवः॥२९॥

पिथाय कर्णौ सद्वृत्तः प्रस्थितो येन राघवः।

स रामस्य पदं गृह्य प्रससार धनुर्धरः॥३०॥

अवीक्षमाणो बिम्बोर्ध्वं प्रययौ लक्ष्मणस्तदा।

Thus addressed by her, Lakshmana who was devotedly attached to Rama and who possessed a noble character, shutting up his ears (with his hands) and armed with bow went out following the foot-prints of Rama. And without casting a single look upon her whose lips resembled a (ripe) Bimba fruit, (he) set out (in search of Rama).

एतस्मिन्नन्तरे रक्षो रावणः प्रत्यदृश्यत॥३१॥

अभव्यो भव्यरूपेण भस्मच्छन्न इवानलः।

यतिवेषप्रतिच्छन्नो जिहीर्षुस्तामनिन्दिताम्॥३२॥

In the meantime, the Rakshasa Ravana appeared (before Sita). Assuming a gentele appearance though inwardly very wicked and like a fire hidden under ashes. Disguised as an ascetic he (showed himself there) in order to carry off that lady of blameless character.

सा तमालक्ष्य सम्प्राप्तं धर्मज्ञा जनकात्मजा।

निमन्त्रयामास तदा फलमूलाशनादिभिः॥३३॥

On perceiving him, the virtuous daughter of Janaka welcomed him by offering fruits roots and a seat.

अवमन्य ततः सर्वं स्वरूपं प्रत्यपद्यत।

सान्त्वयामास वैदेहीमिति राक्षसपुङ्गवः॥३४॥

But that foremost of the Rakshasas disregarding all those things and assuming his

natural shape began to cheer up the Princess of Videha saying,

सीते राक्षसराजोऽहं रावणो नाम विश्रुतः।

मम लङ्का पुरी नाम्ना रम्या पारे महोदधेः॥३५॥

“O Sita, I am the lord of the Rakshasas and celebrated under the name of Ravana. My beautiful city is named Lanka and is situate on the other side of the ocean.

तत्र त्वं नरनारीषु शोभिष्यसि मया सह।

भार्या.मे भव सुश्रोणि तापसं त्यज राघवम्॥३६॥

There amongst beautiful damsels you will shine with me. O lady of beautiful lips, do become my consort and abandon the ascetic Raghava”.

एवमादीनि वाक्यानि श्रुत्वा तस्याथ जानकी।

पिथाय कर्णौ सुश्रोणी मैवमित्यब्रवीद् वचः॥३७॥

Addressed in this strain, the daughter of Janaka, endued with beautiful lips, shut up her ears (with hands) and said “Do not say such words again.

प्रपतेद् द्यौः सनक्षत्रा पृथिवी शकलीभवेत्।

शैत्यमग्निरियान्नाहं त्यजेयं रघुनन्दनम्॥३८॥

Even if the firmament with all its stars fall down, even if the earth be reduced to atoms and even if the fire be deprived of heat and turn cold, I will not forsake the descendant of Raghu.

कथं हि भिन्नकरटं पद्मिनं वनगोचरम्।

उपस्थाय महानागं करेणुः सूकरं स्पृशेत्॥३९॥

Is it possible for a she-elephant who has enjoyed the company of the mighty ranger of forest with rent temples, to live with a (miserable) hog?

कथं हि पीत्वा माध्वीकं पीत्वा च मधुमाधवीम्।

लोभं सौवीरके कुर्यान्नारी काचिदिति स्मरेत्॥४०॥

How can a lady who has tasted of the sweet wine prepared out of honey or flowers, be tempted to drink the (wretched) wine prepared from putrid rice”

इति सा तं समाभाष्य प्रविवेशाश्रमं ततः।

क्रोधात् प्रस्फुरमाणौष्ठी विधुन्वाना करौ मुहुः॥४१॥

Having spoken thus, she with her lips trembling in ire and repeatedly shaking her hands entered the hermitage.

तामभिदुत्य सुश्रोणीं रावणः प्रत्यषेधयत्।

भर्त्सयित्वा तु रूक्षेण स्वरेण गतचेतनाम्॥४२॥

(But) Ravana, pursuing that lady of beautiful lips, cut off her retreat. And harshly scolded by Ravana she fell into a soon.

मूर्धजेषु निजग्राह ऊर्ध्वमाचक्रमे ततः।

तां ददर्श ततो गृध्रो जटायुर्गिरिगोचरः।

रुदतीं राम रामेति ह्रियमाणां तपस्विनीम्॥४३॥

But (he) seizing her by the hair (of her head) rose up in the air. Then a vulture, Jatayu, living in a mountain, saw that helpless lady crying in distress uttering the name of Rama while being carried off (by Ravana).

CHAPTER 279

(RAMOPAKHYANA PARVA)-Continued

The destruction of the headless monster

मार्कण्डेय उवाच

सखा दशरथस्यासीज्जटायुरुणात्मजः।

गृध्रराजो महावीरः सम्पातिर्यस्य सोदरः॥१॥

Markandeya said :

The highly-powerful lord of the vultures, Jatayu, the son of Aruna and the brother of Sampati was a friend of Dasharatha's.

स ददर्श तदा सीतां रावणाङ्कगतां सुषाम्।

सक्रोधोऽभ्यद्रवत् पक्षी रावणं राक्षसेश्वरम्॥२॥

(When) that bird saw his daughter-in-law in the arms of Ravana he furiously rushed against the lord of the Rakshasas.

अथैनमब्रवीद् गृध्रो मुञ्च मुञ्चेति मैथिलीम्।

ह्रियमाणे मयि कथं हरिष्यसि निशाचर॥३॥

The vulture then said to him “let go the princess of Mithila; leave her. O night-ranger, how can you carry her off when I am alive?

न हि मे मोक्ष्यसे जीवन् यदि नोत्सृजसे वधूम्।

उक्त्वैवं राक्षसेन्द्रं तं चकर्त नखरैर्भृशम्॥४॥

If you do not release my daughter-in-law you must not escape with your life.” Saying

thus, he began to pierce the lord to the Rakshasas with his claws.

पक्षतुण्डप्रहारैश्च शतशो जर्जरीकृतम्।

चक्षार रुधिरं भूरि गिरिः प्रस्त्रवणैरिव॥५॥

By striking him with wings and beak several times, he (frightfully) lacerated (Ravana). And blood began to gush (out of his body) as copiously as waters from a mountain-spring.

स वध्यमानो गृध्रेण रामप्रियहितैषिणा।

खड्गपादाय चिच्छेद भुजौ तस्य पतत्रिणः॥६॥

Thus struck by the vulture, the well-wisher of Rama, he (Ravana) taking up his sword cut off the wings of that feathery creature.

निहत्य गृध्वराजं स भिन्नाभ्रशिखरोपमम्।

उर्ध्वमाचक्रमे सीतां गृहीत्वाङ्गेन राक्षसः॥७॥

Having killed that king of the vultures resembling a mountain peak penetrating through the clouds, the Rakshasa with Sita on his lap rose up (in the air).

यत्र यत्र तु वैदेही पश्यत्याश्रममण्डलम्।

सरो वा सरितो वापि तत्र मुञ्चति भूषणम्॥८॥

Wherever the Princess of Vaidehi beheld a hermitage, a lake or a river, she threw down there an ornament.

सा ददर्श गिरिप्रस्थे पञ्च वानरपुङ्गवान्।

तत्र वासो महद्विद्युत्सर्जज्जनस्विनी॥९॥

That intelligent lady saw on a mountain-peak five foremost of monkeys and there she threw down a highly beautiful piece of cloth.

तत् तेषां वानरेन्द्राणां पपात पवनोद्धतम्।

मध्ये सुपीतं पञ्चानां विद्युन्मेघान्तरे यथा॥१०॥

And like lightning (playing) among the (dark) clouds that beautiful and yellow (cloth) fluttering through the air fell down among those five (dark-coloured monkeys).

अचिरेणातिचक्राम खेचरः खे चरन्निवा।

ददर्शाथ पुरीं रम्यां बहुद्वारां मनोरमा॥११॥

Ranging through the air like a bird he (Ravana) soon cleared a great distance and beheld his beautiful and lovely city adorned with many gates,

प्राकारवप्रसम्बाधां निर्मितां विश्वकर्माणा।

प्रविवेश पुरीं लङ्कां ससीतो राक्षसेश्वरः॥१२॥

Surrounded by high ramparts and built by Vishvakarma. And then the lord of the Rakshasas entered his city, Lanka, with Sita.

एवं हतायां वैदेह्यां रामो हत्वा महापृगम्।

निवृत्तो ददृशे धीमान् भ्रातरं लक्ष्मणं तथा॥१३॥

The princess of Videha being thus carried off, the intelligent Rama having slain the great deer on his way back met his brother Lakshmana.

कथमुत्सृज्य वैदेहीं वने राक्षससेविते।

इति तं भ्रातरं दृष्ट्वा प्राप्तोऽसीति व्यगर्हयत्॥१४॥

Beholding his brother, (Rama) said to him with a rebuke "How could you leave alone the princess of Videha in the forest frequented by the Rakshasas?"

मृगरूपधेरणाथ राक्षसा सोऽपकर्षणम्।

भ्रातुरागमनं चैव चिन्तयन् पर्यतप्यत॥१५॥

And he was greatly afflicted with grief thinking of his being allured to a great distance by the Rakshasa assuming the form of a deer and of the arrival of his brother (leaving Sita alone).

गर्हयन्नेव रामस्तु त्वरितस्तं समासदत्।

अपि जीवति वैदेही नेति पश्यामि लक्ष्मणा॥१६॥

Having quickly come upto Lakshmana whom he was still reproving, he said "O Lakshmana, is the princess of Videha still alive? I am afraid I shall see her no more."

तस्य तत् सर्वमाचख्यौ सीताया लक्ष्मणो वचः।

यदुक्तवत्यसदृशं वैदेही पश्चिमं वचः॥१७॥

Lakshmana then informed Rama of everything that Sita had said to him, especially the harsh words with which she subsequently rebuked him.

दह्यमानेन तु हृदा रामोऽभ्यपतदाश्रमम्।

स ददर्श तदा गृध्रं निहतं पर्वतोपमम्॥१८॥

Rama then with a burning heart quickly proceeded forwards the hermitage and (on the way) he beheld the vulture, huge as a mountain, in his last moments.

राक्षसं शङ्कमानस्तं विकृष्य बलवद् धनुः।

अभ्यधावत काकुत्स्थस्ततस्तं सहलक्ष्मणः॥१९॥

Suspecting him to be a Rakshasa, the descendant of Kakustha drawing his bow powerfully, rushed at him with Lakshmana.

स तावुवाच तेजस्वी सहितौ रामलक्ष्मणौ।
गृध्राजोऽस्मि भद्रं वां सखा दशरथस्य वै॥२०॥

The spirited (vulture) then said to Rama and Lakshmana. "All hail to you, I am the king of the vultures and a friend of Dasharatha's."

तस्य तद् वचनं श्रुत्वा संगृह्य धनुषी शुभे।
कोऽयं पितरमस्माकं नाम्नाऽऽहेत्युचतुश्च तौ॥२१॥

Thus addressed by him, they put their auspicious bows aside and said "who is this one that is mentioning the name of our father?"

ततो ददृशुस्तौ तं छिन्नपक्षद्वयं खगम्।
तयोः शशंस गृध्रस्तु सीतार्ये रावणाद् वधम्॥२२॥

Then they both beheld the bird with its wings cut off; and the vulture related to him as to how he came by death while attempting to rescue Sita.

अपृच्छद् राघवो गृध्रं रावणः कां दिशं गतः।
तस्य गृध्रः शिरः कम्पैराचक्षे ममार च॥२३॥

Rama then asked the vultures as to the way taken by Ravana. But the vulture indicated it by a nod of the head and then passed away.

दक्षिणामिति काकुत्स्थो विदित्वास्य तदिङ्गितम्।
संस्कारं लम्बयामास सखायं पूजयन् पितुः॥२४॥

Knowing from the sign made by the vulture that it was the south (towards which Ravana had gone) the descendant of Kakustha, out of regard for his father's friend, caused his last rites to be performed.

ततो दृष्ट्वाऽऽश्रमपदं व्यपविद्धुसीमठम्।
विध्वस्तकलशं शून्यं गोमायुशतसंकुलम्॥२५॥

Then beholding (on their way) many hermitages, scattered all over with seats of Kusha grass and umbrellas of leaves, broken jars of water, devoid of inmates and abounding with hundreds of Jackals,

दुःखशोकमाविष्टौ वैदेहीहरणार्दितौ।
जगमुर्दण्डकारण्यं दक्षिणेन परंतपौ॥२६॥

Those tormentors of foes afflicted with distraction and grief at the abduction of Sita

proceeded towards the south of the forest Dandaka.

वने महति तस्मिन्स्तु रामः सौमित्रिणा सह।
ददर्श मृगयूथानि द्रवमाणानि सर्वशः॥२७॥

In that great forest Rama together with the son of Sumitra (Lakshmana) saw many herds of deer flying in all directions.

शब्दं च घोरं सत्त्वानां दावानेरिव वर्धतः।
अपश्येतां मुहूर्ताच्च कबन्धं घोरदर्शनम्॥२८॥

And they heard a terrible uproar of various creatures like that which is heard during a forest-fire spreading far and wide. In a moment they saw a headless trunk of terrible appearance,

मेघपर्वतसंकाशं शालस्कन्धं महाभुजम्।
उरोगतविशालाक्षं महोदरमहामुखम्॥२९॥

Dark as clouds and huge as a rock, with shoulders broad as a Shala tree, of gigantic arms, having large eyes on his breast and a large mouth situated on his capacious belly.

यदृच्छयाथ तद् रक्षः करे जग्राह लक्ष्मणम्।
विषादमगमत् सद्यः सौमित्रिरथ भारता॥३०॥

And that Rakshasa with great ease seized Lakshmana by the hand. (Thus overpowered), O Bharata, Lakshmana was instantaneously seized with dismay.

स राममभिसम्प्रेक्ष्य कृष्यते येन तन्मुखम्।
विषण्णश्चाब्रवीद् रामं पश्यावस्थामिमां मम॥३१॥

He, (the monster), then turning his eyes towards Rama, began to draw Lakshmana (forcibly) towards that portion of his body where his mouth was situated. And Lakshmana afflicted with grief said to Rama "look at my (sad) plight.

हरणं चैव वैदेह्या मम चायमुपप्लवः।
राज्यघ्नंश्च भवतस्तातस्य मरणं तथा॥३२॥

Your exile from the kingdom, the death of our father, the loss of the princess of Videha and (lastly) this my dangerous condition have quite overpowered me.

नाहं त्वां सह वैदेह्या समेतं कोसलागतम्।
द्रक्ष्यामि पृथिवीराज्ये पितृपैतामहे स्थितम्॥३३॥

Alas, I shall never behold your return to Kausala with Vaidehi and your installation in the kingdom of our sire and grandsire as the ruler of the entire earth.

द्रक्ष्यन्त्यार्यस्य धन्या ये कुशलाजशमीदलैः।

अभिषिक्तस्य वदनं सोमं शान्तघनं यथा॥३४॥

Blessed indeed are they who will behold your face, resplendent as the moon emerged from the clouds and bathed in the coronation water sanctified with Kusha, fried paddy and black pease."

एवं बहुविधं धीमान् विललाप स लक्ष्मणः।

तमुवाचाथ काकुत्स्थः सम्प्रमेध्वस्यसम्प्रमः॥३५॥

In this strain the intelligent Lakshmana gave vent to his lamentations profusely. Then, the descendant of Kakustha, dauntless even in the very face of danger, thus spoke to him.

मा विपीद नरव्याघ्र नैष कश्चिन्मयि स्थिते।

छिन्ध्यस्य दक्षिणं बाहुं छिन्नः सव्यो मया भुजः॥३६॥

"O bravest of men, do not give way to sorrow. This (monster) can do you nothing when I am present. Cut off his right hand with sword and I shall hack his left."

इत्येवं वदता तस्य भुजो रामेण पातितः।

खड्गेन भृशतीक्ष्णेन निकृत्तस्तिलकाण्डवत्॥३७॥

While thus speaking Rama cut off his (left) hand with a sharp sword (as easily) as if it were a stalk of tila corn.

ततोऽस्य दक्षिणं बाहुं खड्गेनाजघ्निवान् बली।

सौमित्रिरपि सम्प्रेक्ष्य भ्रातरं राघवं स्थितम्॥३८॥

The heroic son of Sumitra, seeing Raghava stand by him, hacked his right hand with his sword.

पुनर्जघान पार्श्वे वै तद् रक्षो लक्ष्मणो भृशम्।

गतासुरपतद् भूमौ कबन्धः सुमहांस्ततः॥३९॥

Then Lakshmana again and again smote him in his sides and the huge headless monster fell dead on the ground.

तस्य देहाद् विनिःसृत्य पुरुषो दिव्यदर्शनः।

ददृशे दिवमास्थाय दिवि सूर्य इव ज्वलन्॥४०॥

Then a being of celestials appearance issued out of his body and stationing himself in the air

appeared as resplendent as the sun in the heavens.

पप्रच्छ रामस्तं वाग्मी कस्त्वं प्रबूहि पृच्छतः।

कामया किमिदं चित्रमाश्चर्यं प्रतिभाति मे॥४१॥

Then the eloquent Rama asked him "tell me who you are. How did such a thing come about? All this appears to me highly marvellous."

तस्याचक्षे गन्धर्वो विश्वावसुरहं नृप।

प्राप्तो ब्राह्मणशापेन योर्नि राक्षससेविताम्॥४२॥

To him that being replied "O king I am the Gandharva Vishvavasu. I had to assume the shape of a Rakshasa owing to an imprecation of a Brahmana.

रावणेन हता सीता राज्ञा लङ्काधिवासिना।

सुग्रीवमभिगच्छस्व स ते साह्यं करिष्यति॥४३॥

Sita has been abducted by Ravana who lives in Lanka. Go to Sugriva who will help you (to recover her).

एषा पम्पा शिवजला हंसकारण्डवायुता।

ऋष्यपूकस्य शैलस्य संनिकर्षे तटाकिनी॥४४॥

In the vicinity of the (mountain) Rishyamukha there is a lake named Pampa of auspicious waters, teeming with swans and cranes.

वसते तत्र सुग्रीवश्चतुर्भिः सचिवैः सह।

भ्राता वानरराजस्य वालिनो हेममालिनः॥४५॥

There, adorned with a golden garland dwells Sugriva, the brother of Bali, the king of monkeys, with four counsellors.

तेन त्वं सह संगम्य दुःखमूलं निवेदय।

समानशीलो भवतः साहाय्यं स करिष्यति॥४६॥

Do you go to him and inform him of the cause of your sorrow. Being in the same predicament as you are, he will help you.

एतावच्छक्यमस्माभिर्वक्तुं द्रष्टासि जानकीम्।

ध्रुवं वानरराजस्य विदितो रावणालयः॥४७॥

Thus far I am able to say that you will see the daughter of Janaka again. It is certain that the abode of Ravana is known to the monkey-king.

इत्युक्त्वान्तर्हितो दिव्यः पुरुषः सह महाप्रभः।

विस्मयं जग्मतुश्चोभौ प्रवीरौ रामलक्ष्मणौ॥४८॥

Saying this that highly resplendent celestials being vanished and the highly-powerful Rama and Lakshmana both were struck with wonder.

CHAPTER 280

(RAMOPAKHYANA PARVA)-Continued

The consolation offered to Sita by Trijata

मार्कण्डेय उवाच

ततोऽविदूरे नलिनीं प्रभूतकमलोत्पलाम्।

सीताहरणदुःखार्तः पम्पां रामः समासदत्॥१॥

Markandeya said :

Then, Rama, distracted with grief at the abduction of Sita, got to the Lake Pampa situated at a short distance and full of several kinds of lotuses.

मारुतेन सुशीतेन सुखेनामृतगन्धिना।

सेव्यमानो वने तस्मिञ्जगाम मनसा प्रियाम्॥२॥

In that forest fanned by cool and pleasant breezes charged with the odour of ambrosia, the thoughts of his dear wife crept into the mind of Rama.

विललाप स राजेन्द्रस्तत्र कान्तामनुस्मरन्।

कामबाणाभिसंतप्तः सौमित्रिस्तमथाब्रवीत्॥३॥

O king of kings, smitten with Cupid's arrows by thinking of his beloved spouse he lamented (profusely). Then the son of Sumitra thus spoke to him.

न त्वामेवंविधो भावः स्रष्टुमर्हति मानद।

आत्मवन्तमिव व्याधिः पुरुषं वृद्धशीलिनम्॥४॥

"O respecter of those that deserve honour, this state of your mind is as unworthy of you, as diseases in a self-contained old man of regular habits.

प्रवृत्तिरुपलब्धा ते वैदेह्या रावणस्य च।

तां त्वं पुरुषकारेण बुद्ध्या चैदोपपादय॥५॥

You have received intelligence concerning Ravana and the princess of Videha. (Now try to) liberate her by exertion and wisdom.

अभिगच्छाव सुग्रीवं शैलस्थं हरिपुङ्गवम्।

मयि शिष्ये च भृत्ये च सहाये च समाश्रय॥६॥

Let us go to Sugriva, the foremost of monkeys who dwells in (yonder) mountain.

Cheer yourself up since I, your disciple servant and assistant, am near."

एवं बहुविधैर्वाक्यैर्लक्ष्मणेन स राघवः।

उक्तः प्रकृतिमापेदे कार्ये चानन्तरोऽभवत्॥७॥

By these and various other words of the same significance spoken by Lakshmana, the descendant of Raghu recovered his natural calmness and became mindful of his business.

निषेव्य वारि पम्पायास्तरपयित्वा पितृनपि।

प्रतस्थतुरुभौ वीरौ धातरौ रामलक्ष्मणौ॥८॥

And both those heroic brothers Rama and Lakshmana bathing in the waters of the Pampa and offering oblations to their ancestors left (for Rishyamukha).

तावृष्यमूकमभ्येत्य बहुमूलफलदुग्मम्।

गिर्यचे वानरान् पञ्च वीरौ ददृशुस्तदा॥९॥

Then, having reached the (mountain) Rishyamukha full of various roots, fruits and trees, those heroes saw at the summit of the mountain five monkeys.

सुग्रीवः प्रेषयामास सचिवं वानरं तयोः।

बुद्धिमन्तं हनूमन्तं हिमवन्तमिव स्थितम्॥१०॥

Sugriva, (then), sent, his minister, the intelligent monkey Hanuman huge as a mountain, to (receive them).

तेन सम्भाष्य पूर्वं तौ सुग्रीवमभिजग्मतुः।

सख्यं वानरराजेन चक्रे रामस्तदा नृप॥११॥

Having first conversed with him, they both came to Sugriva. O king, Rama then contracted a friendship with the monkey-king.

तद् वासो दर्शयामासुस्तस्य कार्ये निवेदिते।

वानराणां तु यत् सीता ह्रियमाणा व्यपासृजत्॥१२॥

When Rama had unfolded his intentions to him, he (Sugriva) showed to him the piece of cloth dropped among the monkeys by Sita while being carried off (by Ravana).

तत् प्रत्ययकरं लब्ध्वा सुग्रीवं प्लवगाधिपम्।

पृथिव्यां वानरैश्चर्ये स्वयं रामोऽभ्यषेचयत्॥१३॥

Having obtained this token, Rama installed Sugriva the monkey-king, in sovereignty over all the monkeys on earth.

प्रतिजज्ञे च काकुत्स्थः समरे बालिनो वधम्।
सुग्रीवश्चापि वैदेहाः पुनरानयनं नृप॥१४॥

(And) the descendant of Kakustha promised to kill Bali in battle; and O king, Sugriva also pledged himself to liberate Sila.

इत्युक्त्वा समयं कृत्वा विश्वास्य च परस्परम्।

अभ्येत्य सर्वे किष्किन्धां तस्थुर्युद्धाभिकाङ्क्षिणः॥१५॥

Having come to this (mutual) understanding, reposing confidence in each other, they all arrived at Kishkindha and desirous of battle remained prepared (for counter with Bali).

सुग्रीवः प्राप्य किष्किन्धां ननादौघनिभस्वनः।

नास्य तन्ममृषे वाली तारा तं प्रत्यषेधयत्॥१६॥

Having reached Kishkindha, Sugriva sent forth a yell like the roar of a torrent. Bali could not brook that; but Tara (his wife) stood in his way, saying

यथा नदति सुग्रीवो बलवानेष वानरः।

मन्ये चाश्रयवान् प्राप्तो न त्वं निष्क्रान्तुमर्हसि॥१७॥

"From the manner in which this powerful monkey Sugriva is roaring, I think he has received assistance. (Therefore) do not go out."

हेममाली ततो वाली तारां ताराधिपाननाम्।

प्रोवाच वचनं वाग्मी तां वानरपतिः पतिः॥१८॥

Thereupon, (her) husband, the eloquent Bali, the monkey-king who wore a golden garland replied to Tara endued with a face resplendent as the moon, the lord of the stars.

सर्वभूतस्तज्ञा त्वं पश्य बुद्ध्या समन्विता।

केन चाश्रयवान् प्राप्तो ममैव भ्रातृगन्धिकः॥१९॥

"You are acquainted with the voice of all creatures; (therefore) by the exercise of your intelligence ascertain, whose assistance, this being who bears the relation of brother to me, has obtained.

चिन्तयित्वा मुहूर्तं तु तारा ताराधिप्रभा।

पतिमित्यब्रवीत् प्राज्ञा शृणु सर्वं कपीश्वर॥२०॥

The wise Tara, resplendent as the lord of the stars, reflecting a moment thus replied to her husband. "O lord of the monkeys, listen to all this.

हृतदारो महासत्त्वो रामो दशरथात्मजः।

तुल्यारिमित्रतां प्राप्तः सुग्रीवेण धनुर्धरः॥२१॥

That bowman, Rama, the highly energetic son of Dasharatha, whose wife has been carried off (by Ravana) has formed an offensive and a defensive alliance with Sugriva.

भ्राता चास्य महाबाहुः सौमित्रिरपराजितः।

लक्ष्मणो नाम मेधावी स्थितः कार्यार्थसिद्धये॥२२॥

His brother, the intellectual Lakshmana of mighty arms, the ever-victorious son of Sumitra, stands by him for the furtherance of Sugriva's aims.

मैन्दश्च द्विविदश्चापि हनूमांश्चानिलात्मजः।

जाम्बवानृक्षराजश्च सुग्रीवसचिवाः स्थिताः॥२३॥

(Moreover), Mainda, Dvividha, Hanuman, the son of the wind god and Jambuvana, the king of the bears, all these counsellors of Sugriva stand up for him.

सर्व एते महात्मानो बुद्धिमन्तो महाबलाः।

अलं तव विनाशाय रामवीर्यबलाम्रयात्॥२४॥

All these are endued with magnanimity, intellect and great strength; and being backed up by the strength of Rama are surely able to kill you."

तस्यास्तदाक्षिप्य वचो हितमुक्तं कपीश्वरः।

पर्यशङ्कत तामीर्षुः सुग्रीवगतमानसाम्॥२५॥

(But) the lord of the monkeys, discarding her beneficial words, was filled with jealousy and suspected that her heart was inclined towards Sugriva.

तारां परुषमुक्त्वा तु निर्जगाम गुहामुखात्।

स्थितं माल्यवतोऽभ्याशे सुग्रीवं सोऽभ्यभाषत॥२६॥

Having spoken harshly to Tara he (Bali) issued out of his cave and coming up to Sugriva who was near the Malyavan (mountain) addressed him thus,

असकृत् त्वं मया पूर्वं निर्जितो जीवितप्रियः।

मुक्तो ज्ञातिरिति ज्ञात्वा का त्वरा मरणे पुनः॥२७॥

"You who are (very) fond of life, were frequently defeated by me before; (but) considering the relationship you bear to me, I allowed you to escape (without taking your life). Then, why are you rushing into death so soon?"

इत्युक्तः प्राह सुग्रीवो घ्रातरं हेतुमद् वचः।

प्राप्तकालमभिघ्नो रामं सम्बोध्यन्निव॥२८॥

Thus addressed (by Bali), Sugriva, the slayer of his foes, as if addressing Rama himself, spoke to his brother these significant words, (well) suited to the occasion.

हृतराज्यस्य मे राजन् हतदारस्य च त्वया।

किं मे जीवितसामर्थ्यमिति विद्धि समागतम्॥२९॥

"O monarch, deprived of my wife as well as of my kingdom by you, what need is there for my life? Know that it is for this (i.e. death) that I have sought you."

एवमुक्त्वा बहुविधं ततस्तौ संनिपेततुः।

समरे वालिसुग्रीवौ शालतालशिलायुधौ॥३०॥

Addressing each other in these and various other words in the same strain, both Bali and Sugriva were engaged in battle with Shalas, Talas and stones, which served the purpose of arrows.

उभौ जघ्नतुरन्योन्यमुभौ भूमौ निपेततुः।

उभौ ववल्गुतुश्चित्रं मुष्टिभिश्च निजघ्नतुः॥३१॥

Both smote each other and both struck down each other on the ground; both moved about with wonderful (dexterity) and both dealt blows (at each other).

उभौ रुधिरसंसिक्तौ नखदन्तपरिक्षतौ।

शुशुभाते तदा वीरौ पुष्पिताविव किंशुकौ॥३२॥

Both those warriors torn with (each others) nails and teeth were besmeared with blood and shone like two blooming Kinshuka flowers.

न विशेषस्तयोर्युद्धे यदा कञ्चन् दृश्यते।

सुग्रीवस्य तदा मालां हनुमान् कण्ठ आसजत्॥३३॥

(On account of their similarity in appearance) no difference (in aspect) could be discovered between those fighters. Hanuman then placed a garland round the neck of Sugriva.

स मालया तदा वीरः शुशुभे कण्ठसक्तया।

श्रीमानिव महाशैलो मलयो मेघमालया॥३४॥

Thereupon that hero adorned with that garland on his neck shone like the beautiful and mighty Malaya mountain encircled with the clouds.

कृतचिह्नं तु सुग्रीवं रामो दृष्ट्वा महाधनुः।

विचकर्ष धनुः श्रेष्ठं वालिमुद्दिश्य लक्ष्यवत्॥३५॥

Recognizing Sugriva by that mark, the mighty bowman Rama drew his excellent bow aiming at Bali as his mark.

विस्फारस्तस्य धनुषो यन्त्रस्येव तदा बभौ।

वितत्रास तदा वाली शरेणाभिहतोरसि॥३६॥

The twang of his bow was like (the roar of) an engine. And pierced through the heart by the arrow Bali became alarmed.

स भिन्नहृदयो वाली वक्राच्छोणितमुद्वमन्।

ददर्शविस्थितं रामं ततः सौमित्रिणा सह॥३७॥

With his heart riven (by Rama's arrow) Bali began to vomit blood through his mouth and then he saw Rama standing (before him) together with the son of Sumitra.

गर्हयित्वा स काकुत्स्थं पपात भुवि मुर्च्छितः।

तारा ददर्श तं भूमौ तारापतिसमौजसम्॥३८॥

Rebuking the descendant of Kakustha, (for taking his life without cause) he fell down senseless on the ground. Tara then beheld him (Bali) of moon-like splendour, lying (slain) on the earth.

हते वालिनि सुग्रीवः किञ्चिन्वा प्रत्यपद्यता।

तां च तारापतिमुखीं तारां निपतितेश्वराम्॥३९॥

Bali being thus slain, Sugriva obtained possession of Kishkindha and (the hand of) the widowed Tara also endued with a face lovely as the lord of the stars.

रामस्तु चतुरो मासान् पृष्ठे माल्यवतः शुभे।

निवासमकरोद् धीमान् सुग्रीवेणाभ्युपस्थितः॥४०॥

And the intelligent Rama too, worshipped by Sugriva, in every way, lived on the auspicious plateau of the mountain Malyavan for four months.

रावणोऽपि पुरीं गत्वा लङ्कां कामबलाकृतः।

सीतां निवेशयामास भवने नन्दोपमे॥४१॥

(On the other hand) the lustful Ravana too, having repaired to his capital Lanka, placed Sita in a retreat (beautiful) like the Nandana (gardens).

अशोकवनिकाभ्यां तापसाश्रमसंनिभे।

भर्तृस्मरणतन्वङ्गी तापसीवेषधारिणी॥४२॥

Situate within the Ashoka garden, resembling an asylum of ascetics. (And there) with her body reduced to a skeleton thinking of her husband and wearing the garb of ascetics.

उपवासतपःशीला तत्रास पृथुलेक्षणा।

उवास दुःखवसतिं फलमूलकृताशना॥४३॥

And engaged in austerities and observing fasts, that large-eyed lady began to dwell sorrowfully subsisting on fruits and roots.

दिदेश राक्षसीस्तत्र रक्षणे राक्षसाधिपः।

प्रासासिलशूलपरशुमुद्रालातधारिणीः॥४४॥

In order to guard her, the lord of the Rakshasas appointed Rakshasa women holding (in their hands) barbed darts, swords, maces, axes, clubs and flaming brands.

द्व्यक्षीं त्र्यक्षीं ललाटाक्षीं दीर्घजिह्वामजिह्विकाम्।

त्रिस्तनीमेकपादां च त्रिजटामेकलोचनाम्॥४५॥

And some (of them) had two and some three eyes, (some) had their eyes on the forehead, (some) were possessed of long tongues and some none, (some) had three breasts (some) one leg, (some) three braids of matted hair and (some) only one eye.

एताश्चान्याश्च दीप्ताक्ष्यः करभोत्कटमूर्द्धजाः।

परिवार्यासते सीतां दिवारात्रमतन्त्रिताः॥४६॥

These and other (Rakshasas) females with flaming eyes and hair stiff as that of a camel, surrounded Sita very watchfully day and night.

तास्तु तामायतापाङ्गीं पिशाच्यो दारुणस्वराः।

तर्जयन्ति सदा रौद्राः परुषव्यञ्जनस्वराः॥४७॥

And those terrible-looking Pishachi women of dreadful voice always spoke that large-eyed lady in harsh words (such as),

खादाम पाटयामैनां तिलशः प्रविभज्य ताम्।

येयं भर्तारमस्माकमवमयेह जीवति॥४८॥

"Let us devour her; mangle her and tear her to pieces, who is living here despising our lord."

इत्येवं परिभर्त्सन्तीस्त्रास्यमाना पुनः पुनः।

भर्तृशोकसमाविष्टा निःश्वस्येदमुवाच ताः॥४९॥

Thus repeatedly threatened and censured, Sita, afflicted with grief for her husband, replied to them with a deep sigh.

आर्याः खादत मां शीघ्रं न मे लोभोऽस्ति जीविते।

विना तं पुण्डरीकाक्षं नीलकुञ्जितमूर्धजम्॥५०॥

"Worshipful ladies, eat me up soon. I have no need of life without the lotus-eyed (Rama) of curly and blue hair.

अप्येवाहं निराहारा जीवितप्रियवर्जिता।

शोषयिष्यामि गात्राणि व्याली तालगता यथा॥५१॥

Separated from my beloved, so dear to my life I will rather live without food and waste away my frame like a she-serpent living near a Tala tree.

न त्वन्यमभिगच्छेयं पुमांसं राघवादृते।

इति जानीत सत्यं मे क्रियतां यदनन्तरम्॥५२॥

Than live with any other person except the descendant of Raghu. Know this to be my firm resolve; and now do, whatever you like, with me."

तस्यास्तद् वचनं श्रुत्वा राक्षस्यस्ताः खरस्वनाः।

आख्यातुं राक्षसेन्द्राय जग्मुस्तत् सर्वमादृताः॥५३॥

The Rakshasa women, of harsh voice, hearing those words of hers, went to the king of the Rakshasas in order to tell him all that were spoken by her (Sita).

गतासु तासु सर्वासु त्रिजटा नाम राक्षसी।

सान्त्वयामास वैदेहीं धर्मज्ञा प्रियवादिनी॥५४॥

They all having gone (to Ravana), a pious Rakshasa woman Trijata by name, who spoke sweet words, (thus) consoled the princess of Videha.

सीते वक्ष्यामि ते किञ्चिद् विश्वासं कुरु मे सखि।

भयं त्वं त्यज वामोरु शृणु चेदं वचो मम॥५५॥

"Sita, I shall tell you something. O friend, believe me. O lady of fair hips, drive away your fears and hear these my words.

अविन्ध्यो नाम मेधावी वृद्धो राक्षसपुङ्गवः।

स रामस्य हितान्वेषी त्वदर्थे हि स मावदत्॥५६॥

There is an old and intelligent Rakshasas chief named Avindhya. He seeks Rama's welfare and for your sake has told me (these words).

सीता मद्बचनाद् वाच्या समाश्रास्य प्रसाद्य च।
भर्ता ते कुशली रामो लक्ष्मणानुगतो बली॥५७॥

"Having reassured and consoled Sita, address her in these my words (that I tell you now), saying, your husband, the heroic Rama, followed by Lakshmana, is all right.

सख्यं वानरराजेन शक्रप्रतिमतेजसा।

कृतवान् राघवः श्रीमांस्त्वदर्थे च समुद्यतः॥५८॥

The illustrious descendant of Raghu has contracted friendship with the king of the monkeys, as powerful as Shakra himself and is ready for your deliverance.

मा च तेऽस्तु भयं भीरु रावणाल्लोकगर्हितात्।

नलकूबरशापेन रक्षिता ह्यसि नन्दिनि॥५९॥

O timid lady, you have no fear from Ravana who is cursed by all the world, (because) O daughter, you are protected by Nalakubera's imprecation.

शप्तो ह्येष पुरा पापो वधूं रम्भां परामृशन्।

न शक्नोत्यवशां नारीमुपैतुमजितेन्द्रियः॥६०॥

Formerly this sinful wretch was cursed for having committed rape on his (own) daughter-in-law, Rambha. (Therefore) this lustful being is not capable of forcibly violating any woman.

क्षिप्रमेष्यति ते भर्ता सुग्रीवेणाभिरक्षितः।

सौमित्रिसहितो धीमांस्त्वां चेतो मोक्षयिष्यति॥६१॥

Your intelligent husband accompanied by the son of Sumitra and protected by Sugriva will soon arrive (here) and deliver you hence.

स्वप्ना हि सुमहाधोरा दृष्टा मेऽनिष्टदर्शनाः।

विनाशायस्य दुर्बुद्धेः पौलस्त्यकुलघातिनः॥६२॥

I have dreamed an awfully-terrible dream of evil omen, indicative of the destruction of this evil-minded destroyer of the race of Pulastya.

दारुणो ह्येष दुष्टात्मा क्षुद्रकर्मा निशाचरः।

स्वभावाच्छीलदोषेण सर्वेषां भयवर्धनः॥६३॥

This night-ranger is terribly wicked-minded and is prone to mean deeds and on account of his innate bad nature he terrifies all (creatures).

स्पर्धति सर्वदैर्वयः कालोपहतचेतनः।

मया विनाशलिङ्गानि स्वप्ने दृष्टानि तस्य वै॥६४॥

He challenges all the gods having lost his sense through Fate. I have in my dream seen all the indications of his destruction.

तैलाभिषिक्तो विकचो मज्जन् पङ्के दशाननः।

असकृत् खरयुक्ते तु रथे नृत्यन्निव स्थितः॥६५॥

(I have in my dream seen) the ten-headed monster dancing repeatedly in a car drawn by assess with his head shaven and his body saturated with oil and besmeared with mud.

कुम्भकर्णादयश्चेमे नग्नाः पतितमूर्धजाः।

गच्छन्ति दक्षिणामाशां रक्तमाल्यानुलेपनाः॥६६॥

(I have also seen) Kumbhakarna and others stark naked, besmeared with blood and with their heads shaven, taking to the southern direction.

श्वेतातपत्रः सोष्णीषः शुक्लमाल्यानुलेपनः।

श्वेतपर्वतमारूढ एक एव विभीषणः॥६७॥

I have beheld only Vibhishana with a white umbrella (over his head) and a turban and graced with white garlands and unguents ascending the mountain Shveta.

सचिवाश्चास्य चत्वारः शुक्लमाल्यानुलेपनाः।

श्वेतपर्वतमारूढा मोक्षयन्तेऽस्मान्महाभयात्॥६८॥

And I saw his four counsellors adorned with white garlands and unguents on the mountain Shveta. These only will be saved from this terrible calamity.

रामस्यास्त्रेण पृथिवी परिक्षिप्ता ससागरा।

यशसा पृथिवीं कृत्स्नां पूरयिष्यति ते पतिः॥६९॥

The earth with all its oceans will be covered with Rama's weapons; and your husband will fill the whole world with his renown.

अस्थिसंचयमारूढो भुज्जानो मधुपायसम्।

लक्ष्मणश्च मया दृष्टो दिग्भुः सर्वतो दिशम्॥७०॥

I have (in my dream) beheld Lakshmana burning all the points (with his arrows) and eating rice mixed with honey and boiled with milk mounted on a heap of bones.

रुदती रुधिरार्द्राङ्गी व्याघ्रेण परिरक्षिता।

असकृत् त्वं मया दृष्टा गच्छन्ती दिशमुत्तराम्॥७१॥

And I have seen you also lamenting, covered all over with blood and protected by a tiger, repeatedly run towards the southern direction.

हर्षमेघसि वैदेहि क्षिप्रं भर्त्रा समन्विता।

राघवेण सह भ्रात्रा सीते त्वमचिरादिवा॥७२॥

O princess of Videha, O Sita, being reunited with your husband, the descendant of Raghu, followed by Lakshmana, you will soon experience happiness."

इत्येतन्मृगशावाक्षी तच्छ्रुत्वा त्रिजटावचः।

बभूवाशावती बाता पुनर्भर्तृसमागमे॥७३॥

And that damsel gifted with eyes beautiful as those of a fawn, hearing these words of Trijata became hopeful of her reunion with her husband.

यवदभ्यागता रौद्राः पिशाच्यस्ताः सुदारुणाः।

ददृशुस्तां त्रिजटया सहासीनां यथा पुरा॥७४॥

And when those terrible-looking and cruel Pishacha women returned, they saw Sita seated with Trijata as before.

CHAPTER 281

(RAMOPAKHYANA PARVA)-Continued

The colloquy between Sita and Ravana

मार्कण्डेय उवाच

ततस्तां भर्तृशोकार्ता दीनां मलिनवाससम्।

मणिशेषाभ्यलङ्कारां रुदतीं च पतिव्रताम्॥१॥

राक्षसीभिरुपास्यन्तीं समासीनां शिलातले।

रावणः कामबाणार्ते ददर्शोपससर्प च॥२॥

देवदानवगन्धर्वयक्षकिम्पुरुषैर्युधि।

अजितोऽशोकवनिकां ययौ कन्दर्पपीडितः॥३॥

Markandeya said :

Then, Ravana, smarting under the shafts of Cupid, saw Sita-afflicted with sorrow for her husband, melancholy, wearing an unclean garb, having a jewel only for her ornament, lamenting (profusely), devoted to her husband, waited upon by the Rakshasa females and seated on a stone and approached her and he, whom the gods, the demons, the Gandharvas, the Yakshas and the Kimpurushas could never conquer in battle, inflamed with lust, repaired to the Ashoka gardens.

दिव्याम्बरधरः श्रीमान् सुमृष्टमणिकुण्डलः।

विचित्रमाल्यमुकुटो वसन्त इव मूर्तिमान्॥४॥

Attired in a celestials garment, wearing a handsome appearance, adorned with jewelled ear-rings, decked with a beautiful garland and a crown and looking as (handsome as) the very embodiment of Spring.

न कल्पवृक्षसदृशो यत्नादपि विभूषितः।

श्मशानचैत्यद्रुमवद् भूषितोऽपि भयंकरः॥५॥

Being dressed carefully he looked as (beautiful as) the Kalpa tree. But with all his rich dress he appeared as terrible as a banian tree in the midst of a cremation ground.

स तस्यास्तनुपध्यायाः समीपे रजनीचरः।

ददृशे रोहिणीमेत्य शनैश्चर इव ग्रहः॥६॥

That night-ranger, approaching the slender-waisted lady, looked like (the grim) planet Saturn before (the beautiful) Rohini.

स तामामन्त्र्य सुश्रोणीं पुष्पकेतुशराहतः।

इदमित्यब्रवीद् वाक्यं त्रस्तां रौहीमिवाबलाम्॥७॥

Having greeted that lady of beautiful hips, terrified like a helpless doe, he (Ravana) smarting under the shafts of that god having the flower for his emblem, addressed her thus,

सीते पर्याप्तमेतावत् कृतो भर्तुर्नुग्रहः।

प्रसादं कुरु तन्वङ्गि क्रियतां परिकर्म ते॥८॥

"Sita, you have favoured too much your husband up to this time. O lady of slender form, be now favourably disposed towards me. Let your person be well-dressed.

भजस्व मां वरारोहे महार्हाभरणाम्बरा।

भव मे सर्वनारीणामुत्तमा वरवर्णिनी॥९॥

O excellent lady, live under my protection and O fair, complexioned damsel, adorned with rich ornaments and dresses be the first lady among all the females (of my harem).

सन्ति मे देवकन्याश्च गन्धर्वाणां च योषितः।

सन्ति दानवकन्याश्च दैत्यानां चापि योषितः॥१०॥

Many daughters of the celestials and the Gandharvas are in my household and I possess several daughters of the Danavas and the Daityas.

चतुर्दश पिशाचानां कोट्यो मे वचने स्थिताः।

द्विस्तावत् पुरुषादानां रक्षसां भीमकर्मणाम्॥११॥

One hundred and forty millions of Pishachas, twice as many man-eating Rakshasas of terrible deed execute my commands.

ततो मे त्रिगुणा यक्षा ये मद्वचनकारिणः।

केचिदेव धनाध्यक्षं भ्रातरं मे समाश्रिताः॥१२॥

And thrice as many Yakshas carry out my orders. Some only are under the sway of my brother (Kubera) the lord of wealth.

गन्धर्वाप्सरसो भद्रे मामापानगतं सदा।

उपतिष्ठन्ति वामोरु यथैव भ्रातरं मम॥१३॥

O gentle lady gifted with fair thighs, the Gandharvas and the Apsaras attend upon me in my drinking hall as they do my brother.

पुत्रोऽहमपि विप्रर्षेः साक्षाद् विश्रवसो मुनेः।

पञ्चमो लोकपालानामिति मे प्रथितं यशः॥१४॥

(Again) I am the son to that Brahmanic sage, the Muni Vishrava and am celebrated under the name of the fifth Lokapala (regent of the universe).

दिव्यानि भक्ष्यभोज्यानि पानानि विविधानि च।

यथैव त्रिदशेशस्य तथैव मम भाविनि॥१५॥

O lady, I have as plenty of eatables, foods and drinks as the lord of the celestials himself.

क्षीयतां दुष्कृतं कर्म वनवासकृतं तव।

भार्या मे भव सुश्रोणि यथा मन्दोदरी तथा॥१६॥

Let all your troubles of a forest life be over. O fair-hipped damsel, be my consort as Mandodari herself.

इत्युक्ता तेन वैदेही परिवृत्य शुभानना।

तृणमन्तरतः कृत्वा तमुवाच निशाचरम्॥१७॥

Thus spoken to, the princes of Videha endued with a beautiful face, turning away (from Ravana) and considering him as something more insignificant than a straw thus replied to him.

अश्विनातिवामोरुरजस्रं नेत्रवारिणा।

स्तनावपतितौ बाला संहतावभिवर्षती॥१८॥

उवाच वाक्यं तं क्षुद्रं वैदेही पतिदेवता।

असकृद् वदतो वाक्यमीदृशं राक्षसेश्वर॥१९॥

विषादयुक्तमेतत् ते मया श्रुतमभाग्यया।

तद् भद्रसुख भद्रं ते मानसं विनिवर्त्यताम्॥२०॥

And that fair-hipped lady, the princess of Videha to whom her husband was as her god, drenching her solid breasts with copious flow of inauspicious tears which she incessantly shed, spoke these words to that mean wretch. "O lord of the Rakshasas, unfortunate as I am, I have been compelled to listen to such painful words repeatedly uttered by you. May you be blessed, you who take so much delight in sensual pleasure. Withdraw your mind (from me).

परदारसम्यलभ्या च सततं च पतिव्रता।

न चैवोपयिकी भार्या मानुषी कृपणा तव॥२१॥

Being the wife of another and always attached to my husband I am not to be won over (by you). And this helpless woman cannot be a suitable wife to you.

विवशां वर्षयित्वा च कां त्वं प्रीतिमवाप्स्यसि।

प्रजापतिसमो विप्रो ब्रह्मयोनिः पिता तव॥२२॥

What pleasure will you derive from violating an unwilling woman? Your father is equal to the lord of (all) creatures, a Brahmana and begotten of Brahma.

न च पालयसे धर्मं लोकपालसमः कथम्।

भ्रातरं राजराजानं महेश्वरसखं प्रभुम्॥२३॥

धनेश्वरं व्यपदिशन् कथं त्विह न लज्जसे।

Being equal to a Lokapala why have you no regard for virtue! Dishonouring that king, your adorable brother, the lord of wealth and friend of Maheshvara how it is that you do not feel shame?"

इत्युक्त्वा प्रारुदत् सीता कम्पयन्ती पयोधरौ॥२४॥

शिरोधरां च तन्वङ्गी मुखं प्रच्छाद्य वाससा।

Saying (all) this, that lady of delicate limbs Sita, with her breasts and neck trembling (in emotion) and covering her face with her clothes, began to weep profusely.

तस्या रुदत्या भाविन्या दीर्घा वेणी सुसंयता॥२५॥

ददृशे स्वसिता स्निग्धा काली व्यालीव मूर्धनि।

And while that fair lady was weeping, her long, well-woven, black and glossy, braid hanging down from her head looked like a black snake.

श्रुत्वा तद् रावणो वाक्यं सीतयोक्तं सुनिष्ठुरम्॥२६॥
प्रत्याख्यातोऽपि दुर्मेधाः पुनरेवाब्रवीद् वचः।
काममङ्गानि मे सीते दुनोतु मकरध्वजः॥२७॥
न त्वामकामां सुश्रोणीं समेष्ट्य चारुहासिनीम्।

Hearing those cruel words spoken by Sita, Ravana, of malicious intelligence, although thus rejected (by Sita) spoke to her these words again. "O Sita, let that god having the Makara for his emblem consume me. But O fair-hipped lady of sweet smiles, I will, by no means enjoy you against your will.

किं नु शक्यं मया कर्तुं यत् त्वमद्यापि मानुषम्॥२८॥
आहारभूतमस्माकं राममेवानुसूयसे॥२९॥

What am I able to do since you even to this day cherish Rama, who is but a man (and therefore) our food"

इत्युक्त्वा तामनिन्द्याङ्गीं स राक्षसमहेश्वरः।
तत्रैवान्तर्हितो भूत्वा जगामाभिमतां दिशम्॥३०॥

Thus addressing that lady of faultless proportions, the lord of the Rakshasas vanished at that very spot and went whether he liked.

राक्षसीभिः परिवृता वैदेही शोककर्शिता।
सेव्यमाना त्रिजटया तत्रैव न्यवसत् तदा॥३१॥

And the princess of Videha weighed down with grief continued to dwell there, surrounded by Rakshasa women and kindly treated by Trijata.

CHAPTER 282

(RAMOPAKHYANA PARVA)-Continued

The return of Hanuman

मार्कण्डेय उवाच

राघवः सहसौमित्रिः सुग्रीवेणाभिपालितः।
वसन् माल्यवतः पृष्ठे ददृशे विमलं नभः॥१॥

Markandeya said :

(On the other hand) while the descendant of Raghu together with Lakshmana, properly served by Sugriva, was dwelling on the plateau of the Malyavana mountain, he cast his eyes (one night) on the azure firmament.

स दृष्ट्वा विमले व्योम्नि निर्मलं शशलक्षणम्।
ग्रहनक्षत्रताराभिरनुयातममित्रहा॥२॥

कुमुदोत्पलपद्मानां गन्धमादाय वायुना।
महीधरस्थः शीतेन सहसा प्रतिबोधितः॥३॥

From that mountain beholding on the clear cloudless heavens, the resplendent moon surrounded by planets, stars and constellations and (fanned) by a cool breeze laden with the fragrance of lilies, lotuses and other flowers of the same kind, that destroyer of foes was suddenly awakened (to a recollection of Sita).

प्रभाते लक्ष्मणं वीरमभ्यभाषत दुर्म्ननाः।
सीतां संस्पृत्य धर्मात्मा रुद्धां राक्षसवेश्मनि॥४॥

Afflicted at the thoughts of Sita confined in the abode of the Rakshasha (Ravana), the virtuous (Rama) thus addressed the war-like Lakshmana in the (next) morning.

गच्छ लक्ष्मण जानीहि किच्छिन्धायां कपीश्वरम्।
प्रमत्तं चाम्यधर्मेषु कृतघ्नं स्वार्थपण्डितम्॥५॥

"O Lakshmana, do you repair to Kishkindha and there seek out the ungrateful, self-seeking and licentious lord of the monkeys.

योऽसौ कुलाद्यमो मूढो मया राज्येऽभिषेचितः।
सर्ववानरगोपुच्छा यमृक्षाश्च भजन्ति वै॥६॥

That stupid wretch of his race whom I have installed on the throne (of Kishkindha) and to whom all the monkeys, apes and bears pay their homage,

यदर्थं निहतो वाली मया रघुकुलोद्बह।
त्वया सह महाबाहो किच्छिन्धोपवने तदा॥७॥

And for whose sake, O mighty-armed perpetrator of Raghu's race, I have, with your assistance slain Bali in the pleasure-gardens of Kishkindha.

कृतघ्नं तमहं मन्ये वानरापसदं भुवि।
यो मामेवंगतो मूढो न जानीतेऽद्य लक्ष्मण॥८॥

I deem that worst of monkeys to be highly ungrateful on earth, because, O Lakshmana, that wretch has now forgotten me reduced to such a plight!

असौ मन्ये न जानीते समयप्रतिपालनम्।
कृतोपकारं मा नूनमवमन्याल्पया धिया॥९॥

I consider that, through scantiness of intellect, he does not care to fulfill his promise,

disregarding me who have done him (such) a good turn.

यदि तावदनुद्युक्तः शेते कामसुखात्मकः।

नेतव्यो वालिमार्गेण सर्वभूतगतिं त्वया॥१०॥

If he indulges in sensual pleasures without making any exertions (for the discovery of Sita), you are to send him to the path of Bali, the common goal of all creatures.

अथापि घटतेऽस्माकमर्थे वानरपुङ्गवः।

तमादायैव काकुत्स्थ त्वरावान् भव मा चिरम्॥११॥

But if that foremost of monkeys be devoted to our cause, then O descendant of Kakustha, bring him hither. Go soon and make no delay."

इत्युक्तो लक्ष्मणो भ्रात्रा गुरुवाक्यहिते रतः।

प्रतस्थे रुचिरं गृह्य समार्गेणगुणं धनुः॥१२॥

Lakshmana (ever) obedient to the behests and devoted to the welfare of his superiors, thus addressed by his brother, took his beautiful bow together with string and arrows and (soon) set out (for Kishkindha).

किष्किन्धाद्वारमासाद्य प्रविवेशनिवारितः।

सक्रोधे इति तं मत्वा राजा प्रत्युद्ययौ हरिः॥१३॥

And reaching the gate of Kishkindha he entered (the city) unopposed. The monkey-king deeming him to be angry advanced (to meet him).

तं सदारो विनीतात्मा सुग्रीवः प्लवगाधिपः।

पूजया प्रतिजग्राह प्रीयमाणस्तदर्हया॥१४॥

तमब्रवीद् रामवचः सौमित्रिकुतोभयः।

And with a humble mind, the monkey-king accompanied by his consort, welcomed him joyously and respectfully. (Then) the dauntless son of Sumitra made him acquainted with the words told by Rama.

स तत् सर्वमशेषेण श्रुत्वा प्रह्वः कृताञ्जलिः॥१५॥

सभृत्यदारो राजेन्द्र सुग्रीवो वानराधिपः।

इदमाह वचः प्रीतो लक्ष्मणं नरकुञ्जरम्॥१६॥

O king of kings, hearing all this in detail, Sugriva, the lord of the monkeys together with his consort and attendants joined his palms with humility and joyfully told Lakshmana, the most valiant of men, these words.

नास्मि लक्ष्मण दुर्मेधा नाकृतज्ञो न निर्घृणः।

श्रूयतां यः प्रयत्नो मे सीतापर्येषणे कृतः॥१७॥

"O Lakshmana, I am neither evil-minded nor ungrateful nor cruel. Listen, what pains I have taken in the direction of the discovery of Sita.

दिशः प्रस्थापिताः सर्वे विनीता हरयो मया।

सर्वेषां च कृतः कालो मासेनागमनं पुनः॥१८॥

I have sent (many) intelligent monkeys in all the directions and have appointed a month for the return of them all.

चैरियं सवना साद्रिः सपुरा सागराम्बरा।

विचेतव्या मही वीर सचमनगरकरा॥१९॥

O mighty hero, the entire earth with its forests, mountains, cities, seas, villages, towns and mines will be ransacked by them.

स मासः पञ्चरात्रेण पूर्णो भवितुमर्हति।

ततः श्रोष्यसि रामेण सहितः सुमहत् प्रियम्॥२०॥

That month will be complete in another five nights. And then you will, together with Rama, hear that great and joyful news (about the discovery of Sita)."

इत्युक्तो लक्ष्मणस्तेन वानरेन्द्रेण धीमता।

त्यक्त्वा रोषमदीनात्मा सुग्रीवं प्रत्यपूजयत्॥२१॥

Thus addressed by the intelligent monkey-king, the magnanimous Lakshmana, giving up his anger, adored Sugriva.

स रामं सहसुग्रीवो माल्यवतृष्टमास्थितम्।

अभिगम्योदयं तस्य कार्यस्य प्रत्यवेदयत्॥२२॥

Accompanied by Sugriva he then returned to Rama who was dwelling on the plateau of the mountain Malyavana and approaching him related the success of his mission.

इत्येवं वानरेन्द्रास्ते समाजग्मुः सहस्रशः।

दिशस्तिस्त्रो विचित्याथ न तु ये दक्षिणां गताः॥२३॥

Thousands of monkeys soon began to return after searching the three quarters, excepting those who were sent towards the south.

आचख्युस्तत्र रामाय महीं सागरमेखलाम्।

विचितां न तु वैदेह्या दर्शनं रावणस्य वा॥२४॥

And they told Rama "Although we have searched the (entire) sea-girt earth, we have not found either the princess of Videha or Ravana.

गतास्तु दक्षिणामाशां ये वै वानरपुङ्गवाः।

आशावांस्तेषु काकुत्स्थः प्राणानार्तोऽभ्यधारयत्॥२५॥

And though sorely grieved (at this unpleasant news) the descendant of Kakustha dragged his existence hopeful of the success of those great monkeys who were despatched towards the south.

द्विमासोपरमे काले व्यतीते प्लवगास्ततः।

सुग्रीवमभिगम्येदं त्वरिता वाक्यमब्रुवन्॥२६॥

When two months had passed away, (some) monkeys hastily approaching Sugriva told him these words.

रक्षितं वालिना यत् तत् स्फीतं मधुवनं महत्।

त्वया च प्लवगश्रेष्ठ तद् भुङ्क्ते पवनात्मजः॥२७॥

“O chief of the monkeys, the great and extensive orchard, Madhuvana which was (so) carefully preserved by Bali and is well-guarded by you also, is being pillaged by the son of Pavana,

वालिपुत्रोऽङ्गदक्षैव ये चान्ये प्लवगवर्षभाः।

विचेतुं दक्षिणामाशां राजन् प्रस्थापितास्त्वया॥२८॥

Angada, the son of Bali and other foremost of monkeys who, O monarch, were despatched by you to search the southern direction.”

तेषामपनयं श्रुत्वा मेने स कृतकृत्यताम्।

कृतार्थानां हि भृत्यानामेतद् भवति चेष्टितम्॥२९॥

Hearing of this act of indulgence on their part, he (Sugriva) thought they were successful, for such behaviour could be possible for those servants whose efforts were crowned with success.

स तद् रामाय मेधावी शशंस प्लवगवर्षभः।

रामश्चाप्यनुमानेन मेने दृष्टां तु मैथिलीम्॥३०॥

Then that intellectual and foremost of monkeys informed Rama of this. And Rama too inferred (from the statement of Sugriva) that Sita must have been seen (by the monkeys).

हनुमत्प्रमुखापि विश्रान्तास्ते प्लवङ्गमाः।

अभिजग्मुर्हरीन्द्रं तं रामलक्ष्मणसंनिधौ॥३१॥

(Meanwhile) those monkeys with Hanuman at their head, having rested themselves,

approached the monkey-king who was with Rama and Lakshmana.

गतिं च मुखवर्णं च दृष्ट्वा रामो हनुमतः।

अगमत् प्रत्यय भूयो दृष्ट्वा सीतेति भारता॥३२॥

O Bharata, observing the gestures of Hanuman and the colour of his face, Rama became thoroughly convinced of the discovery of Sita.

हनुमत्प्रमुखास्ते तु वानराः पूर्णमानसाः।

प्रणेतुर्विधिवद् रामं सुग्रीवं लक्ष्मणं तथा॥३३॥

The monkeys, headed by Hanuman and successful in their mission, duly bowed down to Rama, Lakshmana and Sugriva.

तानुवाचानतान् रामः प्रगृह्य सशरं धनुः।

अपि मां जीवयिष्यध्वमपि वः कृतकृत्यता॥३४॥

(Then) Rama, holding (in his hand) his bow together with arrows, addressed those assembled (monkeys) thus, “Will you make me bear life? Have you been successful?”

अपि राज्यमयोऽप्यायां कारयिष्याम्यहं पुनः।

निहत्य समरे शत्रूनाहृत्य जनकात्मजाम्॥३५॥

Having killed my enemy in battle and delivered the daughter of Janaka, will you enable me to reign at Ayodhya?

अमोक्षयित्वा वैदेहीमहत्वा च रणे रिपून्।

हतदारोऽवधूतश्च नाहं जीवितुमुत्सहे॥३६॥

Deprived of my wife and honour, I do not wish to live so long as the princess of Videha is not rescued and my enemies are not slain.”

इत्युक्तवचनं रामं प्रत्युवाचानिलात्मजः।

प्रियमाख्यामि ते राम दृष्ट्वा सा जानकी मया॥३७॥

Rama having said this, Hanuman the son of the wind-god thus replied to him. “O Rama, I am giving you good news. The daughter of Janaka has been seen by me.

विचित्य दक्षिणामाशां सपर्वतवनाकराम्।

श्रान्ताः काले व्यतीते स्म दृष्टवन्तो महागुहाम्॥३८॥

Searching the southern direction with all its mountains, forests and mines, we got fatigued and then after the expiration of the appointed time we saw a great cave.

प्रविशामो वयं तां तु बहुयोजनमायताम्।

सान्धकारां सुविपिनां गहनां कीटसेविताम्॥३९॥

We then entered it (the cave) extending over many a yojana, dark, woody, deep and infested by insects.

गत्वा सुमहदध्वानमादित्यस्य प्रभां ततः।

दृष्टवन्तः स्म तत्रैव भवनं दिव्यमन्तरा॥४०॥

Having traversed a great way through it, we saw the splendour of the sun and a beautiful palace within it.

मयस्य किल दैत्यस्य तदासीद् वेश्म राघवा।

तत्र प्रभावती नाम तपोऽतप्यत तापसी॥४१॥

O scion of Raghu's race, that palace belonged to the Daitya Maya. There a female ascetic Prabhavati by name, was engaged in austerities.

तथा दत्तानि भोज्यानि पानानि विविधानि च।

भुक्त्वा लब्धबलाः सन्तस्तयोक्तेन पथा ततः॥४२॥

She gave us many sorts of eatables and drinkable. Regaining our strength after partaking of food, we proceeded along the route indicated by her.

निर्याय तस्मादुद्देशात् पश्यामो लवणाम्भसः।

समीपे सह्यमलयौ दर्दुरं च महागिरिम्॥४३॥

And issuing out of the cave (we) beheld near the briny ocean the Sahya, the Malaya and the mighty Dardura mountains.

ततो मलयमारुह्य पश्यन्तो वरुणालयम्।

विषण्णा व्यथिताः खिन्ना निराशा जीविते
भृशम्॥४४॥

Then ascending the Malaya mountain (when) we beheld the abode of Varuna (i.e. the ocean-god), we became sorely grieved, afflicted and dejected and gave up all hopes of life.

अनेकशतविस्तीर्णं योजनानां महोदधिम्।

तिमिनक्रझषावासं चिन्तयन्तः सुदुःखिताः॥४५॥

Considering that this mighty ocean was many hundred yojanas in width and the abode of whales, alligators and fishes, we became sorely grieved.

तत्रानशनसंकल्पं कृत्वाऽऽसीना वयं तदा।

ततः कथान्ते गृध्रस्य जटायोरभवत् कथा॥४६॥

Then we sat down resolving to die of starvation. Then in the course of our conversation, we happened to talk of the vulture Jatayu.

ततः पर्वतशृङ्गभं घोररूपं भयावहम्।

पक्षिणं दृष्टवन्तः स्म वैनतेयमिवापरम्॥४७॥

Then we beheld an awe-inspiring and a terrible-looking bird huge as mountain-peak and looking like another son of Vinata (Garuda).

सोऽस्मान्तर्कयद् भोक्तुमथाभ्येत्य वचोऽब्रवीत्।

भोः क एष मम भ्रातुर्जटायोः कुस्ते कथाम्॥४८॥

And desirous of devouring us, he approached us and spoke these words "who is it that is speaking of my brother Jatayu?

सम्पातिर्नाम तस्याहं ज्येष्ठो भ्राता खगाधिपः।

अन्योन्यस्पर्धयारूढावावामादित्यसत्पदम्॥४९॥

I am his elder brother Sampati by name and the lord of birds. Once desirous of competing with each other we soared toward the sun.

ततो दग्धाविमौ पक्षौ न दग्धौ तु जटायुषः।

तदा मे चिरदृष्टः स भ्राता गृध्रपतिः प्रियः॥५०॥

निर्दग्धपक्षः पतितो ह्यहमस्मिन् महागिरौ।

In consequence of which my wings were burnt but those of Jatayu were not. That was the last time when I saw my dear brother, the king of the vultures. My wings being burnt I fell down and have been since lying on this mighty mountain."

तस्यैवं वदतोऽस्माभिर्हतो भ्राता निवेदितः॥५१॥

व्यसनं भवत्तच्छ्रेयं संक्षेपाद् वै निवेदितम्।

He, having said this, we told him of the death of his brother. And we informed him briefly of your calamity.

स सम्पातिस्तदा राजञ्जुत्वा सुमहदप्रियम्॥५२॥

विषण्णचेताः पप्रच्छ पुनरस्मान्निर्दिमा।

कः स रामः कथं सीता जटायुश्च कथं हतः॥५३॥

इच्छामि सर्वमेवैतच्छ्रोतुं प्लवगसत्तमाः।

Hearing this very disagreeable news, O king, Sampati, became dejected at heart and O tormentor of foes again asked "who is this

Rama? Why was Sita abducted? And how was Jatayu slain? O best of monkeys, I am desirous of hearing all this."

तस्याहं सर्वमेवैतद् भवतो व्यसनागमम्॥५४॥

प्रायोऽवेशने चैव हेतुं विस्तरशोऽब्रुवम्।

I then fully informed him of the calamity that has befallen your worshipful self and of the cause of our resolve to die of starvation.

सोऽस्मानुत्थापयामास वाक्येनानेन पक्षिराट्॥५५॥

रावणो विदितो मह्यं लङ्का चास्य महापुरी।

दृष्टा पारे समुद्रस्य त्रिकूटगिरिकन्दरे॥५६॥

भवित्री तत्र वैदेही न मेऽस्त्यत्र विचारणा।

But that monarch of birds stirred us up with these words. Ravana is indeed known to me. His mighty capital, Lanka, can be seen across the sea (situate) in a valley of the Trikuta mountains. The princess of Videha must be there. I have no doubt on this point.

इति तस्य वचः श्रुत्वा वयमुत्थाय सत्वराः॥५७॥

सागरक्रमणे मन्त्रं मन्त्रयामः परंतप।

Hearing him thus speak, we got up soon and O tormentor of foes, held a consultation together as to how to cross the sea;

नाध्यवास्यद् यदा कश्चित् सागरस्य विलङ्घनम्॥५८॥

ततः पितरमाविश्य पुण्ड्रवेऽहं महार्णवम्।

शतयोजनविस्तीर्णं निहत्य जलराक्षसीम्॥५९॥

But none had courage enough to attempt it. Then inspired with the energy of my father, whom I invoked, I crossed the vast ocean, a thousand yojanas wide, after having killed a Rakshasa woman (on my way) who lived in the waters.

तत्र सीता मया दृष्टा रावणान्तःपुरे सती।

उपवासतःशीला भर्तृदर्शनलालसा॥६०॥

I (then) discovered the chaste Sita in the Ravana's household observing austerities and fasts, eager to behold her husband,

जटिला मलदिग्धाङ्गी कृशा दीना तपस्विनी।

निमित्तैस्तामहं सीतामुपलभ्य पृथग्विधैः॥६१॥

With clotted hair, covered with dirt, melancholy, lean and lank and devoted to asceticism. Knowing her to be Sita by these unusual signs,

उपसृत्याब्रुवं चार्यामभिगम्य रहोगताम्।

सीते रामस्य दूतोऽहं वानरो मास्तात्मजः॥६२॥

I approached her and bowing down to that worshipful lady who was alone, said "Sita, I am Ram's messenger, a monkey and the son of Pavana (the wind-god).

त्वद्दर्शनमभिप्रेप्सुरिह प्राप्तो विहायसा।

राजपुत्री कुशलिनौ भ्रातरौ रामलक्ष्मणौ॥६३॥

Desirous of seeing you, I have come here ranging through the firmament. Those princes, the brothers Rama and Lakshmana are all right, सर्वशाखाभृगेन्द्रेण सुग्रीवेणाभिपालितौ।

कुशलं त्वाब्रवीद् रामः सीते सौमित्रिणा सह॥६४॥

Being well cared for by Sugriva and the monkeys. O Sita, both Rama and the son of Sumitra have enquired of your welfare.

सखिभावाच्च सुग्रीवः कुशलं त्वानुपृच्छति।

क्षिप्रमेष्यति ते भर्ता सर्वशाखाभृगैः सह॥६५॥

प्रत्ययं कुरु मे देवि वानरोऽस्मि न राक्षसः।

And Sugriva too being a friend (of them) has enquired of your welfare. Your husband will soon arrive (here) accompanied by all the monkeys. O divine lady, believe in me. I am a monkey and not a Rakshasa.

मुहूर्तमिव च ध्यात्वा सीता मां प्रत्युवाच ह॥६६॥

अवैमि त्वां हनूमन्तमविश्ववचनादहम्।

अविश्यो हि महाबाहो राक्षसो वृद्धसम्मतः॥६७॥

Reflecting a moment on what I said, Sita replied to me, "From what has been said by Avindhya I know you to be Hanuman. O (monkey) of mighty arms, Avindhya is an old and a revered Rakshasa.

कथितस्तेन सुग्रीवस्त्वद्विधैः सचिवैर्वृतः।

गयतामिति चोक्त्वा मां सीता प्रादादिमं मणिम्॥६८॥

धारिता येन वैदेही कालमेतमनिदिता।

प्रत्ययार्थं कथां चेमां कथयामास जानकी॥६९॥

He told me "Sugriva is surrounded by such advisers as you" Then asking me to go away Sita gave me this jewel (as a token), which enabled the faultless princess of Videha to bear life so long. And the daughter of Janaka further told me these words as a credential.

क्षिप्तमिषीकां काकाय चित्रकूटे महागिरौ।

भवता पुरुषव्याघ्र प्रत्यभिज्ञानकारणात्॥७०॥

(Namely) that while dwelling in the mighty mountain Chitrakuta, O most valiant of men, you shot a straw at a crow.

ग्राहयित्वाहमात्मानं ततो दध्वा च तां पुरीम्।

सम्प्राप्त इति तं रामः प्रियवादिनमार्चयत्॥७१॥

Then suffering myself to be seized (by the guards) and setting fire to that city (Lanka) I have come back" (Hearing these words) Rama adored that being who spoke agreeable words.

CHAPTER 283

(RAMOPAKHYANA PARVA)-Continued

The construction of the bridge (across the sea)

मार्कण्डेय उवाच

ततस्तत्रैव रामस्य समासीनस्य तैः सह।

समाजग्मुः कपिश्रेष्ठाः सुग्रीववचनात् तदा॥१॥

Markandeya said :

Then while Rama was seated at that very place with them (the monkeys), the monkey-chiefs, at the command of Sugriva, began to assemble there.

वृतः कोटिसहस्रेण वानराणां तरस्विनाम्।

श्वशुरो वालिनः श्रीमान् सुषेणो राममभ्ययात्॥२॥

Surrounded by ten billions of powerful monkeys the illustrious father-in-law of Bali, Sushena, came to Rama.

कोटीशतवृतो वापि गजो गवय एव च।

वानरेन्द्रौ महावीर्यौ पृथक् पृथग्दृश्यताम्॥३॥

Those two foremost of monkeys, the highly-powerful Gaja and Gavaya, each surrounded by one billion (monkeys) made their appearance.

षष्टिकोटिसहस्राणि प्रकर्षन् प्रत्यदृश्यत।

गोलाङ्गलो महाराज गवाक्षो भीमदर्शनः॥४॥

O mighty monarch, the terrible-looking Gavakshya having the tail of a cow, came thither, after having collected six hundred billions (of monkeys).

गन्धमादनवासी तु प्रथितो गन्धमादनः।

कोटीशतसहस्राणि हरीणां समकर्षत॥५॥

The celebrated Gandhamadana, the dweller of the mountain Gandhamadana, gathered a hundred thousand crores of monkeys.

पनसो नाम मेधावी वानरः सुमहाबलः।

कोटीर्दश द्वादश च त्रिंशत् पञ्च प्रकर्षत॥६॥

The intelligent monkey, Panasa by name and endued with a vast strength collected together fifty two hundreds of millions (of monkeys).

श्रीमान् दधिमुखोनाम हरिवृद्धोऽतिवीर्यवान्।

प्रचकर्ष महासैन्यं हरीणां भीमतेजसाम्॥७॥

The highly-powerful and illustrious old monkey, Dadhimukha by name, gathered a great army of monkeys endued with terrible prowess.

कृष्णानां मुखपुण्ड्राणामृक्षाणां भीमकर्मणाम्।

कोटीशतसहस्रेण जाम्बवान् प्रत्यदृश्यत॥८॥

Jambuvana, accompanied by a hundred thousand crores of black bears of terrible deeds with the Tilaka mark on their faces, made his appearance there.

एते चान्ये च बहवो हरियूथपयूथपाः।

असंख्येया महाराज समीयू रामकारणात्॥९॥

O great king, these and countless other monkey-chiefs arrived thither for the sake of Rama.

गिरिकूटनिभाङ्गानां सिंहानामिव गर्जताम्।

श्रूयते तुमुलः शब्दस्तत्र तत्र प्रधावताम्॥१०॥

A great tumultuous uproar was heard there caused by those monkeys running hither and thither, having bodies huge as mountain-peaks and roaring like lions.

गिरिकूटनिभाः केचित् केचिन्महिषसंनिभाः।

शरदभ्रप्रतीकाशाः केचिद्धिङ्गुलकाननाः॥११॥

Some resembled mountain-peaks and some buffaloes, some looked like autumnal clouds and some had faces red as vermillion.

उत्पतन्तः पतन्तश्च प्लवमानाश्च वानराः।

उद्धुन्वन्तोऽपरे रेणून् समाजग्मुः समन्ततः॥१२॥

And as the monkeys flocked in from all sides, some fell down, some leaped about and some scattered the dust.

स वानरमहासैन्यः पूर्णसागरसंनिभः।

निवेशमकरोत् तत्र सुग्रीवानुमते तदा॥१३॥

Then the mighty monkey-army, looking like a sea full of the brim, took up their quarters there at the command of Sugriva.

ततस्तेषु हरीन्द्रेषु समावृत्तेषु सर्वशः।

तिथौ प्रशस्ते नक्षत्रे मुहूर्ते चाभिपूजिते॥१४॥

तेन व्यूढेन सैन्येन लोकानुद्वर्तयन्निव।

प्रययौ राघवः श्रीमान् सुग्रीवसहितस्तदा॥१५॥

All the monkey-chiefs having assembled together from all directions, the illustrious descendant of Raghu's together with Sugriva and the (monkey) army drawn up in the battle array began his march (towards Lanka) at an auspicious moment of fair day and under a lucky constellation, as if desirous of destroying all the worlds.

मुखमासीत् तु सैन्यस्य हनूमान् मास्तात्मजः।

जघनं पालयामास सौमित्रितरकुतोभयः॥१६॥

Hanuman, the son of Pavana marched in the van of the army while its rear was protected by the dauntless son of Sumitra.

बद्धगोधाङ्गुलित्राणौ राघवौ तत्र जग्मतुः।

वृतौ हरिमहामात्रैश्चन्द्रसूर्यौ ग्रहैरिव॥१७॥

As they proceeded on, the two descendants of Raghu with their fingers encased in gloves of Godha's skin and surrounded by the monkey-chiefs shone like the sun or the moon (surrounded by) the planets.

प्रबभौ हरिसैन्यं तत् सालतालशिलायुधम्।

सुमहच्छालिभवनं यता सूर्योदयं प्रति॥१८॥

That (vast) monkey-army holding (in their hands) Sala and Tala trees which served the purpose of arrows, looked like an extensive corn-field under the morning sun.

नलनीलाङ्गदक्राथमैन्दद्विविदपालिता।

ययौ सुमहती सेना राघवस्थार्थसिद्धये॥१९॥

Protected by Nala, Nila, Angada, Kratha and Mainda that mighty host moved on for accomplishing the object of Rama.

विविधेषु प्रशस्तेषु बहुमूलफलेषु च।

प्रभूतमधुमूलेषु वारिमत्सु शिवेषु च॥२०॥

निवसन्ती निराबाधा तथैव गिरिसानुषु।

उपायाद्धरिसेना सा क्षारोदमथ सागरम्॥२१॥

And encamping unopposed on many extensive and auspicious tracts and valleys abounding with fruits, roots, water, honey and meat, that monkey-army at last came near the briny Sea.

द्वितीयसागरनिभं तद् बलं बहुलध्वजम्।

वेलान्नं समासाद्य निवासमकरोत् तदा॥२२॥

And that (vast) army which looked like a second ocean furnished with innumerable standards reached the shores (of the sea) and encamped there.

ततो दाशरथिः श्रीमान् सुग्रीवं प्रत्यभाषत।

मध्ये वानरमुख्यानां प्राप्तकालमिदं वचः॥२३॥

Then the renowned son of Dasharatha addressed Sugriva who was surrounded by monkey-chiefs these words appropriate to the occasion.

उपायः को नु भवतां मतः सागरलङ्घने।

इयं हि महती सेना सागरश्चातिदुस्तरः॥२४॥

"This army is vast and the ocean too is very difficult to cross. What steps, therefore, in your opinion, should be taken in order to cross it?

तत्रान्ये व्याहरन्ति स्म वानरा बहुमानिनः।

समर्था लङ्घने सिन्धोर्न तु तत् कृत्स्नकारकम्॥२५॥

There at, very many self-conceited monkeys said "we are capable of crossing the sea." But this could not serve the purpose fully (as all the monkeys were not able to cross the sea).

केचिन्नौभिर्व्यवस्यन्ति केचिच्च विविधैः प्लवैः।

नेति रामस्तु तान् सर्वान् सान्त्वयन् प्रत्यभाषत॥२६॥

Some proposed to cross by boats and some by various kinds of rafts. But Rama, having consoled them all, said "This will not do.

शतयोजनविस्तारं न शक्ताः सर्ववानराः।

क्रान्तुं तोयनिधिं वीरा नैषा वो नैष्ठिकी मतिः॥२७॥

O heroes, all the monkeys will not be able to cross the sea which is a hundred yojanas in width. Therefore, your proposal cannot be agreeable to reason.

नावो न सन्ति सेनाया बह्व्यस्तारयितुं तथा।

वणिजामुपघातं च कथमस्मद्विधश्चरेत्॥२८॥

(Moreover), there are not plenty of boats of land our troops. Again (the interests of) trade should not suffer at the hands of men like us.

विस्तीर्णं चैव नः सैन्यं हन्याच्छिद्रेण वै परः।

प्लवोडुपप्रतारश्च नैवात्र मम रोचते॥२९॥

Our army is vast. The enemy will be able to destroy it, if it can detect a (single) weak point in it. (Therefore) in my opinion it is not desirable to cross the sea by rafts and boats.

अहं त्विमं जलनिधिं समारप्स्याम्युपायतः।

प्रतिशेष्याम्युपवसन् दर्शयिष्यति मां ततः॥३०॥

I will, however, pray to this Lord of waters (to show me) a means (to cross the sea) and by observing fasts will lie down on the shores. He will then surely show me (a means).

न चेद् दर्शयिता मार्गं धक्ष्याम्येनमहं ततः।

महास्त्रैरप्रतिहतैरत्यग्निपवनोज्ज्वलैः॥३१॥

If, however, he does not show me a way (to cross the ocean), I will burn him up with irresistible and mighty weapons surpassing fire itself in fury."

इत्युक्त्वा सह सौमित्रिरुपसृश्याथ राघवः।

प्रतिशिश्ये जलनिधिं विधिवत् कुशसंस्तरे॥३२॥

Saying this, the descendant of Raghu together with the son of Sumitra performed achamana (i.e. touched water thrice as a purifactory ceremony) and duly laid themselves down on a bed of Kusha grass on the sea-shore.

सागरस्तु ततः स्वप्ने दर्शयामास राघवम्।

देवो नदनदीभर्ता श्रीमान् यादोगणैर्वृतः॥३३॥

Then that Lord of all the rivers, the ocean, surrounded by aquatic animals showed himself to the descendant of Raghu in a dream.

कौसल्यामातरित्येवमाभाष्य मधुरं वचः।

इदमित्याह रत्नानामाकरैः शतशो वृतः॥३४॥

And addressing him in such sweet words as "O son of Kausalya," (the Ocean) surrounded by hundreds of mines of gems thus spoke (to Rama).

ब्रूहि किं ते करोम्यत्र साहाय्यं पुरुषर्षभ।

ऐक्ष्वाको ह्यस्मि ते ज्ञातिरिति रामस्तमब्रवीत्॥३५॥

"O most valiant of men, tell me what assistance I shall render to you. I belong to the race of Ikshvaku and can therefore claim kinship with you." Rama (then) replied to him.

मार्गमिच्छामि सैन्यस्य दत्तं नदनदीपते।

येन गत्वा दशग्रीवं हन्यां पौलस्त्यपांसनम्॥३६॥

"O lord of all the rivers, I desire that you will grant, for my army, a way, marching through which I may kill the ten-headed wretch of Paulastya's race.

यद्येवं याचतो मार्गं न प्रदास्यति मे भवान्।

शरैस्त्वां शोषयिष्यामि दिव्यास्त्रप्रतिमन्त्रितैः॥३७॥

If you do not grant the passage prayed for, I will dry you up with arrows inspired with mantras and shot from celestial weapons."

इत्येवं ब्रुवतः श्रुत्वा रामस्य वरुणालयः।

उवाच व्यथितो वाक्यमिति बद्धाञ्जलिः स्थितः॥३८॥

Hearing Rama say so, the abode of Varuna (i.e. the Ocean) sorely grieved said these words with joined palms.

नेच्छामि प्रतिघातं ते नास्मि विघ्नकरस्तव।

शृणु चेदं वचो राम श्रुत्वा कर्तव्यमाचर॥३९॥

"I am neither desirous of throwing any obstacles in your way nor am I inclined to your mischief. O Rama, hear these words and then do what is fit.

यदि दास्यामि ते मार्गं सैन्यस्य व्रजतोऽऽज्ञया।

अन्येऽप्याज्ञापयिष्यन्ति मामेवं धनुषो बलात्॥४०॥

If, at your command I grant you a passage for the transport of your troops, then others too, from the strength of their bows, will command me to do so.

अस्ति त्वत्र नलो नाम वानरः शिल्पिसम्मतः।

त्वष्टुर्देवस्य तनयो बलवान् विश्वकर्मणः॥४१॥

There is a powerful monkey (in your army) Nala by name, who is a skillful mechanic and the son of the god Tvashtri, the architect of the universe.

स यत् काष्ठं तृणं वापि शिलां वा क्षेप्यते मया।

सर्वं तद् धारयिष्यामि स ते सेतुर्भविष्यति॥४२॥

And whatsoever he may throw into my waters, whether it be a piece of wood or a straw or a stone, I will support them all and which will be bridge to you."

इत्युक्त्वान्हिते तस्मिन् रामो नलमुवाचं ह।

कुरु सेतुं समुद्रे त्वं शक्तो ह्यसि मतो मम॥४३॥

Saying this the Ocean vanished. And then Rama said to Nala "build a bridge across the sea. For, in my opinion, you are able to do it."

तेनोपायेन काकुत्स्थः सेतुबन्धमकारयत्।

दशयोजनविस्तारमायतं शतयोजनम्॥४४॥

The descendant of Kakustha by this means caused a bridge ten yojanas broad and a hundred yojanas long to be erected (over the sea).

नलसेतुरिति ख्यातो योऽद्यापि प्रथितो भुवि।

रामस्याज्ञां पुरस्कृत्यं निर्यातो गिरिसंनिभः॥४५॥

And having constructed the bridge which to this day is known on earth by the name of Nala's bridge, Nala (endued with a body) huge a rock came out at the command of Rama.

तत्रस्थं स तु धर्मात्मा सभागच्छद् विभीषणः।

भ्राता वै राक्षसेन्द्रस्य चतुर्भिः सचिवैः सह॥४६॥

While Rama was there the virtuous Vibhishana, the (youngest) brother of the Rakshasa king accompanied by four advisers came to him.

प्रतिजग्राह रामस्तं स्वागतेनं महामनाः।

सुग्रीवस्य तु शङ्काभूत् प्रणिधिः स्यादिति स्म ह॥४७॥

And the magnanimous Rama welcomed him with due honours. But Sugriva had his misgivings, considering that he might be a spy.

राघवः सत्यचेष्टाभिः सम्यक् च चरितेङ्गितैः।

यदा तत्त्वेन तुष्टोऽभूत् तत एनमपूजयत्॥४८॥

The descendant of Raghu, however, observing the sincerity of his exertions and many signs of good conduct (in him) was perfectly satisfied (that he was not a spy) and adored him.

सर्वराक्षसराज्ये चाप्यभ्यविञ्चद् विभीषणम्।

चक्रे च मन्त्रसचिवं सुहृदं लक्ष्मणस्य च॥४९॥

And he installed him in sovereignty over all the Rakshasas and made him his junior adviser and a friend of Lakshmana's.

विभीषणमते चैव सोऽत्यक्रामन्महार्णवम्।

ससैन्यः सेतुना तेन मासेनैव नराधिप॥५०॥

O king of men, in accordance with the instructions of Vibhishana, he crossed the sea with his troops by means of the bridge within a month.

ततो गत्वा समासाद्य लङ्कोद्यानान्यनेकशः।

भेदयामास कपिभिर्महान्ति च बहूनि च॥५१॥

Then, having reached Lanka, he caused its numerous and extensive gardens to be ravaged by the monkeys.

ततस्तौ रावणामात्यौ मन्त्रिणौ शुकसारणौ।

चरौ वानररूपेण तौ जग्राह विभीषणः॥५२॥

And Vibhishana arrested two of Ravana's ministers, Shuka and Sarana, who, disguised as monkeys, came there as spies.

प्रतिपन्नौ यदा रूपं राक्षसं तौ निशाचरौ।

दर्शयित्वा ततः सैन्यं रामः पञ्चादवासृजत्॥५३॥

And when those two night-rangers, assumed their real Rakshasa shape, Rama showed them his troops and then dismissed them.

निवेश्योपवने सैन्यं तत् पुरः प्राज्ञवानरम्।

प्रेषयामास दौत्येन रावणस्य ततोऽङ्गदम्॥५४॥

Having placed his army in the pleasure-gardens of that city, Rama sent that wise monkey, Angada, as his envoy to Ravana.

CHAPTER 284

(RAMOPAKHYANA PARVA)-Continued

The entry of Rama into Lanka

मार्कण्डेय उवाच

प्रभूतान्नोदके तस्मिन् बहुमूलफले वने।

सेनां निवेश्य काकुत्स्थो विधिवत् पर्यरक्षत॥१॥

Markandeya said :

The descendant of Kakustha having encamped his troops in those woods and abounding with plenty of food and drink and various (sorts of) fruits and roots, began to watch over them carefully.

रावणः संविधं चक्रे लङ्कायां शास्त्रनिर्मिताम्।

प्रकृत्यैव दुराधर्षा दृढप्राकारतोरणा॥२॥

अगाधतोयाः परिखा मीननक्रसमाकुलाः।

बभ्रुवुः सप्त दुर्धर्षाः खट्वाः शङ्खभिष्टिताः॥३॥

(On the other hand) Ravana set up, in Lanka, engines constructed in accordance with (the rules of the science on war). And the seven moats, (which encircled the city), protected by strong walls and gates, full of deep waters and abounding with fishes and alligators, though naturally unassailable, were rendered more so by being surrounded with pointed stakes of Khadira wood.

कपाटयन्त्रदुर्धर्षा बभ्रुवुः सहुडोपलाः।

साशीविषघटायोधाः ससर्जरसपांसवः॥४॥

And the ramparts furnished with rounded stones and iron clubs were made unassailable by means of ballistas. The warriors (who mounted guard on the gates) had with them earthen jars full of poisonous snakes, resinous powders.

मुसलालातनाराचतोमरासिपरश्वधैः।

अन्विताश्च शतघ्नीभिः समष्टूच्छिष्टमुद्राः॥५॥

And were armed with maces, fire-brands, Narichas, Tomaras, swords, axes, Shataghnis and clubs saturated with wax.

पुरद्वारेषु सर्वेषु गुल्मः स्थावरजङ्गमाः।

बभ्रुवुः पत्तिवहुलाः प्रभूतगजवाजिनः॥६॥

And all the city gates were guarded by permanent and temporary encampments containing large numbers of infantry and by innumerable elephants and horses.

अङ्गदस्त्वथ लङ्काया द्वारदेशमुपागतः।

त्रिदितो राक्षसेन्द्रस्य प्रविवेश गतव्यथः॥७॥

Angada having reached one of the gates of Lanka and being made known to the Rakshasa king entered (the city) fearlessly.

मध्ये राक्षसकोटीनां बह्वीनां सुमहाबलः।

शुशुभे मेघमालाभिरादित्य इव संवृतः॥८॥

And that highly-powerful one surrounded by innumerable crores of Rakshas shone like the sun in the midst of masses of clouds.

स समासाद्य पौलस्त्यममात्यैरभिसंभूः।

रामसंदेशमामन्त्र्य वाग्मी वक्तुं प्रचक्रमे॥९॥

And that eloquent (monkey) having approached and saluted the descendant of Pulastya who was surrounded by (his) ministers, began to deliver Rama's message (in the following words).

आह त्वां राघवो राजन् कोसलेन्द्रो महायशाः।

प्राप्तकालमिदं वाक्यं तदादत्स्व कुरुष्व च॥१०॥

"O king, the highly-renowned lord of Kosala, the descendant of Raghu says to you (through me) these words appropriate to the occasion. Accept that (message) and act in obedience to it.

अकृतात्मानमासाद्य राजानमनये रतम्।

विनश्यन्त्यनयाविष्टा देशाश्च नगराणि च॥११॥

(Those) countries and cities whose kings are addicted to immoral acts and are incapable of controlling their minds, are themselves covered with sin and destroyed.

त्वयैकेनापराद्धं मे सीतामाहरता बलात्।

वधायानपराधानामन्येषां तद् भविष्यति॥१२॥

You alone are guilty of forcibly carrying off Sita; but your guilt will lead many innocent persons to death.

ये त्वया बलदर्पाभ्यामाविष्टेन बनेचराः।

ऋषयो हिंसिताः पूर्वं देवाश्चाप्यवमानिताः॥१३॥

राजर्षयश्च निहता रुदत्यश्च हताः स्त्रियः।

तदिदं समनुप्राप्तं फलं तस्यानयस्य ते॥१४॥

Elated with power and pride, you who formerly killed many Rishis living in the forests, insulted the gods, slew many royal sages and carried off weeping damsels, are about to be visited with retributive justice for you those vicious deeds.

हन्तास्मि त्वां सहामात्यैरुद्ध्यस्व पुरुषो भव।

पश्य मे धनुषो वीर्यं मानुषस्य निशाचर॥१५॥

I will kill you together with your advisers. Give battle and play the hero. O night-ranger, behold the strength of my bow though I am only a mortal.

मुच्यतां जानकी सीता न मे मोक्षयसि कर्हिचित्।

अराक्षसमिमं लोकं कर्तास्मि निशितैः शरैः॥१६॥

Liberate Sita, the daughter of Janaka. But if you persist in not releasing her I will make this earth bare of all the Rakshasas with sharpened arrows."

इति तस्य ब्रुवाणस्य दूतस्य परुषं वचः।

श्रुत्वा न ममूषे राजा रावणः क्रोधमूर्च्छितः॥१७॥

Hearing these harsh words of the messenger, king Ravana could not brook them and became senseless with rage.

इङ्गितज्ञास्ततो भर्तुश्चत्वारो रजनीचराः।

चतुर्ष्वङ्गेषु जगृहुः शार्दूलमिव पक्षिणः॥१८॥

Thereupon four night-wanderers who understood (well) the signs of their lord seized Angada by his four limbs like birds seizing a tiger.

तांस्तथाङ्गेषु संसक्तानङ्गदो रजनीचरान्।

आदायैव खमुत्पत्य प्रासादतलमाविशत्॥१९॥

And along with those wanderers of the night who held him fast by his limbs Angada took a leap upwards and alighted on the roof of the palace.

वेगेनोत्पततस्तस्य पेतुस्ते रजनीचराः।

भुवि सम्भिन्नहृदयाः प्रहारवरपीडिताः॥२०॥

Those Rakshasa raised up with great force fell down on the ground with their ribs shattered and sorely afflicted by the violence of the fall.

संसक्तो हर्म्यशिखरात् तस्मात् पुनरवापतत्।

लङ्घयित्वा पुरीं लङ्कां सुवेलस्य समीपतः॥२१॥

And he again took a leap from the roof of the palace whereon he descended and clearing the city of Lanka, come down to his comrades.

कोसलेन्द्रमथागम्य सर्वमावेद्य वानरः।

विश्राम स तेजस्वी राघवेणाभिनन्दितः॥२२॥

Then that monkey, approaching the lord of Kosala told him everything; and being highly praised by the descendant of Raghu, the energetic monkey went away to take rest.

ततः सर्वाभिसारेण हरीणां वातरंहसाम्।

भेदयामास लङ्कायाः प्राकारं रघुनन्दनः॥२३॥

Then the descendant of Raghu by the simultaneous exertions of all monkeys, flect as

the wind, caused the walls of Lanka to be broken down.

विभीषणक्षीधिपती पुरस्कृत्याथ लक्ष्मणः।

दक्षिणं नगरद्वारमवामृद्गाद् दुरासदम्॥२४॥

Then Lakshmana with Vibhishana and the lord of the bears (Jambuvana) marching ahead, demolished the impregnable southern gate of the city.

करभारुणपाण्डूनां हरीणां युद्धशालिनाम्।

कोटीशतसहस्रेण लङ्कामभ्यपपत् तदा॥२५॥

Rama then invaded Lanka with a hundred thousand crores of monkeys skilled in battle and resembling young camels in the reddish complexion which they had.

प्रलम्बबाहूरुकरजङ्घान्तरविलम्बिनाम्।

ऋक्षाणां धूम्रवर्णानां तिस्रः कोट्यो व्यवस्थिताः॥२६॥

Thirty millions of grey-coloured bears having long arms and thighs, broad paws and supporting themselves on their broad haunches prepared themselves (for battle).

उत्पतद्भिः पतद्भिश्च निपतद्भिश्च वानरैः।

नादृश्यत तदा सूर्यो रजसा नाशितप्रभः॥२७॥

And the sun, with his rays shadowed by the dust raised by the monkeys leaping up and down and crosswise, could not be seen.

शालिप्रसूनसदृशैः शिरीषकुसुमप्रभैः।

तरुणादित्यसदृशैः शणगौरैश्च वानरैः॥२८॥

प्राकारं ददृशुस्ते तु समन्तात् कपिलीकृतम्।

राक्षसा विस्मिता राजन् सस्त्रीवृद्धाः समन्ततः॥२९॥

And the walls (of Lanka) covered all over with monkeys endued with complexions (yellow) as the ears of paddy, (grey) as shirisha flowers (crimson) as the morning sun and white as flax, assumed a tawny hue. And O king, the Rakshasas together with their wives and elders were wonder-struck (at this unusual sight).

विभिदुस्ते मणिस्तम्भान् कर्णाडुशिखराणि च।

भग्नोन्मथितशृङ्गाणि यन्त्राणि च विचिक्षिपुः॥३०॥

And they (the monkeys and the bears) broke down pillars made of gems and the terraces of

spires of the palaces. Pulling down and breaking to pieces the engines and their propellers they threw them away.

परिगृह्य शतघ्नींश्च सचक्राः सहडोपलाः।

चिक्षिपुर्भुजवेगेन लङ्कामध्ये महास्वनाः॥३१॥

And seizing the Shataghni together with discs, clubs and stones, they threw them violently into Lanka uttering loud yells.

प्राकारस्थाश्च ये केचिन्निशाचरगणास्तथा।

प्रदुदुवुस्ते शतशः कपिभिः समभिदुताः॥३२॥

The night-wanderers that were stationed on the walls, attacked by the monkeys fled hurriedly by hundreds.

ततस्तु राजवचनाद् राक्षसाः कामरूपिणः।

निर्ययुर्विकृताकाराः सहस्रशतसङ्कुशः॥३३॥

Then, at the command of the king, hundreds and thousands of Rakshasas of unnatural shapes and who could assume any form they liked, issued out (of the city to meet the enemy).

शस्त्रवर्षाणि वर्षन्तो द्रावयित्वा वनौकसः।

प्राकारं शोभयन्तस्ते परं विक्रममास्थिताः॥३४॥

Discharging a (perfect) deluge of arrows and displaying great prowess, they graced the walls on driving away the dwellers of forests.

स माषराशिसदृशैर्बभूव क्षणदाचरैः।

कृतो निर्वनरो भूयः प्राकारो भीमदर्शनैः॥३५॥

And those terrible-looking night-rangers resembling heaps of flesh made the walls clear of monkeys.

पेतुः शूलविभिन्नाङ्गं बहवो वानरर्षभाः।

स्तम्भतोरणभग्नाश्च पेतुस्तत्र निशाचराः॥३६॥

And there with their bodies pierced by lances many foremost of monkeys fell (dead) and several night-rangers also crushed by pillars broken in the course of battle breathed their last.

केशाकेश्यभवद् युद्धं रक्षसां वानरैः सह।

नखैर्दन्तैश्च वीराणां खादतां वै परस्परम्॥३७॥

And the battle raged on between the heroic Rakshasas who fell to devouring (the monkeys) and the monkeys both parties dragging one

another by the hair of the head and mangling one another with nails and teeth.

निष्टनन्तो ह्युभयतस्तत्र वानरराक्षसाः।

हता निपतिता भूमौ न मुञ्चन्ति परस्परम्॥३८॥

The Rakshasas and the monkeys with terrific yells and roars killed and struck down one another on the ground but (still) they did not give up the fight.

रामस्तु शरजालानि ववर्ष जलदो यथा।

तानि लङ्कां समासाद्य जघ्नुस्तान् रजनीचरान्॥३९॥

Rama too, then, poured down showers of arrows like the very clouds. And those arrows reaching Lanka killed many night-rangers.

सौमित्रिरपि नाराजैर्दृढधन्वा जितक्लमः।

आदिश्यादिश्य दुर्गस्थान् पातयामास राक्षसान्॥४०॥

And that mighty bowman, the indefatigable son of Sumitra also, naming (particular) Rakshasas who were stationed in the forts killed them with Narachas.

ततः प्रत्यवहारोऽभूत् सैन्यानां राघवाज्ञया।

कृते विमर्दे लङ्कायां लब्धलक्ष्यो जयोत्तरः॥४१॥

Then by order of Rama the forces retired (from the battle field) after having achieved success (in battle) and demolished (the defences of) Lanka and thereby making all the objects (of the city) easy of being aimed at.

CHAPTER 285

(RAMOPAKHYANA PARVA)-Continued

The single combat between Rama and Ravana

मार्कण्डेय उवाच

ततो निविशमानांस्तान् सैनिकान् रावणानुगाः।

अभिजग्मुर्गणानेके पिशाचक्षुद्ररक्षसाम्॥१॥

पर्वणः पतनो जम्भः खरः क्रोधवशो हरिः।

प्ररुजश्चारुजश्चैव प्रघसञ्चैवमादयः॥२॥

Markandeya said :

Then, when those troops were in their quarters, Parvana Patana, Jambha, Khara, Krodhavasha, Hari, Praruja, Aruja, Praghasa and many other minor Rakshasas and Pishachas under the sway of Ravana entered amongst them.

ततोऽभिपततां तेषामदृश्यानां दुरात्मनाम्।

अन्तर्धानवधं तज्जश्चकार स विभीषणः॥३॥

And remaining invisible, as those wicked-souled creatures were thus stealthily entering, Vibhishana, knew all this and did away with their power of invisibility.

ते दृश्यमाना हरिभिर्बलिभिर्दूरापातिभिः।

निहताः सर्वशो राजन् महीं जग्मुर्गतासवः॥४॥

O king, when disclosed to view, all of them being slain by the powerful and long-leaping monkeys fell dead on the ground.

अमृष्यमाणः सबलो रावणो निर्ययावथ।

राक्षसानां बलैर्घोरेः पिशाचानां च संवृतः॥५॥

युद्धशास्त्रविधानज्ञ उशना इव चापरः।

व्यह्य चौशनसं व्यूहं हरीनभ्यवहारयत्॥६॥

Unable to brook this, the mighty Ravana, skilled in the art of war like a second Ushana (Shukracharya), marched out, surrounded by his dreadful Rakshasa and Pishacha troops; and drawing up his army in that array known by the name of Ushana attacked all the monkeys.

राघवस्तु विनिर्यान्तं व्यहानीकं दशाननम्।

बार्हस्पत्यं विधिं कृत्वा प्रत्यव्यूहनिशाचरम्॥७॥

And the descendant of Raghu also, seeing the ten-headed advance, opposed the night-ranger by drawing up his army after the manner recommended by Brihaspati.

समेत्य युयुधे तत्र ततो रामेण रावणः।

युयुधे लक्ष्मणश्चापि तथैवेन्द्रजिता सह॥८॥

Then Ravana, coming up to Rama, began fighting with him. And Lakshmana fought with Indrajita.

विरूपाक्षेण सुग्रीवस्तारेण च निखर्वटः।

तुण्डेन च नलस्तत्र पटुशः पनसेन च॥९॥

Sugriva with Virupaksha, Nikharvata with Tara, Nala with Tunda and Patusha with Panasa.

विषह्यं यं हि यो मेने स स तेन समेयिवान्।

युयुधे युद्धवेलायां स्वबाहुबलमाश्रितः॥१०॥

On that field of battle, he who considered another a match for him, advanced against and

began fighting with him depending on his own prowess of arms.

स सम्प्रहारो ववृधे भीरूणां भयवर्धनः।

लोमसंहर्षणो घोरः पुरा देवासुरे यथा॥११॥

And that battle so frightful to cowards and which makes one's hair stand erect, was as furious as that fought between the gods and the demons in days of yore.

रावणो राममानर्छच्छक्तिशूलासिवृष्टिभिः।

निशितैरायसैस्तीक्ष्णै रावणं चापि राघवः॥१२॥

Ravana afflicted Rama with a downpour of darts, lances and swords and the descendant of Raghu too oppressed Ravana with sharpened iron darts having keen points.

तथैवेन्द्रजितं यत्तं लक्ष्मणो मर्मभेदिभिः।

इन्द्रजिच्चापि सौमित्रिं बिभेद बहुभिः शरैः॥१३॥

Similarly, Lakshmana wounded the exerting Indrajita and Indrajita Lakshmana, by various darts capable of piercing the vital parts.

विभीषणः प्रहस्तं च प्रहस्तश्च विभीषणम्।

खगपत्रैः शरैस्तीक्ष्णैरभ्यवर्षद् गतव्यथः॥१४॥

And Vibhishana discharged at Prahasta and Prahasta at Vibhishana, showers of sharpened arrows furnished with plumes of birds.

तेषां बलवतामासीन्महास्त्राणां समागमः।

विव्यथुः सकला येन त्रयो लोकश्चराचराः॥१५॥

(And thus) there ensued an encounter among those powerful warriors skilled in wielding mighty weapons, which (encounter) sorely afflicted the three worlds with their mobile and immobile creatures.

CHAPTER 286

(RAMOPAKHYANA PARVA)-Continued

The march of Kumbhakarna to battle

मार्कण्डेय उवाच

ततः प्रहस्तः सहसा समभ्येत्य विभीषणम्।

गतया ताडयामास विनद्य रणकर्कशः॥१॥

Markandeya said :

Then Prahasta, harsh in battle, rushing against Vibhishana all on a sudden and sending forth a terrible yell, smote him with his mace.

स तथाभिहतो धीमान् गदया भीमवेगया।

नाकम्पत महाबाहुर्हिमवानिव सुस्थिरः॥१२॥

(But) the intellectual Vibhishana of mighty arms, although struck with that mace (hurled) with a terrible force, did not tremble in the least and stood firm as the Himavana mountains.

ततः प्रगृह्य विपुलां शतघण्टां विभीषणः।

अनुमन्त्र्य महाशक्तिं चिक्षेपास्य शिरः प्रति॥१३॥

Then Vibhishana, taking up a huge and mighty Javelin studded with a hundred bells and inspiring it with the mantras hurled it at the head of Prahasta.

पतन्त्या स तथा वेगाद् राक्षसोऽशनिवेगया।

हतोत्तमाङ्गे ददृशे वातरुण इव द्रुमः॥१४॥

(And that Javelin) falling with a (great) force like that of the thunderbolt cut off the head of Prahasta, who thereupon looked like a tree broken by the wind.

तं दृष्ट्वा निहतं संख्ये प्रहस्तं क्षणदाचरम्।

अभिदुद्राव धूम्राक्षो वेगेन महता कपीन्॥१५॥

Seeing that night-ranger (Prahasta) thus slain in the encounter, Dhumraksha rushed furiously against the monkeys.

तस्य मेघोपमं सैन्यमापतद् भीमदर्शनम्।

दृष्ट्वैव सहसा दीर्णां रणे वानरपुङ्गवाः॥१६॥

The monkey-chiefs, on beholding that his terrible-looking soldiers, resembling the clouds, were rushing against them, fled from (the field of) battle.

ततस्तान् सहसा दीर्णान् दृष्ट्वा वानरपुङ्गवान्।

निर्ययौ कपिशार्दूलो हनूमान् मारुतात्मजः॥१७॥

Seeing those foremost of monkeys run away all on a sudden, Hanuman, the brave of monkeys rallied them and stood ready (for battle).

तं दृष्ट्वावस्थितं संख्ये हरयः पवनात्मजम्।

महत्या त्वरया राजन् संन्यवर्तन्त सर्वशः॥१८॥

(And), O king, beholding the son of Pavana remaining on the battlefield, all the monkeys rallied with great haste.

ततः शब्दो महानासीत् तुमुलो लोमहर्षणः।

रामरावणसैन्यानामन्योन्यमभिधावताम्॥१९॥

Then there arose a great and tumultuous uproar, causing the hair stand on end, as the soldiers of Rama and Ravana rushed against one another.

तस्मिन् प्रवृत्ते संग्रामे घोरे रुधिरकर्दमे।

धूम्राक्षः कपिसैन्यं तद् द्रावयामास पत्रिभः॥२०॥

(And) in that battle which raged hot and furious, making the field muddy with blood, Dhumraksha began to oppress the monkey-army with (showers of) arrows.

तं स रक्षोमहामात्रमापतन्तं सपत्तिजत्।

प्रतिजग्राह हनुमांस्तरसा पवनात्मजः॥२१॥

Then the son of Pavana, Hanuman, the vanquisher of his foes, quickly seized that leader of the Rakshasas who was advancing (against the monkey host).

तयोर्युद्धमभूद् घोरं हरिराक्षसवीरयोः।

जिगीषतोर्युधान्योन्यमिन्द्रप्रह्लादयोरिव॥२२॥

And there took place, between the Rakshasa and the monkey warrior, each desirous of vanquishing the other, as dreadful a battle as that (fought) between Indra and Pralhada (in olden days).

गदाभिः परिघैश्चैव राक्षसो जघ्निवान् कपिम्।

कपिश्च जघ्निवान् रक्षः सस्कन्धवितपैर्दुर्मैः॥२३॥

The Rakshasa smote the monkey with clubs and pikes and the monkey struck the Rakshasas with trees furnished with branches and trunks.

ततस्तमतिकोपेन साश्वं सरथसारथिम्।

धूम्राक्षमवधीत् क्रुद्धो हनूमान् मारुतात्मजः॥२४॥

Then the angry Hanuman the son of Pavana fired with a mighty rage, destroyed Dhumraksha together with his horses charioteer and car.

ततस्तं निहतं दृष्ट्वा धूम्राक्षं राक्षसोत्तमम्।

हरयो जातविस्रम्भा जघ्नुरन्ये च सैनिकान्॥२५॥

And seeing that foremost of Rakshasas, Dhumraksha, (thus) killed, the monkeys giving up their fear, slew many other soldiers.

ते वध्यमाना हरिभिर्बलिभिर्जितकाशिभिः।

राक्षसा भग्नसंकल्पा लङ्कामभ्यपतन् भयात्॥२६॥

Thus slain by the powerful and victorious monkeys the Rakshasas lost their hearts and fled to Lanka in (great) fear.

तेऽभिपत्य परं भग्ना हतशेषा निशाचराः।

सर्वं राज्ञे यथावृत्तं रावणाय न्यवेदयन्॥१७॥

And the surviving might-wanderers, who fled (from the battle-field), reaching the city, informed king Ravana of all that had happened.

श्रुत्वा तु रावणस्तेष्वः प्रहस्तं निहतं युधि।

धूम्राक्षं च महेष्वासं ससैन्यं वानरर्षभैः॥१८॥

सुदीर्घमिव निःश्वस्य समुत्पत्य वरासनात्।

उवाच कुम्भकर्णस्य कर्मकालोऽयमागतः॥१९॥

Hearing from them that the valiant monkeys, had in battle, killed Prahasta and the mighty bowman Dhumraksha together with (all) their forces, Ravana drawing a heavy sigh and rising from his excellent throne said, "The time for Kumbhakarna to act, is come."

इत्येवमुक्त्वा विविधैर्वादित्रैः सुमहास्वनैः।

शयानमतिनिद्रालुं कुम्भकर्णमबोधयत्॥२०॥

Saying this, he awakened Kumbhakarna by means of various instruments emitting loud sounds, from his deep and prolonged sleep.

प्रबोध्य महता चैनं यत्नेनागतसाध्वसः।

स्वस्थमासीनमव्यचं विनिद्रं राक्षसाधिपः॥२१॥

ततोऽब्रवीद् दशग्रीवः कुम्भकर्णं महाबलम्।

धन्योऽसि यस्य ते निद्रा कुम्भकर्णेयमीदृशी॥२२॥

And when Kumbhakarna, who was aroused by great exertions, was comfortably seated, recovered consciousness and self-possession, the terrified lord of the Rakshasas, the ten-headed (Ravana) addressed Kumbhakarna endued with a giant strength thus, "O Kumbhakarna, you are indeed happy who enjoy such a (prolonged) sleep.

य इदं दारुणाकारं न जानीषे महाभयम्।

एष तीर्त्वार्षवं रामः सेतुना हरिभिः सह॥२३॥

अवमन्येह नः सर्वान् करोति कदनं महत्।

मया त्वपहता भार्या सीता नामास्य जानकी॥२४॥

Unaware of this dreadful calamity (we have been visited with). This Rama together with the monkeys having crossed the sea by means of a

bridge and disregarding us all is waging a terrible war. I have stealthily abducted his wife, named Sita, the daughter of Janaka.

तां नेतुं स इहायातो बद्ध्वा सेतुं महार्णवे।

तेन चैव प्रहस्तादिर्महान् नः स्वजनो हतः॥२५॥

And in order to recover her, he has come here having constructed a bridge over the vast ocean. He has killed Prahasta and many other kinsmen of ours.

तस्य नान्यो निहन्तास्ति त्वामृते शत्रुकर्शना।

स दंशितोऽमिनिर्याय त्वमद्य बलिनां वरः॥२६॥

रामादीन् समरे सर्वाञ्जहि शत्रून् रिदम।

O scourage of your enemies, there is no other person capable of slaying him than you. O bravest of the brave, do you (therefore) march out this day donning your mail and O tormentor of foes, slay in battle all your enemies, Rama and others.

दूषणावरजौ चैव वल्लवेगप्रमाथिनौ॥२७॥

तौ त्वां बलेन महता सहितावनुयास्यतः।

The two younger brothers of Dushana, Vajravega and Pramathin, accompanied by a mighty army will follow you."

इत्युक्त्वा राक्षसपतिः कुम्भकर्णं तरस्विनम्।

संदिदेशेतिकर्तव्यं वल्लवेगप्रमाथिनौ॥२८॥

Thus addressing the mighty Kumbhakarna, the lord of the Rakshasas pointed out to Vajravega and Pramathin what they should do.

तथेत्युक्त्वा तु तौ वीरौ रावणं दूषणानुजौ।

कुम्भकर्णं पुरस्कृत्य तूर्णं निर्ययतुः पुरात्॥२९॥

And those two heroes, the younger brothers of Dushana saying to Ravana "It shall be so" (i.e. your orders shall be carried out) soon marched out of the city with Kumbhakarna at their head.

CHAPTER 287

(RAMOPAKHYANA PARVA)-Continued

The slaughter of Kumbhakarna

मार्कण्डेय उवाच

ततो निर्याय स्वपुरात् कुम्भकर्णः सहानुगः।

अपश्यत् कपिसैन्यं तज्जितकाश्यचतः स्थितम्॥१॥

Markandeya said :

Then having marched out of the city with his followers, Kumbhakarna beheld the victorious monkey-army lying before him.

स वीक्षमाणस्तत् सैन्यं रामदर्शनकाङ्क्षया।

अपश्यच्चापि सौमित्रिं धनुष्पाणिं व्यवस्थितम्॥२॥

Having observed (carefully) the monkey host with the desire of finding out Rama (among it) he saw Lakshmana stand (ready for fight), bow in hand.

तमभ्येत्याशु हरयः परिववृः समन्ततः।

अभ्यघ्नंश्च महाकायैर्बहुभिर्जगतीरुहैः॥३॥

The monkeys, (then), coming up to him completely surrounded him and began to smite him with numerous huge trees.

करजैरतुदंश्चान्ये विहाय भयमुत्तमम्।

बहुधा युध्यमानास्ते युद्धमार्गैः प्लवङ्गमाः॥४॥

नानाप्रहरणैर्भूमौ राक्षसेन्द्रमताडयन्।

(And) giving up their fear some began to tear him with nails and several monkeys fought him by resorting to various ways (of battle). And they hurled at that foremost of Rakshasas various terrible weapons.

स ताड्यमानः प्रहसन् भक्षयामास वानरान्॥५॥

बलं चण्डबलाख्यं च वलाबाहुं च वानरम्।

Thus struck, he only laughed (at them) and fell to eating up the monkeys, named Bala, Chandabala and Vajrabahu.

तद् दृष्ट्वा व्यथनं कर्म कुम्भकर्णस्य रक्षसः॥६॥

उदक्रोशन् परितस्तास्तारप्रभृतयस्तदा।

Seeing that terrible act of the Rakshasa Kumbhakarna, Tara and others were greatly alarmed and sent forth a loud wail.

तानुच्चैः क्रोशतः सैन्याञ्छुत्वा स हरियूथपान्॥७॥

अभिदुद्राव सुग्रीवः कुम्भकर्णमपेतभीः।

Hearing the loud cry of the monkey chiefs, Sugriva fearlessly rushed at Kumbhakarna.

ततो निपत्य वेगेन कुम्भकर्णं महामनाः॥८॥

शालेन जघ्निवान् मूर्ध्नि बलेन कपिकुञ्जरः।

Then that high-minded king of the monkeys, coming up to Kumbhakarna with great speed

struck him furiously on the head with a Sala tree.

स महात्मा महावेगः कुम्भकर्णस्य मूर्धनि॥९॥

बिभेद शालं सुग्रीवो न चैवाव्यथयत् कपिः।

And though that large-hearted monkey, Sugriva endued with a great speed, broke that Sala tree on the head of Kumbhakarna, yet he could not afflict him (in the least).

ततो विनद्य सहसा शालस्पर्शविबोधितः॥१०॥

दोर्भ्यामादाय सुग्रीवं कुम्भकर्णोऽहरद् बलात्।

Then suddenly awakening at the touch of the Sala tree, Kumbhakarna, with a terrible yell, stretching forth his arms, seized Sugriva by main force.

ह्रियमाणं तु सुग्रीवं कुम्भकर्णेन रक्षसा॥११॥

अवेक्ष्याभ्यद्रवद् वीरः सौमित्रपित्रनन्दनः।

Seeing Sugriva (thus) seized by the Rakshasa Kumbhakarna, the war-like son of Sumitra, the delighter of his friends, rushed (to his rescue).

सोऽभिपत्य महावेगं रुक्मपुङ्गवं महाशरम्॥१२॥

प्राहिणोत् कुम्भकर्णाय लक्ष्मणः परवीरहा।

And coming up, that slayer of hostile warriors, Lakshmana, sent after him an impetuous and mighty dart furnished with golden wings.

स तस्य देहावरणं भित्त्वा देहं च सायकः॥१३॥

जगाम दारयन् भूमिं रुधिराण समुक्षितः।

That arrow piercing through his armour and his body and covered with blood, penetrated into the earth.

तथा स भिन्नहृदयः समुत्सृज्य कपीश्वरम्॥१४॥

कुम्भकर्णो महेष्वासः प्रगृहीतशिलायुधः।

अभिदुद्राव सौमित्रिमुद्यम्य महतीं शिलाम्॥१५॥

His heart being (thus) riven, he let go the monkey king. (And then) that mighty bowman, Kumbhakarna, taking a stone as his arrow, rushed at the son of Sumitra, aiming that huge stone at him.

तस्याभिपततस्तूर्णं क्षुराभ्यामुच्छ्रितौ करौ।

चिच्छेद निशिताचाभ्यां स बभूव चतुर्भुजः॥१६॥

When he was (thus) advancing, (Lakshmana) quickly cut off his upraised arms with a pair keen-edged razors. He then became four-handed.

तानप्यस्य भुजान् सर्वान् प्रगृहीतशिलायुधान्।

क्षुरैश्चिच्छेद लघ्वस्त्रं सौमित्रिः प्रतिदर्शयन्॥१७॥

(But) the son of Sumitra, displaying his skill in arms cut off all those arms, holding stones as arrows, by razors.

स बभूवातिकायश्च बहुपादशिरोभुजः।

तं ब्रह्मास्त्रेण सौमित्रिर्ददाराद्रिचयोपमम्॥१८॥

His body then assumed formidable proportions and his head and arms began to multiply in large numbers. The son of Sumitra, then, pierced Kumbhakarna, looking like heaps of rocks, by that weapon presided over by Brahma.

स पपात महावीर्यो दिव्यास्त्राभिहतो रणे।

महाशनिविनिर्दग्धः पादपोऽङ्कुरवानिव॥१९॥

And he, endued with a vast strength, struck by that celestial's weapon, fell dead on the battle (field) like a gigantic tree having its spreading branches burnt up by (the fire of) the thunderbolt.

तं दृष्ट्वा वृत्रसंकाशं कुम्भकर्णं तरस्विनम्।

गतासुं पतितं भूमौ राक्षसाः प्राद्रवन् भयात्॥२०॥

Seeing the mighty Kumbhakarna (powerful) as (the Asura) Vritra, lying dead on the ground, the Rakshasas ran away in (great) terror.

तथा तान् द्रवतो योधान् दृष्ट्वा तौ दूषणानुजौ।

अवस्थाप्याथ सौमित्रिं संकुन्दावभ्यधावताम्॥२१॥

Then, the two younger brothers of Dushana, seeing those warriors fly away, rallied them and rushed furiously against the son of Sumitra.

तावाद्रवन्तौ संकुन्दा वल्लवेगप्रमाथिनौ।

अभिजग्राह सौमित्रिर्विनिद्योभौ पतत्रिभिः॥२२॥

Seeing Vajravega and Pramathin advance against him in great wrath, the son of Sumitra with a loud shout assailed them both with shafts.

ततः सुतुमुलं युद्धमभवल्लोमहर्षणम्।

दूषणानुजयोः पार्थ लक्ष्मणस्य च धीमतः॥२३॥

Then, O Partha, there ensued an awfully-terrible encounter, making the hair stand erect, between the younger brothers of Dushana and the intelligent Lakshmana.

महता शरवर्षेण राक्षसौ सोऽभ्यवर्षता।

तौ चापि वीरौ संकुन्दावुभौ तं समवर्षताम्॥२४॥

And he (Lakshmana) covered the Rakshasas with a heavy downpour of arrows and those two (Rakshasa) heroes also in great wrath overwhelmed Lakshmana with showers (of arrows).

मुहूर्तमेवमभवद् वल्लवेगप्रमाथिनोः।

सौमित्रेश्च महाबाहोः सम्प्रहारः सुदारुणः॥२५॥

That furious battle between Vajravega and Pramathin (on one hand) and the mighty-armed son of Sumitra (on the other) lasted for a moment only.

अथाद्रिशृङ्गमादाय हनुमान् मारुतात्मजः।

अभिदुत्यादे प्राणान् वल्लवेगस्य राक्षसः॥२६॥

Then Hanuman, the son of Pavana, taking up a mountain-peak rushed at and took the life of, the Rakshasa Vajravega.

नीलश्च महता चाव्णा दूषणावरजं हरिः।

प्रमाथिनमभिदुत्य प्रमथ महाबलः॥२७॥

(And) the monkey Nila, endued with a vast strength, rushing towards Pramathin, the younger brother of Dushana crushed him with a huge rock.

ततः प्रावर्तत पुनः संग्रामः कटुकोदयः।

रामरावणसैन्यानामन्योन्यमभिधावताम्॥२८॥

Then there again raged a terrible encounter between the forces of Rama and Ravana, smiting one another.

शतशो नैर्ऋतान् वन्या जघुर्वन्याश्च नैर्ऋताः।

नैर्ऋतास्तत्र वध्यन्ते प्रायेण न तु वानराः॥२९॥

The monkeys slew hundreds and Rakshasas and the Rakshasas too killed many dwellers of forest. But the number of Rakshasas killed was greater than that of the monkeys.

CHAPTER 288

(RAMOPAKHYANA PARVA)-Continued

Indrajita's fight

मार्कण्डेय उवाच

ततः श्रुत्वा हतं संख्ये कुम्भकर्णं सहानुगम्।
 प्रहस्तं च महेष्वासं धूम्राक्षं चातितेजसम्॥१॥
 पुत्रमिन्द्रजितं वीरं रावणः प्रत्यभाषत।
 जहि राममित्रघ्न सुग्रीवं च सलक्ष्मणम्॥२॥

Markandeya said :

Then, hearing that the mighty bowman Prahasta, the highly-energetic Dhumraksha and Kumbhakarna together with his followers had been killed in battle, Ravana spoke to his heroic son Indrajita (thus), "O destroyer of foes, slay Rama together with Sugriva and Lakshmana.

त्वया हि मम सत्पुत्र यशो दीप्तमुपार्जितम्।
 जित्वा वल्लभं संख्ये सहस्राक्षं शचीपतिम्॥३॥

O my dutiful son, by conquering the thousand-eyed wielder of the Vajra (thunderbolt), the husband of Sachi, in battle, you have acquired a blazing renown for me.

अन्तर्हितः प्रकाशो वा दिव्यैर्दत्तवरैः शरैः।

जहि शत्रूनमित्रघ्न मम शस्त्रभृतां वर॥४॥

Remaining (either) invisible or visible, O slayer of foes, O the best of those that wield weapon, kill my enemies by celestial weapons granted to you as boons.

रामलक्ष्मणसुग्रीवाः शरस्पर्शं न तेऽनघ।

समर्थाः प्रतिसोढुं च कुतस्तदनुयायिनः॥५॥

O sinless one, not to speak of their followers, even Rama, Lakshmana and Sugriva cannot endure the touch of your weapons.

अकृता या प्रहस्तेन कुम्भकर्णेन चानघ।

खरस्यापचितिः संख्ये तां गच्छ त्वं महाभुज॥६॥

O sinless and mighty-armed one, bring to a (successful) termination the hostilities which even Prahasta and Kumbhakarna could not effect in battle.

त्वमद्य निशितैर्बाणैर्हत्वा शत्रून् ससैनिकान्।

प्रतिनन्दन मां पुत्र पुरा जित्वेव वासवम्॥७॥

My son, destroying, today, my enemies together with their followers, increase my delight as you did before by conquering Vasava."

इत्युक्तः स तथेत्युक्त्वा रथमास्थाय दंशितः।

प्रययाविन्द्रजिद् राजंस्तूर्ममायोधनं प्रति॥८॥

O king, thus addressed (by his father), Indrajita replied "it shall be so" and donning his armour and riding on his car, he soon marched towards the battle-field.

ततो विश्राव्य विस्पष्टं नाम राक्षसपुङ्गवः।

आह्वयामास समरे लक्ष्मणं शुभलक्षणम्॥९॥

Then that foremost of Rakshasas distinctly announcing his name, challenged Lakshmana bearing auspicious signs, to battle.

तं लक्ष्मणोऽभ्यधावच्च प्रगृह्य सशरं धनुः।

त्रासयंस्तलघोषेण सिंहः क्षुद्रमृगान् यथा॥१०॥

(And) like a lion (pursuing) a fawn, Lakshmana taking up his bow together with arrows and terrifying his adversary by striking his arm with his palms, rushed towards him.

तयोः समभवद् युद्धं सुमहज्जयगृद्धिनोः।

दिव्यास्त्रविदुषोस्तीव्रमन्योन्यस्पर्धिनोस्तदा॥११॥

Then, there ensued a terrible and mighty encounter between those two (warriors), desirous of overcoming each other, both skilled in celestial weapons and setting at defiance the prowess of each other.

रावणिस्तु यदा नैनं विशेषयति सायकैः।

ततो गुस्तरं यत्नमातिष्ठद् बलिनं वरः॥१२॥

When the son of Ravana, the strongest of the strong, could not get the better of his adversary by his arrows, he began to make vigorous exertions.

तत एनं महावेगैर्दयामास तोमरैः।

तानागतान् स चिच्छेद सौमित्रिर्निशतैः शरैः॥१३॥

Then he (Indrajita) began to hurl violently at Lakshmana, many javelins. But the son of Sumitra severed them to pieces as they were coming up to him, with sharpened arrows.

ते निकृताः शरैस्तीक्ष्णैर्न्यपतन् धरणीतले।

तमङ्गदो वालिसुतः श्रीमानुद्यम्य पादपम्॥१४॥

अभिद्रुत्य महावेगस्ताडयामास मूर्धनि।

तस्येन्द्रजिदसम्भ्रान्तः प्रासेनोरसि वीर्यवान्॥१५॥

प्रहर्तुमैच्छत् तं चास्य प्रासं चिच्छेद लक्ष्मणः।

(Thus) cut down by sharpened darts they fell down on earth. Then the renowned Angada, the son to Bali, uprooting a tree and coming up with great speed, struck him (Indrajita) on the head. (But) the mighty Indrajita 'nothing daunted at this, took up a lance (and) wished to hurl it at him. (But) Lakshmana severed that lance.

तमभ्याशगतं वीरमङ्गदं रावणात्मजः॥१६॥

गदयाताडयत् सव्ये पार्श्वे वानरपुङ्गवम्।

(Then) the son of Ravana, (seeing) the heroic Angada stand close to him, struck on the left side of the foremost of monkeys with a mace.

तमचिन्त्य प्रहारं स बलवान् वालिनः सुतः॥१७॥

ससर्जेन्द्रजितः क्रोधाच्छालस्कथं तथाङ्गदः।

Disregarding that stroke, the mighty son of Bali, Angada, wrathfully hurled a Sala stem at Indrajita.

सोऽङ्गदेन रुषोत्सृष्टो वधायेन्द्रजितस्तरुः॥१८॥

जघानेन्द्रजितः पार्थ रथं सारथिं ससारथिम्।

And that tree, hurled wrathfully by Angada for killing Indrajita, O Partha, destroyed his car together with the charioteer and horses.

ततो हताश्वान् प्रस्कन्ध रथात् स हतसारथिः॥१९॥

तत्रैवान्तर्दधे राजन् मायया रावणात्मजः।

His horses and driver being slain, he jumped down from the car; and O king, resorting to his power of illusion, the son of Ravana vanished at that very spot.

अन्तर्हितं विदित्वा तं बहुमायं च राक्षसम्॥२०॥

रामस्तं देशमागम्य तत् सैन्यं पर्यरक्षत।

Knowing that the Rakshasa capable of spreading various illusions, had disappeared, Rama coming up to that place (where the battle was raging) began to carefully protect his army.

स राममुद्दिश्य शरैस्ततो दत्तवरैस्तदा॥२१॥

विश्याथ सर्वगात्रेषु लक्ष्मणं च महाबलम्।

He (Indrajita), then, aiming at Rama and the highly-powerful Lakshmana began to pierce them, with arrows obtained as boons, all over their bodies.

तमदृश्यं शरैः शूरो माययान्तर्हितं तदा॥२२॥

योधयामासतुरुभौ रावणिं रामलक्ष्मणौ।

Then both the heroic Rama and Lakshmana, began to fight the son of Ravana, who remained invisible by his powers of illusion, by means of arrows.

स रुषा सर्वगात्रेषु तयोः पुरुषसिंहयोः॥२३॥

व्यसृजत् सायकान् भूयः शतशोऽथ सहस्रशः।

But Indrajita discharged at the bodies of those lions among men, incessant showers of arrows by hundreds and thousands.

तमदृश्यं विचिन्वन्तः सृजन्तमनिशं शरान्॥२४॥

हरयो विविशुर्व्योमं प्रगृह्य महतीः शिलाः।

Seeing that he (Indrajita) remaining invisible, poured down showers of arrows, the monkeys taking up huge stones entered into (every part of the) firmament.

तांश्च तौ चाप्यदृश्यः स शरैर्विव्याथराक्षसः॥२५॥

स भृशं ताडयामास रावणिर्माययाऽऽवृतः।

But the Rakshasa being invisible, pierced them and the two (brothers Rama and Lakshmana), with arrows hidden by illusion; the son of Ravana sorely afflicted them (the monkeys).

तौ शरैराचितौ वीरौ भ्रातरौ रामलक्ष्मणौ।

पेततुर्गगनाद् भूमिं सूर्याचन्द्रमसाविव॥२६॥

And the two brothers, the heroic Rama and Lakshmana, wounded all over with shafts fell down on earth, as if the sun and the moon had fallen from the firmament.

CHAPTER 289

(RAMOPAKHYANA PARVA)-Continued

The destruction of Indrajita

मार्कण्डेय उवाच

तावुभौ पतितौ दृष्ट्वा भ्रातरौ रामलक्ष्मणौ।

बबन्ध रावणिर्भूयः शरैर्दत्तवरैस्तदा॥२७॥

Markandeya said :

Seeing those two brothers, Rama and Lakshmana drop down on earth, the son of Ravana tied them in a net-work of arrows, granted to him as boons.

तौ वीरौ शरबन्धेन बद्धाविन्द्रजिता रणे।

रेजतुः पुरुषव्याघ्रौ शकुन्ताविव पञ्जरे॥२॥

Those heroes, those valiant of men, thus covered by that net-work of arrows on the field of battle looked like a couple of birds confined in a cage.

तौ दृष्ट्वा पतितौ भूमौ शतशः सायकैश्चितौ।

सुग्रीवः कपिभिः सार्धं परिवार्य ततः स्थितः॥३॥

सुषेणमैन्दद्विविदैः कुमुदेनाङ्गदेन च।

हनुमन्नीलतारैश्च नलेन च कपीश्वरः॥४॥

Seeing those two (brothers) lying stretched on the ground, pierced with hundreds of arrows, Sugriva, the king of the monkeys together with Sushena, Mainda, Dvidida, Kumuda, Angada, Hanuman, Nila, Tara, Nala and (other) monkeys stood surrounding them.

ततस्तं देशमागम्य कृतकर्मा विभीषणः।

बोधयामास तौ वीरौ प्रज्ञास्त्रेण प्रबोधितौ॥५॥

Then, the successful Vibhishana arriving at that place and restoring those two heroes to consciousness by means of the weapon (named) Prajna brought them back to senses.

विशल्यौ चापि सुग्रीवः क्षणेनैतौ चकार ह।

विशल्यया महौषध्या दिव्यमन्त्रप्रयुक्तया॥६॥

Then Sugriva soon drew out the arrows (from their bodies). And by that highly-potent medicine, Vishalya, applied with the celestials mantras,

तौ लब्धसंज्ञौ नृवरौ विसल्यावुदतिष्ठताम्।

गततन्त्रीक्लमौ चापि क्षणेनैतौ महारथौ॥७॥

Those two foremost of men recovered their senses. (And) the arrows being extracted from their bodies, those mighty car-warriors sat up and became, in a moment free from pain and fatigue.

ततो विभीषणः पार्थ राममिक्ष्वाकुनन्दनम्।

उवाच विज्वरं दृष्ट्वा कृताञ्जलिरिदं वचः॥८॥

O Partha, seeing Rama, the descendant of Ikshvaku perfectly free from pain. Vibhishana, with joined hands said these words,

इदमम्भो गृहीत्वा तु राजराजस्य शासनात्।

गुह्यकोऽभ्यागतः श्वेतात् त्वत्सकाशमरिन्दम॥९॥

"O tormentor of foes, at the command of the king of kings, a Guhyaka has come (to you) from the Shveta mountains, with this water.

इदमम्भः कुबेरस्ते महाराजः प्रयच्छति।

अन्तर्हितानां भूतानां दर्शनार्थं परंतप॥१०॥

O chastiser of foes, Kubera, the king of kings has sent you this water in order that you may behold all invisible beings.

अनेन मृष्टनयनो भूतान्यन्तर्हितान्युत।

भवान् द्रक्ष्यति यस्मै च प्रदास्यति नरः स तु॥११॥

If you wash your eyes with this you and any man whom you may give this will be able to see all invisible creatures."

तथेति रामस्तद् वारि प्रतिगृह्णाभिसंस्कृतम्।

चकार नेत्रयोः शौचं लक्ष्मणश्च महामनाः॥१२॥

सुग्रीवजाम्बवन्तौ च हनुमानङ्गदस्तथा।

मैन्दद्विविदनीलाश्च प्रायः प्लवगसत्तमाः॥१३॥

Saying "be it so" Rama took that water and purified his eyes with it. (Then) the high-minded Lakshmana, Sugriva, Jambuvana, Hanuman, Angada, Mainda, Dvidida, Nila and almost all the foremost of monkeys did the same.

तथा समभवच्चापि यदुवाच विभीषणः।

क्षणेनातीन्द्रियाण्येषां चक्षूंष्यासन् युधिष्ठिरः॥१४॥

(Thereupon) what Vibhishana had said, (exactly) came about. And, O Yudhishtira, soon their eyes became capable of perceiving objects beyond the reach of the senses.

इन्द्रजित् कृतकर्मा च पित्रे कर्म तदाऽऽत्मनः।

निवेद्य पुनरागच्छत् त्वरयाऽऽजिशिरः प्रति॥१५॥

On the other hand, the successful Indrajita, having informed his father of what he had done, soon returned to the field of battle.

तमापतन्तं संकुब्धं पुनरेव युयुत्सया।

अभिदुद्राव सौमित्रिर्विभीषणमते स्थितः॥१६॥

(And) as he (Indrajita) desirous of battle, was advancing wrathfully, the son of Sumitra, at the advice of Vibhishana rushed at him.

अकृताह्निकमेवैनं जिघांसुर्जितकाशिनम्।

शरैर्जघान संकुब्धः कृतसंज्ञोऽथ लक्ष्मणः॥१७॥

And desirous of slaying Indrajita, who was elated with success and who had not yet completed his daily sacrifice, Lakshmana, at a hint (from Vibhishana) assailed him wrathfully with arrows.

तयोः समभवद् युद्धं तदान्योन्यं जिगीषतोः।

अतीव चित्रमाश्चर्यं शक्रप्रह्लादयोरेव॥१८॥

Then between those (warriors) each desirous of vanquishing the other, there took place an exceedingly wonderful battle like that (which had taken place) between Shakra and Pralhada.

अविध्यदिन्द्रजित् तीक्ष्णैः सौमित्रिं मर्मभेदिभिः।

सौमित्रिश्चानलस्पर्शैरविध्यद् रावणिं शरैः॥१९॥

Then Indrajita pierced the son of Sumitra by sharpened arrows capable of penetrating into the vital parts. And the son of Sumitra too wounded the son of Ravana with arrows having the touch of fire.

सौमित्रिशरसंस्पर्शाद् रावणिः क्रोधमूर्च्छितः।

असृजत्लक्ष्मणायाद्यौ शरानाशीविषोपमान्॥२०॥

Pierced by the arrows of the son of Sumitra, Indrajita, being senseless with rage, discharged at him eight darts (fierce) as poisonous snakes.

तस्यासून् पावकस्पर्शैः सौमित्रिः पत्त्रिभिस्त्रिभिः।

यथा निरहरद् वीरस्तन्मे निगदतः शृणुः॥२१॥

Listen, attentively as I tell you, how the heroic son of Sumitra killed (Indrajita) by means of three arrow of fiery energy.

एकेनास्य धनुष्पन्तं बाहुं देहादपातयत्।

द्वितीयेन सनाराचं भुजं भूमौ न्यपातयत्॥२२॥

तृतीयेन तु बाणेन पृथुधारेण भास्वता।

जहार सुनसं चापि शिरो भ्राजिष्णुकुण्डलम्॥२३॥

By one of these (arrows), he severed from his body that arm which wielded the bow; by the second, he cut down to the ground that arm which wielded the arrows and by the third arrow of keen edge and bright lustre he cut off

his head having a beautiful nose and decked with earrings.

विनिकृत्तभुजस्कन्धं कबचं भीमदर्शनम्।

तं हत्वा सूतमप्यस्त्रैर्जघान बलिनां वरः॥२४॥

Deprived of head and arms, the trunk looked terrible. Having slain him (Indrajita), the strongest of the strong, (Lakshmana) killed his charioteer with weapons.

लङ्कां प्रवेशयामासुस्तं स्थं वाजिनस्तदा।

ददर्श रावणस्तं च स्थं पुत्रविनाकृतम्॥२५॥

स पुत्रं निहतं ज्ञात्वा त्रासात् सम्भ्रान्तमानसः।

रावणः शोकमोहार्तो वैदेहीं हन्तुमुद्यतः॥२६॥

Then the horses dragged away the car into Lanka and Ravana then saw that his son was not on the car. Knowing (from this) that his son was killed, Ravana, his mind being agitated with fear and afflicted with grief and sorrow was actuated with the desire of killing the daughter of the king of Mithila.

अशोकवनिकास्थां तां रामदर्शनलालसाम्।

खड्गमादाय दुष्टात्मा जवेनाभिपपात ह॥२७॥

And that evil-minded one, taking his sword, furiously rushed at Sita, who was living in the Ashoka gardens longing for the sight of Rama.

तं दृष्ट्वा तस्य दुर्बुद्धेरविन्ध्यः पापनिश्चयम्।

शमयामास संकुब्धं श्रूयतां येन हेतुना॥२८॥

Now hear how Avindhya, seeing the evil-minded one bent on this reprehensible act, softened down his wrath by showing these reasons.

महाराज्ये स्थितो दीप्ते न स्त्रियं हन्तुमर्हसि।

हतैवैषा यदा स्त्री च बन्धनस्था च ते वशे॥२९॥

(He said) "Placed as you are on the throne of this renowned and mighty empire, you should not kill a woman. This woman (to all intents and purposes) is already slain in as much as she is a prisoner in your power.

न चैषा देहभेदेन हता स्यादिति मे मतिः।

जहि भर्तारमेवास्याहते तस्मिन् हता भवेत्॥३०॥

In my opinion, she would not be killed if her body were destroyed. Kill her husband and then she will be killed too.

न हि ते विक्रमे तुल्यः साक्षादपि शतक्रतुः।

असकृद्धि त्वया सेन्द्रास्त्रासितास्त्रिदशा युधि॥३१॥

Even the very lord of a hundred sacrifices is no match for you in prowess. You have several times struck terror into the hearts of Indra together with the celestials in battle."

एवं बहुविधैर्वाक्यैरविस्थो रावणं तदा।

क्रुद्धं संशमयामास जगृहे च स तद्वचः॥३२॥

With these and similar other words, Avindhya pacified the wrath of Ravana who accepted his advice.

निर्याणे स मतिं कृत्वा निधायार्सि क्षपाचरः।

आज्ञापयामास तदा रथो मे कल्प्यतामिति॥३३॥

Then resolving to set out (for the field of battle himself) that night-ranger put his sword into sheath and ordered (his attendants) to prepare his car.

CHAPTER 290

(RAMOPAKHYANA PARVA)-Continued

The destruction of Ravana

मार्कण्डेय उवाच

ततः क्रुद्धो दशग्रीवः प्रिये पुत्रे निपातिते।

निर्ययौ रथमास्थाय हेमरत्नविभूषितम्॥१॥

Markandeya said :

Then, angry at the death of his dear son, the ten-necked, ascending his car, studded with gems and gold set out (for the field of battle).

स वृतो राक्षसैर्घोरैर्विविधायुधपाणिभिः।

अभिदुद्राव रामं स योधयन् हरियूथपान्॥२॥

Surrounded by dreadful Rakshasas holding in their hands various weapons, he fighting with the monkey-chiefs rushed upon Rama.

तमाद्रवन्तं संक्रुद्धं मैन्दनीलनलाङ्गदाः।

हनूमाञ्जाम्बवाञ्छैव ससैन्याः पर्यवारयन्॥३॥

As he (Ravana) was furiously advancing, Mainda, Nala, Nila, Angada, Hanuman and Jambavan together with their forces surrounded him.

ते दशग्रीवसैन्यं तदृक्षावनरपुङ्गवाः।

द्रुमैर्विध्वंसयांचक्रुर्दशग्रीवस्य पश्यतः॥४॥

Those foremost of bears and monkeys destroyed, with trees, the forces of the ten-necked in his (very) presence.

ततः स सैन्यमालोक्य वध्यमानमरातिभिः।

मायावी चासृजन्मायां रावणो राक्षसाधिपः॥५॥

Then, seeing that his troops were being destroyed by the enemy, Ravana, the king of the Rakshasas began to create illusions with which he was gifted.

तस्य देहविनिष्क्रान्ताः शतशोऽथ सहस्रशः।

राक्षसाः प्रत्यदृश्यन्त शरशक्त्युष्टिपाणयः॥६॥

(Thereupon) hundreds and thousands of Rakshasas, armed with arrows, lances and double-edged swords, issuing out of his body appeared (on the scene).

तान् रामो जघ्निवान् सर्वान् दिव्येनास्त्रेण राक्षसान्।

अथ भूयोऽपि मायां स व्यदधाद् राक्षसाधिपः॥७॥

(But) Rama destroyed all those Rakshasas with celestials weapons. There at the lord of the Rakshasas created (new) illusions again.

कृत्वा रामस्य रूपाणि लक्ष्मणस्य च भारता

अभिदुद्राव रामं च लक्ष्मणं च दशाननः॥८॥

(And) O Bharata, the ten-headed creating several Rakshasas wearing the shape of Rama and Lakshmana, rushed upon them.

ततस्ते राममार्च्छन्तो लक्ष्मणं च क्षपाचराः।

अभिपेतुस्तदा रामं प्रगृहीतशरासनाः॥९॥

Then those night-rangers adverse to Rama and Lakshmana, armed with bows rushed against Rama.

तां दृष्ट्वा राक्षसेन्द्रस्य मायाभिश्चक्रुर्नन्दनः।

उवाच रामं सौमित्रिरसम्भ्रान्तो बृहद् वचः॥१०॥

(Then) the dauntless son of Sumitra, the descendant of Ikshvaku said to Rama these heroic words.

जहीमान् राक्षसान् पापानात्मनः प्रतिरूपकान्।

जघान रामस्ताञ्छान्यानात्मनः प्रतिरूपकान्॥११॥

"Kill those wicked-souled Rakshasas wearing your shape." (Thereupon) Rama destroyed those Rakshasas resembling him in shape and (various) others also.

ततो हर्यश्चयुक्तेन रथेनादित्यवर्चसा।

उपतस्थे रणे रामं मातलिः शक्रसारथिः॥१२॥

Then, Matali, the charioteer of Shakra, came to Rama with a car, of sun-like splendour and yoked with tawny-coloured horses.

मातलिरुवाच

अयं हर्यश्चयुग जैत्रो मघोनः स्पन्दनोत्तमः।

अनेन शक्रः काकुत्स्थ समरे दैत्यदानवान्॥१३॥

शतशः पुरुषव्याघ्र रथोदारेण जघ्निवान्।

तदनेन नरव्याघ्र मया यत्नेन संयुगे॥१४॥

स्पन्दनेन जहि क्षिप्रं रावणं मा चिरं कृथाः।

Matali said :

“This excellent and victorious car yoked with this team of tawny horses belongs to Maghavana (Indra). O descendant of Kakustha, O foremost of men, riding on this splendid car Shakra slew in battle numerous Daityas and Danavas. Therefore, O most valiant of men, ascending this car guided by me, do you soon kill Ravana in battle. Do not make any delay.”

इत्युक्तो राघवस्तथ्यं वचोऽशङ्कत मातलेः॥१५॥

मायैषा राक्षसस्येति तमुवाच विभीषणः।

नेयं माया नरव्याघ्र रावणस्य दुरात्मनः॥१६॥

Thus addressed, the descendant of Raghu, suspecting that this might be another illusion produced by the Rakshasas, doubted the truthful words of Matali. Vibhishana then said to him “O foremost of men, this is no illusion of the wicked-souled Ravana.

तदातिष्ठ रथं शीघ्रमिममैन्द्रं महाद्युते।

ततः प्रहृष्टः काकुत्स्थस्तथेत्युक्त्वा विभीषणम्॥१७॥

O highly-resplendent one, therefore do you soon ascend this car of Indra.” Thereupon the descendant of Kakustha gladly saying to Vibhishana “be it so,”

रथेनाभिपपाताथ दशग्रीवं रुषाचितः।

हाहाकृतानि भूतानि रावणे समभिद्रुते॥१८॥

And riding on that car rushed in great wrath against the ten-necked. (And) when Ravana flew (towards Rama) all the creatures began to wail loudly.

सिंहनादाः सपटहा दिवि दिव्यास्तथानदन्।

दशकन्धरराजसून्वोस्तथा युद्धमभून्महत्॥१९॥

And in the heavens the celestials sent forth roars like lions and sounded large drums. Then there took place a terrible encounter between the ten-necked and the prince (Rama).

अलब्धोपममन्यत्र तयोरेव तथाभवत्।

स रामाय महाघोरं विससर्ज निशाचरः॥२०॥

And that (fight) between them is without its parallel elsewhere. The night-ranger hurled at Rama an awfully-terrible.

शूलमिन्द्राग्निप्रख्यं ब्रह्मदण्डमिवोद्यतम्।

तच्छूलं सत्वरं रामश्छिच्छेद निशितैः शरैः॥२१॥

Javelin like the thunder-bolt of Indra and resembling the upraised Brahm-danda. (But) Rama quickly cut off that javelin with sharpened darts.

तद् दृष्ट्वा दुष्करं कर्म रावणं भयमाविशत्।

ततः क्रुद्धः ससर्जाशु दशग्रीवः शिताञ्छरान्॥२२॥

सहस्रायुतशो रामे शस्त्राणि विविधानि च।

ततो भुशुण्डीः शूलानि मुसलानि परश्चयान्॥२३॥

शक्तीश्च विविधाकाराः शतघ्नीश्च शितान् क्षुरान्।

Seeing that terrible feat Ravana was seized with dismay. (But) the ten-necked (soon) became wrathful and discharged at Rama thousands and tens of thousands of sharp arrows and numerous other weapons, (such as) maces, battle-axes, various kinds of darts, Shataghnis and sharp arrows.

तां मायां विकृतां दृष्ट्वा दशग्रीवस्य रक्षसः॥२४॥

भयात् प्रदुद्रुवः सर्वे वानराः सर्वतोदिशम्।

Seeing the terrible illusions spread by the ten-necked Rakshasa, the monkeys got alarmed and ran away in all directions.

ततः सुपत्रं सुमुखं हेमपुङ्खं शरोत्तमम्॥२५॥

तूणादादाय काकुत्स्थो ब्रह्मास्त्रेण युयोज ह।

तं बाणवर्यं रामेण ब्रह्मास्त्रेणानुमन्त्रितम्॥२६॥

जह्वुर्देवगन्धर्वा दृष्ट्वा शक्रपुरोगमाः।

अल्पावशेषमायुश्च ततोऽप्यन्यन्त रक्षसः॥२७॥

ब्रह्मास्त्रोदीरणाच्छत्रोर्देवदानवकिन्नराः।

Thereupon, the descendant of Kakustha, taking from his quiver an excellent arrow

adorned with beautiful feathers, golden wings and a beautiful face adjusted it to the Brahma weapon. When Rama inspired that arrow with the Mantras peculiar to the weapon of Brahma. All the celestials and the Gandharvas with Indra at their head were highly delighted. The gods, the Danavas and the Kinnaras, seeing the display of that Brahma weapon began to consider that a little only of their Rakshasa enemy's life was left to him.

ततः ससर्ज तं रामः शरमप्रतिमौजसम्॥२८॥

रावणान्तकरं घोरं ब्रह्मदण्डमिवोद्यतम्।

Rama then discharged that arrow of unrivalled splendour, dreadful, resembling the upraised Brahmadaṇḍa and destined to slay Ravana.

मुक्तमात्रेण रामेण दूराकृष्टेन भारता॥२९॥

स तेन राक्षसश्रेष्ठः सरथः साश्वसारथिः।

प्रज्ज्वाल महाज्वालेनाग्निनाभिपरिप्लुतः॥३०॥

And O Bharata, soon as Rama discharged it by drawing to a great length (his bowstring), the lord of the Rakshasas together with his horses and charioteer, enveloped in a great and blazing fire was burnt up.

ततः प्रहृष्टास्त्रिदशाः सहगन्धर्वचारणाः।

निहतं रावणं दृष्ट्वा रामेणाविलष्टकर्मणा॥३१॥

Then the celestials accompanied by the Gandharvas and the Charanas, beholding Ravana slain by Rama of untiring exertions were highly delighted.

तत्पुण्यं महाभागं पञ्च भूतानि रावणम्।

अंशितः सर्वलोकेभ्यः स हि ब्रह्मास्त्रतेजसा॥३२॥

Then the five elements (i.e., earth water, air, fire and space) forsook Ravana; and he was deprived all of the worlds by the energy of the Brahma weapon.

शरीरघातवो ह्यस्य मांसं रुधिरमेव च।

नेशुर्ब्रह्मास्त्रनिर्दग्धा न च भस्माप्यदृश्यत॥३३॥

The ingredients of his body together with his flesh and blood were all so totally consumed by the Brahma weapon that the ashes even could not be seen.

CHAPTER 291

(RAMOPAKHYANA PARVA)-Continued

The installation of Rama

मार्कण्डेय उवाच

स हत्वा रावणं क्षुद्रं राक्षसेन्द्रं सुरद्विषम्।

बभूव हृष्टः ससुहृद् रामः सौमित्रिणा सह॥१॥

Markandeya said :

Having killed the mean-minded Ravana, the lord of the Rakshasas and the enemy of the gods, great indeed was the joy of Rama and the son of Sumitra.

ततो हते दशग्रीवे देवाः सर्विपुरोगमाः।

आशीर्भिर्जययुक्ताभिरानर्चुस्तं महाभुजम्॥२॥

The ten-necked being slain, the celestials with the Rishis at their head eulogised the mighty-armed one by uttering blessings indicative of victory.

रामं कमलपत्राक्षं तुष्टुवुः सर्वदेवताः।

गन्धर्वाः पुष्पवर्षैश्च वाग्भिश्च त्रिदशालयाः॥३॥

All the gods together with the Gandharvas and the inhabitants of the celestials regions delighted Rama gifted with eyes resembling lotus-petals by (chanting) hymns (in his praise) and showering flowers (over his head).

पूजयित्वा यथा रामं प्रतिजगमुर्थथागतम्।

तन्महोत्सवसंकाशमासीदाकाशमच्युत॥४॥

Having thus worshipped Rama, they returned to their respective abodes. And O being of everlasting fame, it then appeared as if a great carnival was being held in the firmament.

ततो हत्वा दशग्रीवं लङ्कां रामो महायशः।

विभीषणाय प्रददौ प्रभुः परपुरञ्जयः॥५॥

Then the highly-renowned lord Rama, the destroyer of his enemy's cities, having slain Ravana, gave Lanka to Vibhishana.

ततः सीतां पुरस्कृत्य विभीषणपुरस्कृताम्।

अविन्ध्यो नाम सुप्रज्ञो वृद्धामात्यो विनिर्ययौ॥६॥

Then Avindhya, the wise and old adviser of Ravana, preceded by Sita who was herself preceded by Vibhishana, set out from Lanka.

उवाच च महात्मानं काकुत्स्थं दैन्यमास्थितः।

प्रतीच्छ देवीं सद्वृत्तां महात्मज्ञानकीमिति॥७॥

And he (Avindhya) with great humility said to the high-souled descendant of Kakustha, "O high-souled one, accept this divine lady, the daughter of Janaka, of spotless character."

एतच्छ्रुत्वा वचस्तस्मादवतीर्य रथोत्तमात्।

बाष्पेणापिहितां सीतां ददर्शेक्ष्वाकुनन्दनः॥८॥

Hearing these words, Rama, the descendant of Kakustha got down from that excellent car and saw Sita weeping profusely.

तां दृष्ट्वा चारुसर्वाङ्गीं यानस्थां शोककर्षिताम्

मलोपचितसर्वाङ्गीं जटिलां कृष्णवाससम्॥९॥

And beholding her of faultless proportions, seated in the vehicle weighed down with grief, covered all over with dirt, having matted locks and wearing a dirty cloth.

उवाच रामो वैदेहीं परामर्शविशङ्कितः।

गच्छ वैदेहि मुक्ता त्वं यत् कार्यं तन्मया कृतम्॥१०॥

Rama, suspecting the loss of her virtue, addressed the daughter of the king of Mithila thus, "O Princess of Videha, go (wheresoever you like)! You are now liberated (from your captivity). I have done my duty.

मामासाद्य पतिं भद्रे न त्वं राक्षसवेश्मनि।

जरां व्रजेथा इति मे निहतोऽसौ निशाचरः॥११॥

O gentle creatures, I have killed that night-ranger thinking that myself being your husband you should not grow old in the abode of the Rakshasa.

कथं ह्यस्मद्विधो जातु जानन् धर्मविनिश्चयम्।

परहस्तगतां नारीं मुहूर्तमपि धारयेत्॥१२॥

How can men like us, well acquainted with moral duty, accept for even a moment, a woman carried off by another?

सुवृत्तामसुवृत्तां वाप्यहं त्वामद्य मैथिलि।

नोत्सहे परिभोगाय श्रावलीढं हविर्यथा॥१३॥

O daughter of the king of Mithila, whether you are of pure or impure character, I dare not enjoy you, who are now like sanctified butter lapped by a dog?"

ततः सा सहसा बाला तच्छ्रुत्वा दारुणं वचः।

पपात देवी व्यथिता निकृता कदली यथा॥१४॥

That divine lady, hearing these cruel words (of Rama) was sorely afflicted with grief and suddenly fell down (to the ground) like a plantain tree torn up by the roots.

योऽप्यस्या हर्षसम्भूतो मुखरागस्तदाभवत्।

क्षणेन स पुनर्नष्टो निःश्वास इव दर्पणे॥१५॥

And the lively colour of her face sprung from her delight (at seeing Rama) as quickly disappeared as breath on a mirror.

ततस्ते हरयः सर्वे तच्छ्रुत्वा रामभाषितम्।

गतासुकल्या निश्चेष्टा बभूवुः सहलक्ष्मणाः॥१६॥

Then, hearing these words of Rama all the monkeys together with Lakshmana became motionless as death itself.

ततो देवो विशुद्धात्मा विमानेन चतुर्मुखः।

पद्मयोनिर्जगत्त्रष्टा दर्शयामास राघवम्॥१७॥

Then the pure-souled and the four-faced god (Brahma) the creator of the universe, who sprang from a lotus (on the nave of Vishnu), appeared before the descendant of Raghu on a chariot.

शक्रश्चाग्निश्च वायुश्च यमो वरुण एव च।

यक्षाधिपश्च भगवांस्तथा सप्तर्षयोऽमलाः॥१८॥

(Then) Shakra, Agni, Vayu, Yama, Varuna, the divine lord of the Yakshas, the seven holy sages (whom Brahma created first of all).

राजा दशरथश्चैव दिव्यभास्वरमूर्तिमान्।

विमानेन महार्हेण हंसयुक्तेन भास्वता॥१९॥

And king Dasharatha also in his celestial appearance and robes and mounted on a highly-resplendent and bright car (appeared on the scene).

ततोऽन्तरिक्षं तत् सर्वं देवगन्धर्वसंकुलम्।

शुशुभे तारकाचित्रं शरदीव नभस्तलम्॥२०॥

Then the firmament crowded with the gods and the Gandharvas shone like the autumnal sky studded with stars.

तत उत्थाय वैदेही तेषां मध्ये यशस्विनी।

उवाच वाक्यं कल्याणी रामं पृथुलवक्षसम्॥२१॥

Then rising in the midst of them, the blessed and renowned princess of Videha spoke these words to the broad-chested Rama.

राजपुत्र न ते दोषं करोमि विदिता हि ते।

गतिः स्त्रीणां नराणां च शृणु चेदं वचो मम॥२२॥

“O prince, I do not blame you; (for) you are conversant with the ways of men and women. (Yet) listen to these my words.

अन्तश्चरति भूतानां मातस्त्रिधा सदागतिः।

स मे विमुञ्चतु प्राणान् यदि पापं चराम्यहम्॥२३॥

The air which is always in motion, moves within (the hearts of) all the creatures. If I have sinned, let it forsake my life.

अग्निरापस्तथाऽऽकाशं पृथिवी वायुरेव च।

विमुञ्चन्तु मम प्राणान् यदि पापं चराम्यहम्॥२४॥

And not only let air, but let fire, water, space and earth forsake my life if I have erred.

यथाहं त्वद्वृत्ते वीर नान्यं स्वनेऽप्यचिन्तयम्।

तथा मे देवनिर्दिष्टस्त्वमेव हि पतिर्भव॥२५॥

As, O hero, I have thought of no other person than you even in my dreams, so you only be my husband as ordained by the gods.”

ततोऽन्तरिक्षे वागासीत् सुभगा लोकसाक्षिणी।

पुण्या संहर्षणी तेषां वानराणां महात्मनाम्॥२६॥

Then a sacred and auspicious voice, joyful to the high-souled monkeys, was heard in the firmament which made the whole universe bear testimony to it.

वायुरुवाच

भो भो राघव सत्यं वै वायुरस्मि सदागतिः।

अपापा मैथिली राजन् संगच्छ सह भार्यया॥२७॥

Yayu said :

O descendant of Raghu, (what Sita has said) is true. I am the wind (god) and ever in motion. O king, the princess of Mithila is pure. Be united with your wife.

अग्निरुवाच

अहमन्तःशरीरस्थो भूतानां रघुनन्दन।

सुसूक्ष्ममपि काकुत्स्थ मैथिली नापराध्यति॥२८॥

Agni said :

O scion of Raghu's race, I am in the body of

every creature. O descendant of Kakustha, the princess of Videha is thoroughly guiltless.

वरुण उवाच

रसा वै मतप्रसूता हि भूतदेहेषु राघव।

अहं वै त्रां प्रब्रवीमि मैथिली प्रतिगृह्यताम्॥२९॥

Varuna said :

O descendant of Raghu, the humours in animal bodies owe their existence to me. (Therefore) I ask you to accept the princess of Mithila.

ब्रह्मोवाच

पुत्र नैतदिहदृष्ट्यं त्वयि राजर्षिधर्मणि।

साधो सद्वृत्त काकुत्स्थ शृणु चेदं वचो मम॥३०॥

Brahma said :

O descendant of Kakustha, O son of good character, this (behaviour) is not surprising on your part, (because) you are honest and know the duties of the royal sages. (Now) hear these my words.

शत्रुरेष त्वया वीर देवगन्धर्वभोगिनाम्।

यक्षाणां दानवानां च महर्षीणां च पतितः॥३१॥

O hero, this enemy of the gods, the Gandharvas, the Uragas, the Yakshas, the Danavas and the Maharshis has been destroyed by you.

अवध्यः सर्वभूतानां मत्प्रसादात् पुराभवत्।

कस्माच्चित् कारणात् पापः कञ्चित् कालमुपेक्षितः॥३२॥

Formerly, he was made, through my favour, indestructible of all the creatures. And for some reason I spared that sinful wretch for sometime.

वधार्थमात्मनस्तेन हता सीता दुरात्मना।

नलकूबरशापेन रक्षा चास्याः कृता मया॥३३॥

It was for his own destruction that Sita was carried off by that wicked-souled (wretch). (But) I protected her (from being violated) through Nalakubera's curse.

यदि ह्यकामां सेवेत स्त्रियमन्यामपि ध्रुवम्।

शतधास्य फलेन्मूर्धा इत्युक्तः सोऽभवत् पुरा॥३४॥

For, he (Ravana) was formerly cursed by that person (Nalakubera) to the effect that if he would enjoy any woman against her will, his head should surely be split into a hundred fragments.

नात्र शङ्का त्वया कार्या प्रतीच्छेमां महाद्युते।
कृतं त्वया महत् कार्यं देवानामपरप्रभा॥३५॥

O highly-resplendent one, O creature of divine effulgence, you need not entertain any doubt on this point. You have, (indeed) done a great service to the gods (by slaying Ravana).

दशरथ उवाच

प्रीतोऽस्मि वत्स भद्रं ते पिता दशरथोऽस्मिन्ते।
अनुजानामि राज्यं च प्रशाधि पुरुषोत्तम॥३६॥

Dasharatha said :

My son, I am pleased with you. May you be blessed. I am your father Dasharatha. O foremost of men, I command you to govern your kingdom.

राम उवाच

अभिवादये त्वां राजेन्द्र यदि त्वं जनको मम।
गमिष्यामि पुरीं रम्यामयोध्यां शासनात् तव॥३७॥

Rama said :

O king of kings, if you are my father I bow down to you. I will repair to the beautiful city of Ayodhya at your command.

मार्कण्डेय उवाच

तमुवाच पिता भूयः प्रहृष्टो भरतर्षभ।
गच्छायोध्यां प्रशाधीति रामं रक्तान्तलोचनम्॥३८॥
सम्पूर्णाणीह वर्षाणि चतुर्दश महाद्युते।

Markandeya said :

O best of the Bharatas, well pleased with Rama, the corners of whose eyes were red, his father again said to him "O highly resplendent one, now that the fourteen years (of your exile) are complete, repair to Ayodhya and reign there."

ततो देवान् नमस्कृत्य सुहृद्भिरभिनन्दितः॥३९॥

महेन्द्र इव पौलोम्या भार्यया स समेयिवान्।

Then, bowing down to the gods and congratulated by his friends, he was united with his wife like Mahendra with the daughter Pauloma.

ततो वरं ददौ तस्मै हविष्याय परंतपः॥४०॥

त्रिजटां चार्थमानाभ्यां योजयामास राक्षसीम्।

That tormentor of foes then conferred a boon on Avindhya. He then honoured and gave riches to the Rakshasa woman Trijata.

तमुवाच ततो ब्रह्मा देवैः शक्रपुरोगमैः॥४१॥

कौसल्यामातरिष्टांस्ते वरानद्य ददानि कान्।

Then Brahma together with (all) the celestials headed by Shakra said to him, "O son of Kausalya, what desirable boons shall we bestow on you today?"

वन्दे रामः स्थितिं धर्मे शत्रुभिश्चापराजयम्॥४२॥

राक्षसैर्निहतानां च वानराणां समुद्रवम्।

(Thereupon) Rama asked for these boons viz., devotion to virtue, victory over his enemies and the revival of those monkeys killed by the Rakshasas.

ततस्ते ब्रह्मणा प्रोक्ते तथेति वचने तदा॥४३॥

समुत्तस्थुर्महाराज वानरा लब्धचेतसः।

And when Brahma had said "be it so," O mighty monarch, the monkeys brought back to life, rose up.

सीता चापि महाभागा वरं हनुमते ददौ॥४४॥

रामकीर्त्या समं पुत्र जीवितं ते भविष्यति।

And the highly fortunate Sita also, conferred on Hanuman this boon, saying "My son, you will live as long as Rama's achievements.

दिव्यास्त्वामुपभोगश्च मत्प्रसादकृताः सदा॥४५॥

उपस्थास्यन्ति हनुमन्निहि स्म हरिलोचना।

And through my favour, O yellow-eyed Hanuman, celestials dishes and drinks will over be within your reach.

ततस्ते प्रेक्षमाणानां तेषामक्लिष्टकर्मणाम्॥४६॥

अन्तर्धानं ययुर्देवाः सर्वे शक्रपुरोगमाः।

Then in the very sight of those heroes of untiring achievements, all the gods with Shakra at their head vanished away.

दृष्ट्वा रामं तु जानक्या संगतं शक्रसारथिः॥४७॥

उवाच परमप्रीतः सुहृन्मध्य इदं वचः।

देवगन्धर्वयक्षाणां मानुषासुरभोगिनाम्॥४८॥

अपनीतं त्वया दुःखमिदं सत्यपराक्रम।

Then the charioteer of Shakra seeing Rama united with the daughter of Janaka was well

pleased and addressed him, in the midst of friends, these words. "O truly-powerful one, as you have done away with this distress of the gods, the Gandharvas, the Yakshas, the mortals, the Asuras and the serpents.

सदेवासुरगन्धर्वा यक्षराक्षसपन्नगाः॥४९॥

कथयिष्यन्ति लोकास्त्वां यावद् भूमिर्धरिष्यति।

Therefore always the Asuras, Gandharvas, Yakshas, Rakshasas and the Punagas and all the world will speak (well) of you so long as the world will exist.

इत्येवमुक्त्वानुज्ञाप्य रामं शस्त्रभृतां वरम्॥५०॥

सम्पूज्यापाक्रमत् तेन रथेनादित्यवर्चसा।

Saying these words to Rama, the foremost of the wielders of weapons and taking leave of and paying his respects to him (matali) set out (for the celestial regions) on that car of sun-like splendour.

ततः सीतां पुरस्कृत्य रामः सौमित्रिणा सह॥५१॥

सुग्रीवप्रमुखैश्चैव सहितः सर्ववानरैः।

विधाय रक्षां लङ्कायां विभीषणपुरस्कृतः॥५२॥

संततार पुनस्तेन सेतुना मकरालयम्।

पुष्पकेण विमानेन खेचरेण विराजता॥५३॥

कामगेन यथामुख्यैरमात्यैः संवृतो वशी।

Then Rama with Sita in this front and accompanied by the son of Sumitra and by all the monkeys with Sugriva at their head and preceded by Vibhishana and taking steps for the protection of Lanka and one that self-contained (Rama) surrounded by his chief advisers in order of precedence rode on that sky-ranging car Pushpaka, moving anywhere at will re-crossed the abode of the Makaras (i.e. the ocean) by means of the same bridge.

ततस्तीरे समुद्रस्य यत्र शिश्ये स पार्थिवः॥५४॥

तत्रैवोवास धर्मात्मा सहितः सर्ववानरैः।

Then that virtuous lord of the earth together with all the monkeys took up his (temporary) quarter son that portion of the sea-shore where had lain down before (on a bed of Kusha grass to invoke the aid of the ocean).

अथैनान् राघवः काले समानीयाभिपूजय् च॥५५॥

विसर्जयामास तदा रत्नैः संतोष्य सर्वशः।

Then the descendant of Raghu bringing all those (monkeys) together at the due time worshipped them all. He then dismissed them all after having satisfied them with gifts of gems.

गतेषु वानरेन्द्रेषु गोपुच्छर्क्षेषु तेषु च॥५६॥

सुग्रीवसहितो रामः किष्किन्धां पुनरागमत्।

Those foremost of monkeys, the apes with tails like cows and the bears having departed, Rama reentered Kishkindha with Sugriva.

विभीषणेनानुगतः सुग्रीवसहितस्तदा॥५७॥

पुष्पकेण विमानेन वैदेह्या दर्शयन् वनम्।

किष्किन्धां तु समासाद्य रामः प्रहरतां ववः॥५८॥

अङ्गदं कृतकर्माणं यौवराज्येऽभ्यषेचयत्।

(And on his way from the sea-shore to Kishkindha) Rama in company with Vibhishana and Sugriva, riding on the car Pushpaka showed the princess of Videha all the woods. Having reached Kishkindha, Rama, the most efficient of all smiters, made the successful Angada prince-regent.

ततस्तैरेव सहितो रामः सौमित्रिणा सह॥५९॥

यथागतेन मार्गेण प्रययौ स्वपुरं प्रति।

(He) then, together with all these and accompanied by the son of Sumitra, set out for his capital by the same route by which he had come.

अयोध्यां स समासाद्य पुरीं राष्ट्रपतिस्ततः॥६०॥

भरताय हनूमन्तं दूतं प्रास्थापयत् तदा।

Having reached Ayodhya the king sent Hanuman as his messenger to Bharata.

लक्षयित्वेङ्गितं सर्वं प्रियं तस्मै निवेद्य वै॥६१॥

वायुपुत्रे पुनः प्राप्ते नन्दिग्राममुपागमत्।

(Hanuman) then communicated to him the happy news on having observed his external signs and (gestures). And the son of the wind-god having come back, (Rama himself) went to Nandigram.

स तत्र मलदिग्धाङ्गं भरतं चीरवाससम्॥६२॥

अचतः पादुके कृत्वा ददर्शासीनमासने।

He there saw Bharata covered with dirt, attired in barks of trees and seated on the throne with (Rama's) shoes before him.

संगतो भरतेनाथ शत्रुघ्नेन च वीर्यवान्॥६३॥

राघवः सहसौमित्रिर्मुदे भरतर्षभा

Then, O best of the Bharatas, the mighty descendant of Raghu together with the son of Sumitra experienced a great delight on being joined with Bharata and Shatrughna.

ततो भरतशत्रुघ्नौ समेतौ गुरुणा तदा॥६४॥

वैदेह्या दर्शनिनोभौ प्रहर्षं समापतुः।

And Bharata and Shatrughna too being united with their eldest brother and beholding the princess of Mithila rejoiced exceedingly.

तस्मै तद् भरतो राज्यमागतायातिसत्कृतम्।

न्यासं निर्यातयामास युक्तः परमया मुदा॥६५॥

Having paid his respects to Rama who had returned (from exile) Bharata with great pleasure made over the kingdom, to him, which he governed as a trustee (for Rama).

ततस्तं वैष्णवे शूरं नक्षत्रेऽभिषेतेऽहनि।

वसिष्ठो वामदेवश्च सहितावभ्यषिञ्चताम्॥६६॥

Then Vasishtha together with Vamadeva installed that hero, at the eighth muhurta (a muhurta is equal to two dandas that is 4 minutes), of day under the constellation Shravana.

सोऽभिषिक्तः कपिश्रेष्ठं सुग्रीवं ससुहृज्जनम्।

विभीषणं च पौलस्त्यमन्वजानाद् गृहान् प्रति॥६७॥

Being installed (on the throne) Rama gave his permission to that foremost of monkeys, Sugriva together with his friends and also to Vibhishana, the son of Pulastya to return to their homes.

अभ्यर्च्य विविधैर्भोगैः प्रीतियुक्तौ मुदा युतौ।

समाधायैतिकर्तव्यं दुःखेन विससर्ज ह॥६८॥

Having entertained those two (friends) Sugriva and Vibhishana who were well pleased and exceedingly glad, with various sorts of foods and drinks and having done his duty suitable to the occasion he dismissed them with a heavy heart.

पुष्पकं च विमानं तत् पूजयित्वा स राघवः।

प्रादाद् वैश्रवणायैव प्रीत्या स रघुनन्दनः॥६९॥

And having worshipped the car Pushpaka, the descendant of Raghu, gladly gave it back to Kubera.

ततो देवर्षिसहितः सरितं गोमतीमनु।

दशाश्वमेधानाजह्ने जारूथ्यान् स निरर्गलान्॥७०॥

Then assisted by that divine sage (Vasishtha) he safely celebrated ten horse sacrifices on the banks of the (river) Gomati by offering to the Brahmanas presents thrice (as much as usual).

CHAPTER 292

(RAMOPAKHYANA PARVA)-Continued

The consolation of Yudhishthira (by Markandeya)

मार्कण्डेय उवाच

एवमेतन्महाबाहो रामेणामिततेजसा।

प्राप्तं व्यसनमत्युचं वनवासकृतं पुरा॥१॥

Markandeya said :

O mighty-armed one, thus, in days of old Rama of unrivalled energy had experienced such a terrible disaster owing to his being exiled in the forests.

मा शुचः पुरुषव्याघ्र क्षत्रियोऽसि परंतप।

बाहुवीर्याश्रिते मार्गे वर्तसे दीप्तनिर्णये॥२॥

O most valiant of men, do not (therefore) lament (over your misfortune); for, O tormentor of foes, you are a Kshatriya. You are journeying along the path which calls forth the prowess of arms and which is calculated to lead to sure success.

न हि ते वृजिनं किंचिद् वर्तते परमण्वपि।

अस्मिन् मार्गे निषीदेयुः सेन्द्रा अपि सुरासुराः॥३॥

(By following this path) you have not incurred even an atom of sin. The gods together with Indra and the Asuras have (sometimes) to adopt this path.

संहत्य निहतो वृत्रो मरुर्द्ध्वलापाणिना।

नमुचिश्चैव दुर्धर्षो दीर्घजिह्वा च राक्षसी॥४॥

(It was by adopting this path) that the wielder of the thunderbolt (Indra) together with

the Marutas slew Vritra, the invincible Namuchi and the Rakshasa female Dirghajivha.

सहायवति सर्वार्थाः संतिष्ठन्तीह सर्वशः।

किं नु तस्याजितं संख्ये यस्य भ्राता धनंजयः॥५॥

In this world, he, that is backed up, has all his desires gratified. What is there that cannot be overcome by him in battle whose brother is Dhananjaya?

अयं च बलिनां श्रेष्ठो भीमो भीमपराक्रमः।

युवानौ च महेष्वासौ वीरौ माद्रवतीसुतौ॥६॥

This Bhima of terrible prowess is the strongest of the strong; and the two youthful and heroic sons of Madravati are mighty bowmen.

एभिः सहायैः कस्मात् त्वं विषीदसि परंतप।

य इमे वलिणः सेनां जयेयुः समरुद्गणाम्॥७॥

Why, then, O tormentor of foes, do you grieve, since you have such supporters, as are capable of vanquishing the forces of the wielder of the thunderbolt together with the Marutas?

त्वमप्येभिर्महेष्वासैः सहायैर्देवरूपिभिः।

विजेष्यसे रणे सर्वानमित्रान् भरतर्षभ॥८॥

O best of the Bharatas, with these mighty bowmen of celestials appearance you will surely conquer in battle all your enemies.

इतश्च त्वमिमां पश्य सैख्येन दुरात्मना।

बलिना वीर्यमत्तेन हतामेभिर्महात्मभिः॥९॥

आनीतां द्रौपदीं कृष्णां कृत्वा कर्म सुदुष्करम्।

जयद्रथं च राजानं विजितं वशमागतम्॥१०॥

Just see, these high-minded (brothers of yours) after achieving terrible feats (of arms) have rescued this daughter of Drupada carried off by the evil-minded Saindhava puffed up with pride and power. (And they) have also vanquished and reduced to subjection king Jayadratha.

असहायेन रामेण वैदेही पुनराहता।

हत्वा संख्ये दशग्रीवं राक्षसं भीमविक्रमम्॥११॥

Again, the princess of Videha was rescued by Rama with almost no allies after having slain in battle the terribly-powerful ten-necked.

यस्य शाखामृगा मित्राण्यक्षाः कालमुखास्तथा।

जात्यन्तरगता राजन्नेतद् बुद्ध्यानुचिन्तय॥१२॥

Consider this, O king, by (the exercise of your) intelligence, that his (Rama's) only allies were the bears and the monkeys born in other orders of creation.

तस्मात् स त्वं कुरुश्रेष्ठ मा शुचो भरतर्षभ।

त्वद्विधा हि महात्मानो न शोचन्ति परंतप॥१३॥

Therefore, O best of the Kurus, O most exalted of the Bharata, do not grieve over all this. O tormentor of foes, high-minded men like you never give way to sorrow.

वैशम्पायन उवाच

एवमाश्वासितो राजा मार्कण्डेयेन धीमता।

त्यक्त्वा दुःखमदीनात्मा पुनरप्येनमब्रवीत्॥१४॥

Vaishampayana said :

Thus consoled by the intelligent Markandeya, the large-hearted king giving up his sorrow again spoke to Markandeya.

CHAPTER 293

(PATIVRATA MAHATMYA PARVA)

The history of Savitri

युधिष्ठिर उवाच

नात्मानमनुशोचामि नेमान् भ्रातृन् महामुने।

हरणं चापि राज्यस्य यथेमां दुपदात्मजाम्॥१॥

Yudhishtira said :

O great sage, I do not grieve so much for myself or for these my brothers or for the loss of my kingdom as (I do) for this daughter of Drupada.

द्यूते दुरात्मभिः क्लिष्टाः कृष्णया तारिता वयम्।

जयद्रथेन च पुनर्वनाच्यापि हता बलात्॥२॥

When the wicked-souled (sons of Dhritarashtra) gave us pain at the game of dice we were delivered by Krishna. (But) Jayadratha forcibly carried her off even from the forest.

अस्ति सीमन्तिनी काचिद् दृष्टपूर्वापि वा श्रुता।

पतिव्रता महाभागा यथेयं दुपदात्मजा॥३॥

Have you ever seen or heard of a lady as highly fortunate and as devoted to her husband as the daughter of Drupada?

मार्कण्डेय उवाच

शृणु राजन् कुलस्त्रीणां महाभाग्यं युधिष्ठिर।
सर्वमेतद् यथा प्राप्तं सावित्र्या राजकन्यया॥४॥

Markandeya said :

Hear, O king Yudhishthira, how the princess Savitri attained to all the high virtues of chaste ladies.

आसीन्मद्रेषु धर्मात्मा राजा परमधार्मिकः।

ब्रह्मण्यश्च महात्मा च सत्यसंधो जितेन्द्रियः॥५॥

Among the Madra there was a pious, exceedingly virtuous and a high-souled king devoted to the ministrations of the Brahmanas, firm in promise and of subdued passions.

यज्वा दानपतिर्दक्षः पौरजानपदप्रियः।

पार्थिवोऽश्वपतिर्नाम सर्वभूतहिते रतः॥६॥

This king, who was called Ashvapati was ever engaged in sacrifices, the foremost of the benevolent able loved by the people of the cities and provinces and was devoted to the welfare of all creatures.

क्षमावाननपत्यश्च सत्यवाग् विजितेन्द्रियः।

अतिक्रान्तेन वयसा संतापमुपजग्मिवान्॥७॥

But that truthful and self-controlled monarch having no offspring, was much pained when he was far advanced in years.

अपत्योत्पादनार्थं च तीव्रं नियममास्थितः।

काले परिमिताहारो ब्रह्मचारी जितेन्द्रियः॥८॥

And in order to be blessed with children, he observed rigid vows, partook of moderate food at the proper time, led the Brahmacharya (mode of) life and subdued his passions.

हुत्वा शतसहस्रं स सावित्र्या राजसत्तमः।

षष्ठे षष्ठे तदा काले बभूव मितभोजनः॥९॥

That most exalted of kings (daily) offered ten thousand oblations to Savitri and partook of a moderate food at the sixth portion of the day.

एतेन नियमेनासीद् वर्षाण्यष्टादशैव तु।

पूर्णे त्वष्टादशे वर्षे सावित्री तुष्टिमभ्यगात्॥१०॥

He observed (all) these vows for eighteen years and when the eighteenth year was complete, Savitri was pleased with him.

रूपिणी तु तदा राजन् दर्शयामास तं नृपम्।

अग्निहोत्रात् समुत्थाय हर्षेण महतान्विता।

उवाच चैनं वरदा वचनं पार्थिवं तदा॥११॥

And O monarch, rising from the sacrificial fire with great delight, she appeared before the king and desirous of conferring boons addressed the monarch thus,

सावित्र्युवाच

ब्रह्मचर्येण शुद्धेन दमेन नियमेन च।

सर्वात्मना च भक्त्या च तुष्टास्मि तव पार्थिव॥१२॥

Savitri said :

"O king, I have been pleased with your Brahmacharya life, purity, self-control, observance of vows and all your endeavours and devotion.

वरं वृणीष्वाम्रपते मद्राज यदीप्सितम्।

न प्रमादश्च धर्मेषु कर्तव्यस्ते कथञ्चना॥१३॥

O Ashvapati, O king of Madra, ask for whatever boon you desire. You should, however by no means disrespect virtue.

अश्वपतिरुवाच

अपत्यार्थः समारम्भः कृतो धर्मेप्सया मया।

पुत्रा मे बहवो देवि भवेयुः कुलभावनाः॥१४॥

Ashvapati said :

Desirous of attaining virtue, I have observed all these vows so that I may have children. O goddess, many numerous sons, worryour of my race, be born to me.

तुष्टासि यदि मे देवि वरमेतं वृणोम्यहम्।

संतानं परमो धर्म इत्याहुर्मां द्विजातयः॥१५॥

O goddess, if you are pleased with me, then I pray for this boon. The Brahmanas have told me that one attains to the crowning merit by having children.

सावित्र्युवाच

पूर्वमेव मया राजन्नभिप्रायमिमं तवा।

ज्ञात्वा पुत्रार्थमुक्तो वै भगवांस्ते पितामहः॥१६॥

Savitri said :

Aware of your intentions before hand, I spoke about your sons to the divine Grandsire (Brahma).

प्रसादाच्चैव तस्मात् ते स्वयम्भुविहिताद् भुवि।
कन्या तेजस्विनी सौम्य क्षिप्रमेव भविष्यति॥१७॥

O virtuous one, you will, through the grace of that self-existent lord, have soon a highly-energetic daughter on earth.

उत्तरं च न ते किञ्चिद् व्याहर्तव्यं कथञ्चन।

पितामहनिर्सेणेण तुष्टा ह्येतद् ब्रवीमि ते॥१८॥

I gladly tell you all this at the command of the Grandsire; you need not, therefore, make any reply.

मार्कण्डेय उवाच

स तथेति प्रतिज्ञाय सावित्र्या वचनं नृपः।

प्रसादयामास पुनः क्षिप्रमेतद् भविष्यति॥१९॥

Markandeya said :

The king then bowing assent to the words of Savitri and saying "be it so," pleased her again and said "may this soon happen."

अन्तर्हितायां सावित्र्यां जगाम स्वपुरं नृपः।

स्वराज्ये चावसद् वीरः प्रजा धर्मेण पालयन्॥२०॥

When Savitri had disappeared the king entered his own city. And that hero began to dwell in his kingdom and govern his subjects righteously.

कस्मिंश्चित् तु गते काले स राजा नियतव्रतः।

ज्येष्ठायां धर्मचारिण्यां महिष्यां गर्भमादधे॥२१॥

Some time having elapsed that king observant of vows, begot offspring in the womb of his eldest queen devoted to religion.

राजपुत्र्यास्तु गर्भः स मालव्या भरतर्षभा।

व्यवर्धत तदा शुक्ले तारापतिरिवाम्बरे॥२२॥

O best of the Bharata, the embryo in the womb of the princess Malavi began to increase like the lord of the stars in heaven, during the lighted fortnight.

प्राप्ते काले तु सुषुवे कन्यां राजीवलोचनाम्।

क्रियाञ्च तस्या मुदितश्चक्रे च नृपसत्तमः॥२३॥

And at the proper time she gave birth to a daughter with eyes resembling lotus. And that best of kings gladly performed her natal rites.

सावित्र्या प्रीतया दत्ता सावित्र्या हुत्वा ह्यपि।

सावित्रीत्येव नामास्याश्चकुर्विप्रास्तथा पिता॥२४॥

And as Savitri gladly gave (him) that daughter on account of the king (daily) offering her oblations, both her father and the Brahmanas named her Savitri.

सा विग्रहवतीव श्रीर्व्यवर्धत नृपात्मजा।

कालेन चापि सा कन्या यौवनस्था बभूव ह॥२५॥

The king's daughter (gradually) grew up like the very embodiment of Sri (Lakshmi). And that damsel, in time stepped into youth.

तां सुमध्यां पृथुश्रोणीं प्रतिमां काञ्चनीमिव।

प्राप्तेयं देवकन्येति दृष्ट्वा सम्प्रेनिरे जनाः॥२६॥

Seeing that slender-waisted damsel of robust hips and looking like a golden image, people thought "we have got a goddess."

तां तु पद्मपलाशाक्षीं ज्वलन्तीमिव तेजसा।

न कश्चिद् वरयामास तेजसा प्रतिवारितः॥२७॥

And oppressed by her, energy none could marry that girl of lotus-like eyes who seemed as if blazing in splendour.

अथोपोष्य शिरःस्नाता देवतामभिगम्य सा।

हुत्वाग्निं विधिवद् विप्रान् वाचयामास पर्वणि॥२८॥

Then on a Parva day, Savitri, observing fasts, bathing her head and approaching the family deity caused the Brahmanas to offer oblations to the sacrificial fire in accordance with due rites.

ततः सुमनसः शेषाः प्रतिगृह्य महात्मनः।

पितुः समीपमगमद् देवी श्रीरिव रूपिणी॥२९॥

Then taking the flowers and garlands with which she worshipped the deity, Savitri looking like the very embodiment of Sri, repaired to her high-souled sire.

साभिवाद्य पितुः पादौ शेषाः पूर्वं निवेद्य च।

कृताञ्जलिर्वरारोहा नृपतेः पार्श्वमास्थिता॥३०॥

And bowing down to the feet of her father and offering him those flowers and garlands, that highly beautiful damsel with joined-hands stood beside the king.

यौवनस्थां तु तां दृष्ट्वा स्वां सुतां देवरूपिणीम्।

अयाच्यमानां च वरैर्नृपतिर्दुःखितोऽभवत्॥३१॥

Seeing that his daughter (beautiful), as a goddess, attained her puberty and was not courted by suitors, the king became sorry.

राजोवाच

पुत्रि प्रदानकालस्ते न च कश्चिद् वृणोति माम्।
स्वयमन्विच्छ भर्तारं गुणैः सदृशमात्मनः॥३२॥

The king said :

Daughter, the time for giving you away is arrived. (But) none asks me (for your hand). Do you, (therefore) seek for a husband as qualified as you.

प्रार्थितः पुरुषो यश्च स निवेद्यस्त्वया मम।

विमृश्याहं प्रदास्यामि वरय त्वं यथेप्सितम्॥३३॥

Speak of that person, to me, whom you desire (for your husband). Choose, whom you like, for your husband. I will (afterwards) on (due) deliberation give you away (to him).

श्रुतं हि धर्मशास्त्रेषु पठ्यमानं द्विजातिभिः।

तथा त्वमपि कल्याणि गदतो मे वचः शृणु॥३४॥

Hear, O auspicious girl, as I tell you the words, which I have heard the twice-born ones to recite from the sacred books.

अप्रदाता पिता वाच्यो वाच्यश्चानुपयन् पतिः।

मृते भर्तारि पुत्रश्च वाच्यो मातुररक्षिता॥३५॥

That father who does not give away his daughter in marriage, is blamed. That husband who does not enjoy his wife during her courses is also blamed. And that son, who does not maintain his mother in her widowhood, meets with disgrace.

इदं मे वचनं श्रुत्वा भर्तुरन्वेषणो त्वर।

देवतानां यथा वाच्यो न भवेयं तथा कुरु॥३६॥

Hearing these my words do you speedily go in search of a husband. Act in such a way that we may not be blamed by the gods.

मार्कण्डेय उवाच

एवमुक्त्वा दुहितरं तथा वृद्धांश्च मन्त्रिणः।

व्यादिदेशानुयात्रं च गम्यतां चेत्यचोदयत्॥३७॥

Markandeya said :

Addressing thus his daughter and his old ministers, (the king) gave orders to make preparations (for their departure) and said "go".

साभिवाद्य पितुः पादौ व्रीडितेज मनस्विनी।

पितुर्वचनमाज्ञाय निर्जगामाविचारितम्॥३८॥

(Thereupon), she, (gentle and meek) as a female ascetic, bashfully bowing down to the feet of her father, set out without hesitation, in obedience to the commands of her sire.

सा हैमं स्थमास्थाः स्थविरैः सचिवैर्वृता।

तपोवनानि रम्याणि राजर्षीणां जगाम ह॥३९॥

Seated on a car of gold and surrounded by the ministers, she visited the delightful hermitage of the royal sages.

मान्यानां तत्र वृद्धानां कृत्वा पादाभिवादनम्।

वनानि क्रमशस्तात सर्वाण्येवाभ्यगच्छत॥४०॥

O son, there bowing down to the feet of the elders and the revered, she visited all the forests one after the other.

एवं तीर्थेषु सर्वेषु धनोत्सर्गं नृपात्मजा।

कुर्वती द्विजमुख्यानां तं तं देशं जगाम ह॥४१॥

Thus giving away riches in all the Tirthas, the king's daughter travelled over all those places inhabited by the foremost of the twice-born ones.

CHAPTER 294

(PATIVRATA MAHATMYA PARVA)-

Continued

The history of Savitri

मार्कण्डेय उवाच

अथ मद्राधिपो राजा नारदेन समागतः।

उपविष्टः सभामध्ये कथायोगेन भारत॥१॥

Markandeya said :

O Bharata, (one day) when that monarch, the king of the Madra, joined by Narada and seated in the midst of his court, was conversing with him.

ततोऽभिगम्य तीर्थानि सर्वाण्येवाश्रमांस्तथा।

आजगाम पितुर्वेश्म सावित्री सह मन्त्रिभिः॥२॥

Savitri, after visiting all the Tirthas and the hermitages, came to the abode of her father together with the ministers.

नारदेन सहासीनं सा दृष्ट्वा पितरं शुभा।

उभयोरेव शिरसा चक्रे पादाभिवादनम्॥३॥

That auspicious one, seeing her father seated with Narada, bowed down to the feet of both with her head.

नारद उवाच

क्व गदाभूत् सुतेयं ते कुतश्चैवागता नृपा
किमर्थं युवतीं भर्त्रे न चैनां सम्प्रयच्छसि॥४॥

Narada said :

O king, where did this your daughter go to and where does she come from? Why do you not bestow this youthful (damsel) on a husband?

अश्वपतिरुवाच

कार्येण खल्वनेनैव प्रेषिताद्यैव चागता।
एतस्याः शृणु देवर्षे भर्तारं योऽनया वृतः॥५॥

Ashvapati said :

She was sent on that very business and she is just now come. Hear, O divine sage, from her, whom she has chosen for her husband.

मार्कण्डेय उवाच

सा ब्रूहि विस्तरेणेति पित्रा संचोदिता शुभा।
तदैव तस्य वचनं प्रतिगृह्येदमब्रवीत्॥६॥

Markandeya said :

That auspicious one, at the command of her father to relate everything in detail, regarded his words like those of a god and said thus,

सावित्र्युवाच

आसीच्छात्वेषु धर्मात्मा क्षत्रियः पृथिवीपतिः।
द्युमत्सेन इति ख्यातः पश्चाच्चाक्षो बभूव ह॥७॥

Savitri said :

There was, in Shalya, a pious Kshatriya king, Dyumatsena by name, who lost his eyes in course of time.

विनष्टक्षुषस्तस्य बालपुत्रस्य धीमतः।

सामीप्येन हतं राज्यं छिद्रेऽस्मिन् पूर्ववैरिणा॥८॥

That intellectual (monarch) who had an only infant son, having lost his eyes, a neighbouring enemy who bore him an old grudge, taking advantage of his blindness, seized his kingdom.

स बालवत्सया सार्धं भार्यया प्रस्थितो वनम्।

महारण्यं गतश्चापि तपस्तेपे महाव्रतः॥९॥

(Deprived of his kingdom), he (Dyumatsena) accompanied by his wife with the infant at her breast, retired to the woods. And having gone to a great forest, he, observant of rigid vows, began to practise asceticism.

तस्य पुत्र पुरे जातः संवृद्धश्च तपोवने।

सत्यवाननुरूपो मे भर्तेति मनसा वृतः॥१०॥

His son, Satyavana (by name), born in the city and brought up in the hermitage, is my fit husband and I have wedded him in my mind.

नारद उवाच

अहो बत महत् पापं सावित्र्या नृपते कृतम्।

अजानन्त्या यदनया गुणवान् सत्यवान् वृतः॥११॥

Narada said :

Alas, O king, Savitri has done a very foolish act in as much as she, has through ignorance, chosen for her husband, Satyavana endued with (high) qualities.

सत्यं वदत्यस्य पिता सत्यं माता प्रभाषते।

तथास्य ब्राह्मणाश्चकुर्ममैतत् सत्यवानिति॥१२॥

It is because his father is (ever) truthful and his mother speaks the truth, that the Brahmanas have named him Satyavana (i.e. truthful).

बालस्याश्चाः प्रियाश्चास्य करोत्यश्नांश्च मृन्मयान्।

चित्रेऽपि विलिखत्यश्नांश्चित्राश्च इति चोच्यते॥१३॥

In his boyhood he was very fond of horses, made horses of clay and painted them. Therefore he is (sometimes) called Chitrashva (i.e. one who paints horses)

राजोवाच

अपीदानीं स तेजस्वी बुद्धिमान् वा नृपात्मजः।

क्षमावानपि वा शूरः सत्यवान् पितृवत्सलः॥१४॥

The King said :

Is now the prince Satyavana, who is attached to his father, energetic, intelligent, forgiving and brave?

नारद उवाच

विवस्वानिव तेजस्वी बृहस्पतिसमो मतौ।

महेन्द्र इव वीरश्च वसुधेव समन्वितः॥१५॥

Narada said :

He is energetic as Vibhavasū (the sun), wise as Brihaspati, heroic as Mahendra and forgiving as the earth.

अश्वपतिरुवाच

अपि राजात्मजो दाता ब्रह्मण्यश्चापि सत्यवान्।

रूपवानप्युदारो वाय्वथवा प्रियदर्शनः॥१६॥

Ashvapati said :

Is the king's son, Satyavana, charitable, devoted to the Brahmanas, handsome, large-hearted and of amiable appearance?

नारद उवाच

सांकृते रन्तिदेवस्य स्वशक्त्या दानतः समः।

ब्रह्मण्यः सत्यवादी न शिबिरौशीनरो यथा॥१७॥

Narada said :

With regard to charity commensurate with his means, he is equal to Rantideva, the son of Sankriti and he is as devoted to the Brahmanas and as truthful as Shibi, the son of Ushinara.

यथातिरिव चोदारः सोमवत् प्रियदर्शनः।

रूपेणान्यतमोऽश्विभ्यां द्युमत्सेनसुतो बली॥१८॥

The heroic Satyavana is equal to Yayati in magnanimity, is as lovely to look at as the moon and is as beautiful as either of the twin Ashvinis.

स दान्तः स मृदुः शूरः स सत्यः संयतेन्द्रियः।

स मैत्रः सोऽनसूयश्च स ह्रीमान् द्युतिमांश्च सः॥१९॥

He is (moreover) possessed of self-restraint, is meek, heroic, truthful, of subdued senses, faithful to his friends, free from malice, modest and patient.

नित्यशृङ्गार्जवं तस्मिन् स्थितिस्तस्यैव च द्युवा।

संक्षेपतस्तपोवृद्धैः शीलवृद्धैश्च कथ्यते॥२०॥

To be brief, men of great asceticism and of high character say that he (Satyavana) is ever plain and firm in honour.

अश्वपतिरुवाच

गुणैरुपेतं सर्वैस्तं भगवन् प्रब्रवीषि मे।

दोषानप्यस्य मे ब्रूहि यदि सन्तीह केचन॥२१॥

Ashvapati said :

O adorable one, you have described him as possessed of all noble qualities. Now tell me of his defects, if there be any.

नारद उवाच

एक एवास्य दोषो हि गुणानाक्रम्य तिष्ठति।

स च दोषः प्रयत्नेन न शक्यमतिवर्तितुम्॥२२॥

Narada said :

He has only one defect which has eclipsed all his qualities and which even by the most vigorous exertions cannot be rooted out.

एको दोषोऽस्ति नान्योऽस्य सोऽद्यप्रभृति सत्यवान्।

संवत्सरेण क्षीणायुर्देहस्यासं करिष्यति॥२३॥

He has only one defect and no other. Satyavana who has a little of life in store for him, will, within a year from this day, breathe his last.

राजोवाच

एहि सावित्रि गच्छस्व अन्यं वरय शोभने।

तस्य दोषो महानेको गुणानाक्रम्य च स्थितः॥२४॥

The King said :

O beautiful Savitri, go and seek another for your husband. He has a great defect which lies surpassing all his merits.

यथा मे भगवानाह नारदो देवस्तकृतः।

संवत्सरेण सोऽल्पायुर्देहस्यासं करिष्यति॥२५॥

The divine Narada, who is honoured by the celestials, tells me that within a year, he, of short life, will give up the ghost.

सावित्र्युवाच

सकृदंशो निपतति सकृत् कन्या प्रदीयते।

सकृदाह ददानीति त्रीण्येतानि सकृत् सकृत्॥२६॥

Savitri said :

The die falls but once and the daughter can once be bestowed. The words "I bestow" are uttered but once and once only these three things occur.

दीर्घायुस्थवाल्पायुः सगुणो निर्गुणोऽपि वा।

सकृद् वृतो मया भर्ता न द्वितीयं वृणोम्यहम्॥२७॥

Whether his life be long or short, whether he be gifted with (noble) qualities or destitute of them, I have for once, chosen him for my husband and will not select any other a second time.

मनसा निश्चयं कृत्वा ततो वाचाभिधीयते।

क्रियते कर्मणा पश्चात् प्रमाणं मे मनस्ततः॥२८॥

Having (first) settled a thing in mind, it is then expressed in words and is ultimately given effect to by (external) acts. My (own) mind is a proof of this.

नारद उवाच

स्थिरा बुद्धिर्नरश्रेष्ठ सावित्र्या दुहितुस्तवा

नैष वारयितुं शक्या धर्मादस्मात् कथंचन॥२९॥

Narada said :

O best of men, your daughter is firm in her resolve. It is impossible to wean her away from virtue.

नान्यस्मिन् पुरुषे सन्ति ये सत्यवति वै गुणाः।

प्रदानमेव तस्मान्मे रोचते दुहितुस्तवा॥३०॥

The qualities that are present in Satyavana are wanting in any other person. Therefore I command the bestowal of your daughter (on Satyavana).

राजोवाच

अविचाल्यं तदुक्तं यत् तथ्यं भगवता वचः।

करिष्याम्येतदेवं च गुरुर्हि भगवान् मम॥३१॥

The King said :

The words of your respectable self are true and should never be dishonoured. Since O adorable one, you are my preceptor I will do as directed by you.

नारद उवाच

अविघ्नमस्तु सावित्र्याः प्रदाने दुहितुस्तवा।

साधयिष्याम्यहं तावत् सर्वेषां भद्रमस्तु वः॥३२॥

Narada said :

May your daughter Savitri, be given away without any obstruction. I shall now go away. May you be all happy.

मार्कण्डेय उवाच

एवमुक्त्वा समुत्पत्य नारदस्त्रिदिवं गतः।

राजापि दुहितुः सज्जं वैवाहिकमकारयत्॥३३॥

Markandeya said :

Saying this, Narada, soaring upwards, returned to heaven. And the king too began to make preparations for the marriage of his daughter.

CHAPTER 295

(PATIVRATA MAHATMYA PARVA)-

Continued

The history of Savitri

मार्कण्डेय उवाच

अथ कन्याप्रदाने स तमेवार्थं विचिन्तयन्।

समानिन्ये च तत् सर्वं भाण्डं वैवाहिकं नृपः॥३१॥

Markandeya said :

The monarch, reflecting on the words (of Narada) with regard to his daughter's marriage, began to make preparations for the wedding.

ततो वृद्धान् द्विजान् सर्वानृत्विजः सपुरोहितान्।

समाहूय दिने पुण्ये प्रययौ सह कन्यया॥३२॥

Then, inviting all the old Brahmanas and the Ritvijas together with the priests, the king accompanied by his daughter set out on an auspicious day.

मेध्यारण्यं स गत्वा च द्युमत्सेनाश्रमं नृपः।

पञ्चामेव द्विजैः सार्धं राजर्षिं तमुपागमत्॥३३॥

Having reached the hermitage of Dyumatsena (situate) in the sacred forest, the king (Ashvapati) accompanied by the Brahmanas advanced on foot to meet that royal sage.

तत्रापश्यन्महाभाग शालवृक्षमुपाश्रितम्।

कौश्यां बृहत्यां समासीनं चक्षुर्हीनं नृपं तदा॥३४॥

And there (in the hermitage) he saw that highly wise and old king seated on a mat of Kusha grass under a Sala tree.

स राजा तस्य राजर्षेः कृत्वा पूजां यथार्हतः।

वाचा सुनियतो भूत्वा चकारात्मनिवेदनम्॥३५॥

तस्यार्घ्यमासनं चैव गां चावेद्य स धर्मवित्।

किमागमनमित्येवं राजा राजानमब्रवीत्॥३६॥

The King (Ashvapati) having in conformity with usage, paid his respects to that royal sage, introduced himself (to him) by an appropriate speech and the king (Dyumatsena) versed in religion, having offered to the monarch (Ashvapati) a seat, (the oblation called) Arghya and a cow asked him what brought him there.

तस्य सर्वमभिप्रायमिति कर्तव्यतां च ताम्।

सत्यवन्तं समुद्दिश्य सर्वमेव न्यवेदयत्॥७॥

He (Ashvapati) then expressed all his intentions and purposes in detail with regard to Satyavana.

अश्वपतिरुवाच

सावित्री नाम राजर्षे कन्येयं मम शोभना।

तां स्वधर्मेण धर्मज्ञं सुषार्थं त्वं गृहाण मे॥८॥

Ashvapati said :

O royal sage, this fair damsel, named Savitri, is my daughter. O virtuous one, do you accept her for your daughter-in-law in conformity with the usage of your order.

दुमत्सेन उवाच

च्युताः स्म राज्याद् वनवासमाश्रिता-

श्चराम धर्मं नियतास्तपस्विनः।

कथं त्वनर्हा वनवासमाश्रमे

निवत्स्यते क्लेशमिमं सुता तव॥९॥

Dyumatsena said :

Exiled from my kingdom we have taken refuge in the woods and have been, like ascetics, practising virtue with subdued passions. How will (therefore), your daughter, unworship of a forest life, put up with (its) hardships living in the forest?

अश्वपतिरुवाच

सुखं च दुःखं च भवाभवात्मकं

यदा विजानाति सुताहमेव च।

न मद्विधे युज्यति राक्षसीदृशं

विनिश्चयेनाभिगतोऽस्मि ते नृप॥१०॥

Ashvapati said :

Neither happiness nor misery has any permanence. My daughter and myself are aware of this. Therefore, O king, you should not use such words towards me. Having (previously) made up my mind. I have come here.

आशां नार्हसि मे हन्तुं सौहृदात् प्रणतस्य च।

अभितश्चागतं प्रेम्णा प्रत्याख्यातुं न मर्हसि॥११॥

You should not dishearten me since I have saluted you through friendship. As I have come

here actuated by love, you ought not to refuse me.

अनुरूपो हि युक्तश्च त्वं ममाहं तवापि च।

सुषां प्रतीच्छ मे कन्यां भार्यां सत्यवतः सतः॥१२॥

You are my and I am your equal; and we are suitable to each other. Be pleased, (therefore) to accept my daughter as your daughter-in-law and wife of good Satyavana.

दुमत्सेन उवाच

पूर्वमेवाभिलषितः सम्बन्धो मे त्वया सह।

भ्रष्टराज्यस्त्वहमिति तत एतद् विचारितम्॥१३॥

Dyumatsena said :

Formerly, I cherished a desire of forming an alliance with you. (But) deprived of my kingdom (afterwards) I hesitated (to do it).

अभिप्रायस्त्वयं यो मे पूर्वमेवाभिकाङ्क्षितः।

स निर्वर्ततु मेऽद्यैव काङ्क्षितो ह्यसि मेऽतिथिः॥१४॥

Let, what I desired before, be accomplished this very day. You are a welcome guest to me.

ततः सर्वान् समानाथ्य द्विजानां भ्रमवासिनः।

यथाविधि समुद्राहं कारयामासतु नृपौ॥१५॥

Then, those two monarchs, inviting all the Brahmanas dwelling in the hermitages, caused the wedding to be celebrated agreeably to the usage.

दत्त्वा सोऽश्वपतिः कन्यां यथाहं सपिरच्छदम्।

ययौ स्वमेव भवनं युक्तः परमया मुदा॥१६॥

Having given away his daughter with suitable robes, Ashvapati with a merry heart left for his own abode.

सत्यवानपि तां भार्यां लब्ध्वा सर्वगुणान्विताम्।

मुमुदे सा च तं लब्ध्वा भर्तारं मनसेप्सितम्॥१७॥

Satyavana having obtained a wife graced with all the (noble) qualities and she (Savitri) too having got a husband after her own heart, rejoiced exceedingly.

गते पितरि सर्वाणि संन्यस्याभरणानि सा।

जगृहे वल्कलान्येव वस्त्रं काषायमेव च॥१८॥

Her father having departed, she cast off all her ornaments and put on barks of trees and cloths dyed red.

परिचारेर्गुणैश्चैव प्रश्रयेण दमेन च।

सर्वकामक्रियाभिश्च सर्वेषां तुष्टिमादधे॥१९॥

By her ministrations, good qualities, affections, self-control and good services to all, she pleased every one.

अश्रू शरीरसत्कारैः सर्वैराच्छादनादिभिः।

अश्रुरं देवसत्कारैर्वाचः संयमनेन च॥२०॥

By ministering to her physical comforts and by (covering her with) all sorts of robes, she delighted her mother-in-law. And she pleased her father-in-law by worshipping him as a god and by controlling her words.

तथैव प्रियवादेन नैपुणेन शमेन च।

रहस्यैवोपचारेण भर्तारं पर्यतोषयत्॥२१॥

Similarly, by agreeable words, by skillfulness, by sweet disposition and by ministering to him in private she delighted her husband.

एवं तत्राश्रमे तेषां तदा निवसतां सताम्।

कालस्तपस्यतां कश्चिदपाक्रामत भारत॥२२॥

Thus, O Bharata, these good people engaged in asceticism continued to dwell for some time in that hermitage.

सावित्र्या ग्लायमानायास्तिष्ठन्त्यास्तु दिवानिशम्।

नारदेन यदुक्तं तद् वाक्यं मनसि वर्तते॥२३॥

And Savitri too, whether asleep or awake, could not forget the words of Narada which were present in her mind day and night.

CHAPTER 296

(PATIVRATA MAHATMYA PARVA)-

Continued

The history of Savitri

मार्कण्डेय उवाच

ततः काले बहुतिथे व्यतिक्रान्ते कदाचन।

प्राप्तः स कालो मर्तव्यं यत्र स्तयवता नृप॥१॥

Markandeya said :

After the lapse of a long while, O king, the time for Satyavana's death at last arrived.

गणयन्त्याश्च सावित्र्या दिवसे दिवसे गते।

यद् वाक्यं नारदेनोक्तं वर्तते हृदि नित्यशः॥२॥

Savitri counted each days it passed away, (for) the words of Narada were always present in her mind.

चतुर्थेऽहनि मर्तव्यमिति संचिन्त्य भाविनी।

व्रतः त्रिरात्रमुद्दिश्य दिवारात्रं स्थिताभवत्॥३॥

Having ascertained (by calculation) that her husband's death would take place on the fourth day (thence), that observant of the Triratra vow, fasted day and night.

तं श्रुत्वा नियमं तस्या भृशं दुःखान्वितो नृपः।

उत्थाय वाक्यं सावित्रीमब्रवीत् परिसान्त्वयन्॥४॥

Aware of her vow, the king (Dyumatsena) became very sorry and rising up consoled Savitri with these words.

द्युमत्सेन उवाच

अतितीव्रोऽयमारम्भस्त्वयाऽऽरब्धो नृपात्मजे।

तिसृणां वससीतनां हि स्थानं परमदुश्चरम्॥५॥

Dyumatsena said :

Princess, the vow you have taken is very difficult to observe, for, it is extremely hard to fast continuously for three nights.

सावित्र्युवाच

न कार्यस्तात संतापः पारयिष्याम्यहं व्रतम्।

व्यवसायकृतं हीदं व्यवसायश्च कारणम्॥६॥

Savitri said :

O sire, you need not be sorry. I will be able to complete the vow. I have undertaken this vow with a firm resolve; and determination is the (sole) cause of success (in every undertaking).

द्युमत्सेन उवाच

व्रतं भिष्यीति वक्तुं त्वां नास्मि शक्तः कथञ्चन।

पारयस्येति वचनं युक्तमस्मद्विधो वदेत्॥७॥

Dyumatsena said :

I can, by no means tell you to give up your vow. Men like us should rather encourage you to complete it.

मार्कण्डेय उवाच

एवमुक्त्वा द्युमत्सेनो विरराम महामनाः।

तिष्ठन्ती चैव सावित्री काष्ठभूतेव लक्ष्यते॥८॥

Markandeya said :

Saying this, the high-minded Dyumatsena ceased; and Savitri thus remaining (without food) looked like a wooden doll.

श्वभूते भर्तृमरणे सावित्र्या भरतर्षभा।

दुःखचित्तायास्तिष्ठन्त्याः सा रात्रिर्व्यत्यवर्तता॥१॥

O best of the Bharatas, thinking that her husband would die tomorrow, Savitri, stricken with grief and observing fasts, passed the night in great sorrow.

अद्य तद् दिवसं चेति हुत्वा दीप्तं हुताशनम्।

युगमात्रोदिते सूर्ये कृत्वा पौर्वाहिकीः क्रियाः॥१०॥

Then, when the sun rose a couple of hands (on the horizon), Savitri performed her morning devotions and offered oblation to the blazing fire.

ततः सर्वान् द्विजान् वृद्धान् श्वश्रूश्चशुरमेव च।

अभिवाद्यानुपूर्व्येण प्राञ्जलिर्नियता स्थिता॥११॥

She then bowed down to all the aged Brahmanas, her father-in-law and mother-in-law, one after the other and stood humbly before them with joined hands.

अवैद्यव्याशिषस्ते तु सावित्र्यर्थं हिताः शुभाः।

ऊचुस्तपस्विनः सर्वे तपोवननिवासिनः॥१२॥

And all the ascetics living in the hermitage pronounced, for the welfare of Savitri, the benediction that she might never be a widow.

एवमस्त्विति सावित्री ध्यानयोगपरायणा।

मनसा ता गिरः सर्वा प्रत्यगृह्णात् तपस्विनाम्॥१३॥

Savitri, who was buried in contemplation, saying in her mind "be it so" bowed down to the words of the ascetics.

तं कालं तं मुहूर्तं च प्रतीक्षन्ती नृपात्मजा।

यथोक्तं नारदवचश्चिन्तयन्ती सुदुःखिता॥१४॥

And with a heavy heart, the princess, pondering on the words of Narada (anxiously) awaited the hour and the moment (of her husband's death).

ततस्तु श्वश्रूश्चशुरावूचतुस्तां नृपात्मजाम्।

एकान्तमास्थितां वाक्यं प्रीत्या भरतसत्तमा॥१५॥

Then, O best of the Bharatas, her father-in-law and mother-in-law gladly told the king's daughter who was seated alone, these words.

श्वशुरावूचतुः

व्रतं यथोपदिष्टं तु तथा तत् पारितं त्वया।

आहारकालः सम्प्राप्तः क्रियतां यदनन्तरम्॥१६॥

The Father-in-law said :

You have performed the vow as directed. It is now the time to eat. Do what you think proper.

सावित्र्युवाच

अस्तं गते मयाऽऽदित्ये भोक्तव्यं कृतकामया।

एष मे हृदि संकल्पः समयश्च कृतो मया॥१७॥

Savitri said :

Having observed the desired vow I appointed the time when the sun would go down for my meals. (Even now) this is the determination of my heart.

मार्कण्डेय उवाच

एवं सम्भाषणायाः सावित्र्या भोजनं प्रति।

स्कन्धे परशुमादाय सत्यवान् प्रस्थितो वनम्॥१८॥

Markandeya said :

When Savitri was saying this about her meals. Satyavana, taking his hatchet on his shoulders, left for the woods.

सावित्री त्वाह भर्तारं नैकस्त्वं गन्तुमर्हसि।

सह त्वया गमिष्यामि न हि त्वां हातुमुत्सहे॥१९॥

(Thereupon) Savitri said to her husband "you should not go alone. I will go with you. I do not feel inclined to be separated from you.

सत्यावानुवाच

वनं न गतपूर्वं ते दुःखः पन्थश्च भाविनि।

व्रोतपवासक्षामा च कथं पद्भ्यां गमिष्यसि॥२०॥

Satyavana said :

Dearest, you have never visited the woods before. The path is very rugged (Moreover), lean and weak as you have been by the observance of fasts and vow how will you be able to walk?

सावित्र्युवाच

उपवासान्न मे ग्लानिर्नास्ति चापि परिश्रमः।

गमने च कृतोत्साहां प्रतिषेद्धं न मार्हसि॥२१॥

Savitri said :

Neither do I feel exhaustion nor lassitude on account of the fast. (Moreover) I am very eager to go. Do not (therefore) prevent me.

सत्यवानुवाच

यदि ते गमनोत्साहः करिष्यामि तव प्रियम्।

मम त्वामन्त्रय गुरून् न मां दोषः स्पृशेदयम्॥२२॥

Satyavana said :

Since you are so eager to go, I will fulfill your desire. (But) take leave of my parents (first) so that no blame can be attached to me.

मार्कण्डेय उवाच

साभिवाद्याब्रवीच्छ्वश्रून् श्वशुरं च महाव्रता।

अयं गच्छति मे, भर्ता फलाहारो महावनम्॥२३॥

Markandeya said :

(Then) bowing down to her mother-in-law and father-in-law, she of great vows said (to them) "my husband is going to the great forest for gathering fruits.

इच्छेममभ्यनुज्ञाता आर्यया श्वशुरेण ह।

अनेन सह निर्गन्तुं न मेऽद्य विरहः क्षमः॥२४॥

It is my desire that your worshipful self and my father-in-law will (kindly) permit me to accompany him. I cannot bear to be separated (from him) this day.

गुर्वग्निहोत्रार्थकृते प्रस्थितश्च सुतस्तव।

न निवार्यो निवार्यः स्यादन्यथा प्रस्थितो वनम्॥२५॥

As your son is going to the forest for the sacrificial fire and for his superiors, you ought not to prevent him. Had it been for any other (business) he should have been prevented.

संवत्सरः किञ्चिदूनो न निष्क्रान्ताहमाश्रमात्।

वनं कुसुमितं द्रष्टुं परं कौतूहलं हि मे॥२६॥

I have not walked out for a little less than a year. Great indeed is my desire to witness the woods.

द्युमत्सेन उवाच

यतः प्रभृति सावित्री पित्रा दत्ता स्नुषा मम।

नानयाभ्यर्थनायुक्तमुक्तपूर्वं स्मराम्यहम्॥२७॥

Dyumatsena said :

From the very time that Savitri was made my daughter-in-law by her father, I do not

remember her to have ever made any request to me.

तदेषा लभतां कामं यथाभिलषितं वधूः।

अप्रमादश्च कर्तव्यः पुत्रि सत्यवतः पथि॥२८॥

So, let what my daughter-in-law desires be fulfilled. Daughter, act in such a manner that Satyavana does not neglect his business on the way.

मार्कण्डेय उवाच

उभाभ्यामभ्यनुज्ञाता सा जगाम यशस्विनी।

सह भर्ता हसन्तीव हृदयेन विदूयता॥२९॥

Thus permitted by both, the renowned (Savitri) with a smiling (countenance) though with a sorrowful heart accompanied her husband (to the woods).

सा वनानि विचित्राणि रमणीयानि सर्वशः।

मयूरगणजुष्टानि ददर्श विपुलेक्षणा॥३०॥

And that large-eyed lady beheld, on all sides romantic and charming forests frequented by swarms of peacocks.

नदीः पुण्यवहाश्चैव पुष्पितांश्च नगोत्तमान्।

सत्यवानाह पश्येति सावित्रीं मधुरं वचः॥३१॥

And Satyavana said these sweet words to Savitri "behold these streams of sacred waters and these excellent blossoming trees."

निरीक्षमाणा भर्तारं स्रवावस्थमनिन्दिता।

मृतमेव हि भर्तारं काले मुनिवचः स्मरन्॥३२॥

That blameless girl, however, began to watch all the movements of her husband; but remembering what the sage (Narada) had said, she considered him as already dead.

अनुव्रजन्ती भर्तारं जगाम मृदुगामिनी।

द्विधेव हृदयं कृत्वा तं च कालमवेक्षती॥३३॥

With her heart divided into two parts, she (with one of these) replying to her husband and (with the other) awaiting the (fatal) hour, followed him slowly.

CHAPTER 297

(PATIVRATA MAHATMYA PARVA)-
Continued

The history of Savitri

मार्कण्डेय उवाच

अथ भार्यासहायः स फलान्यादाय वीर्यवान्।

कठिनं पूरयामास ततः काष्ठान्यपाटयत्॥१॥

Markandeya said :

Accompanied by his wife the powerful Satyavana (first) gathered fruits and filled his bag; he then began to cut down the trees.

तस्य पाटयतः काष्ठं स्वेदो वै समजायत।

व्यायामेन च तेनास्य जज्ञे शिरसि वेदना॥२॥

सोऽभिगम्य प्रियां भार्यामुवाच श्रमपिडितः।

As he was felling the branches he began to sweat and had an headache in consequence of the labour. Oppressed with toil, he came to his dear wife and said to her thus.

सत्यावानुवाच

व्यायामेन ममानेन जाता शिरसि वेदना॥३॥

अङ्गानि चैव सावित्रि हृदयं दूयतीव च।

अस्वस्थमिव चात्मानं लक्षये मितभाषिणी॥४॥

शूलैरिव शिरो विद्धमिदं संलक्षयाम्यहम्।

तत् खण्डुमिच्छे कल्याणि न स्थातुं शक्तिरस्ति मे॥५॥

Satyavana said :

I have a headache on account of this exercise. And, O Savitri, my limbs and heart are aching. O lady of restrained speech, I feel unwell. It seems (to me) that my head is being pierced by arrows. Therefore, O blessed lady, I feel inclined to sleep; for I am quite unable to stand.

सा समासाद्य सावित्री भर्तारमुपगम्य च।

उत्सङ्गेऽस्य शिरः कृत्वा निषसाद महीतले॥६॥

(Thereupon), Savitri coming up to her husband, sat down on the ground with his head on her lap.

ततः सा नारदवचो विमृशन्ती तपस्विनी।

तं मुहूर्तं क्षणं बेलां दिवसं च युयोज ह॥७॥

Then that devout lady, remembering the words of Narada, began to calculate the moment, the hour, the time and the day.

मुहूर्तदिव चापश्यत् पुरुषं रक्तवाससम्।

वद्धमौलिं वपुष्मन्तमदित्यसमतेजसम्॥८॥

श्यामावदातं रक्ताक्षं पाशहस्तं भयावहम्।

स्थितं सत्यवतः पार्श्वे निरीक्षन्तं तमेव च॥९॥

And in a moment she saw a person attired in red garments, wearing a diadem, of an enormous structure, having the splendour of the sun of a dark and yellow complexion, endued with red eyes, with a noose in his hands, dreadful to look at, standing beside Satyavana and gazing at him.

तं दृष्ट्वा सहस्रोत्थाय भर्तुर्न्यस्य शनैः शिरः।

कृताञ्जलिरुवाचार्ता हृदयेन प्रवेपती॥१०॥

Beholding him she gently placed her husband's head on the ground. Then rising suddenly she, with a trembling heart and joined palms, said these words in a great sorrow.

सावित्र्युवाच

दैवतं त्वाभिजानामि वपुरेतद्धृद्यमानुषम्।

कामया ब्रूहि देवेश कस्त्वं किं च चिकीर्षसि॥११॥

Savitri said :

From your superhuman appearance I know you to be a god. Kindly tell me, O god of gods, who you are and what is your desire.

यम उवाच

पतिव्रततासि सावित्रि तथैव च तपोऽन्विता।

अतस्त्वामबिवाषामि विद्धि मां त्वं शुभे यमम्॥१२॥

Yama said :

O Savitri, you are devotedly attached to your husband and are of ascetic virtue. And it for this reason that I address you. Know me, O auspicious girl, to be Yama.

अयं ते सत्यवान भर्ता क्षीणायुः पार्थिवात्मजः।

नेष्यामि तमहं बद्ध्वा विद्धेयतन्मे चिकीर्षितम्॥१३॥

The years of this prince, your husband, being numbered, I will bind (him with this noose) and take him hence. Know this to be my intention.

सावित्र्युवाच

श्रूयते भगवन् दूतास्तवागच्छन्ति मानवान्।
नेतुं किल भवान् कस्मादागतोऽसि स्वयं प्रभो॥१४॥

Savitri said :

We hear, O god, that your emissaries come to take away men. How is it that your worshipful self has come in person?

मार्कण्डेय उवाच

इत्युक्तः पितृराजस्तां भगवान् स्वचिकीर्षितम्।
यथावत् सर्वमाख्यातुं तत्प्रियार्थं प्रचक्रमे॥१५॥

Markandeya said :

Thus addressed by her, the divine lord of the Pitris, in order to please her, began faithfully to relate everything about his intentions.

अयं च धर्मसंयुक्तो रूपवान् गुणसागरः।
नार्हो मत्पुरुषैर्नेतुमतोऽस्मि स्वयमागतः॥१६॥

And he said, I have come here personally considering that my emissaries are not fit to bring such a devotional and handsome person, endowed with qualities, vast as a sea."

ततः सत्यवतः कायात् पाशबद्धं वशं गतम्।
अङ्गुष्ठमात्रं पुरुषं निश्चर्क्य यमो बलात्॥१७॥

Then Yama powerfully drew out of the body of Satyavana a person of the measure of the thumb, bound him with the noose and brought him under control.

ततः समुद्धृतप्राणं गतश्चासं हतप्रभम्।
निर्विचेष्टं शरीरं तद् बभूवाप्रियददर्शनम्॥१८॥

The life being taken out, the body deprived of breath, destitute of lustre and devoid of motion, became disagreeable to the eye.

यमस्तु तं ततो बद्ध्वा प्रयातो दक्षिणामुखः।
सावित्री चैव दुःखार्ता यममेवान्वगच्छता।
नियमव्रतसंसिद्धा महाभागा पतिव्रता॥१९॥

Binding it thus, Yama proceeded towards the south; and weighed down with grief, the exalted Savitri also, devotedly attached to her husband and successful in her vow, followed him.

यम उवाच

निवर्त गच्छ सावित्री कुरुष्वास्यौर्ध्वदेहिकम्।
कृतं भर्तुस्त्वयाऽऽनृण्यं यावद् गम्यं गतं त्वया॥२०॥

Yama said :

Go back, O Savitri and perform the last rites of your husband. Your debt to your husband is discharged. You have come as far as is possible (for you) to do.

सावित्र्युवाच

यत्र मे नीयते भर्ता स्वयं वा यत्र गच्छति।
मया च तत्र गन्तव्यमेष धर्मः सनातनः॥२१॥

Savitri said :

I ought to follow my husband thither where he is being carried to or whither he goes of his own accord. (Because) this is the eternal duty.

तपसा गुरुभक्त्या च भर्तुः स्नेहाद् व्रतेन च।
तव चैव प्रसादेन न मे प्रतिहता गतिः॥२२॥

There shall be no obstacle to my course on account of my asceticism, my devotion to superiors, my affection for my husband, my observance of vows and your grace.

प्राहुः साप्तपदं मैत्रं बुधास्तत्त्वार्थदर्शिनः।

मित्रतां च पुरस्कृत्य किञ्चिद् वक्ष्यामि तच्छृणु॥२३॥

It is asserted by the wise, versed in true knowledge, that one contracts a friendship with another by going only seven paces with him. I will tell you something keeping this friendship in view. Pray listen to it.

नानात्मवन्तस्तु वने चरन्ति

धर्मं च वासं च परिश्रमं च।

विज्ञानतो धर्ममुदाहरन्ति

तस्मात् सन्तो धर्ममाहुः प्रथानम्॥२४॥

Men, wanting in self-control do not observe (the proper rites and sacrifices) even in the forest. Nor do they go through and discharge the necessary duties of these three modes of life, namely conjugal or domestic life, life of celibacy and study in the house of the preceptor and thirdly a life of the total renunciation of the world. Conjugal life or domesticity leads to true religious merit. It is for this reason that the wise assert that domestic (which leads to righteousness) is the best of all (other modes of life).

एकस्य धर्मेण सतां मतेन

सर्वे स्म तं मार्गमनुप्रपन्नाः।

मा वै द्वितीयं मा तृतीयं च वाञ्छेत्

तस्मात् सन्तो धर्ममाहुः प्रधानम्॥२५॥

By discharging faithfully the necessary duties of this one mode of life (i.e. conjugal life) we have all attained to the path (of righteousness) and therefore we do not covet the second and the third modes of life (i.e. celibacy and renunciation of the world). It is therefore that domesticity with its necessary duties is considered by the wise as the foremost of all (other lives).

यम उवाच

निवर्त तुष्टोऽस्मि तवानया गिरा

स्वराक्षरव्यञ्जनहेतुयुक्तया।

वरं वृणीष्वेह विनास्य जीवितं

ददानि ते सर्वमनिन्दिते वरम्॥२६॥

Yama said :

Do go back. I have been delighted with your words couched in (proper) letters and accents and resting on reason. Do you ask for a boon with the exception of your husband's life. O lady of faultless proportions, I will give any boon (you desire).

सावित्र्युवाच

च्युतः स्वराज्याद् वनवासमाश्रितो

विनष्टचक्षुः श्वशुरो ममाश्रमे।

स लब्धचक्षुर्बलवान् भवेद्वृष-

स्तव प्रसादाज्ज्वलनार्क संनिभः॥२७॥

Savitri said :

My father-in-law has been driven away from this kingdom and has lost his eyes. He now leads a forest life in our hermitage. Let that king, through your grace, be restored to his sight and be as powerful as the sun or fire.

यम उवाच

ददानि तेऽहं तमनिन्दिते वरं

यथा त्वयोक्तं भविता च तत् तथा।

तवाध्वना ग्लानिमिवोपलक्ष्ये

निवर्त गच्छस्व न ते श्रमो भवेत्॥२८॥

Yama said :

O blameless girl, I give you this boon, that, what you have asked of me, will take place. I see you are wearied with your journey. Do not proceed further. Go back. Do not take any more trouble.

सावित्र्युवाच

श्रमः कुतो भर्तृसमीपतो हि मे

यतो हि भर्ता मम सा गतिर्दृष्ट्वा।

यतः पतिं नेष्यसि तत्र मे गतिः

सुरेश भूयश्च वचो निबोध मे॥२९॥

Savitri said :

I do not feel fatigue as I am with my husband. I will surely follow the same path as my husband does. I will surely go thither where you are taking my lord to. O best of the celestials, listen again to what I say.

सतां सकृत्संगतमीप्सितं परं

ततः परं मित्रमिति प्रचक्षते।

न चाफलं सत्पुरुषेण सङ्गतं

ततः सतां सन्निवसेत् समागमे॥३०॥

(It is asserted by the wise) that even a single interview with the virtuous is highly desirable. Friendship with them is much more so. Communion with the righteous is never without fruit. So one should always associate with the virtuous.

यम उवाच

मनोऽनुकूलं बुधबुद्धिवर्धनं

त्वया यदुक्तं वचनं हिताश्रयम्।

विना पुनः सत्यवतोऽस्य जीवितं

वरं द्वितीयं वरयस्व भामिनि॥३१॥

Yama said :

The words spoken by you are pregnant with great import. They augment the wisdom of even the learned and are delightful to the mind. Therefore, O damsel, with the exception of Satyavana's life to you ask for a second boon.

सावित्र्युवाच

हृतं पुरा मे स्वशुरस्य धीमतः

स्वमेव राज्यं लभतां स पार्थिवः।

जहात् स्वधर्मं न च मे गुरुर्यथा
द्वितीयमेतद् वरयामि ते वरम्॥३२॥

Savitri said :

Let that king, my intellectual father-in-law, regain his kingdom that he lost before. And may that worshipful one never fail to properly discharge his duties. This is the second boon that I pray for.

यम उवाच

स्वमेव राज्यं प्रतिपत्स्यतेऽचिरा-
न्न च स्वधर्मात् परिहास्यते नृपः।
कृतेन कामेन मया नृपात्मजे
निर्वर्तगच्छस्व न ते श्रमो भवेत्॥३३॥

Yama said :

That monarch will be soon restored to his kingdom and be ever firm in his duties Princess, I have now gratified your wish. Do not proceed further; go back; do not allow yourself to be any more weary.

सावित्र्युवाच

प्रजास्त्वयैता नियमेन संयता
नियम्य चैता नयसे निकामया।
ततो यमत्वं तव देव विश्रुतं
निबोध चेमां गिरमोरितां मया॥३४॥

Savitri said :

You have controlled all the creatures by your ordinances and you carry them away not according to your caprice but those regulations. Therefore, O god, you are styled Yama (i.e. one who governs by ordinances). Hear (again) these my words.

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा।
अनुग्रहश्च दानं च सतां धर्मः सनातनः॥३५॥

The eternal duty of the righteous is mercy and charity, benevolence and favour towards all creation in thought, word and deed.

एवंप्रायश्च लोकोऽयं मनुष्याः शक्तिपेशलाः।
सन्तस्त्वेवाप्यग्निमित्रेषु दयां प्राप्तेषु कुर्वताः॥३६॥

In this world, it is generally the case that men here are destitute of energy and skill.

(But) the righteous show mercy even to their enemies when the latter throw themselves into the protection.

यम उवाच

पिपासितस्येव भवेद् यथा पय-
स्तथा त्वया वाक्यमिदं समीरितम्।
विना पुनः सत्यवतोऽस्य जीवितं
वरं वृणीष्वेह शुभे यदिच्छसि॥३७॥

Yama said :

The words uttered by you appear (to me) as delicious as water to a thirsty person. (Therefore), O auspicious girl, do you ask again for any other boon that you like than the life of Satyavana.

सावित्र्युवाच

ममानपत्यः पृथिवीपतिः पिता
भवेत् पितुः पुत्रशतं तथौरसम्।
कुलस्य सन्तानकरं च यद् भवेत्
तृतीयमेतद् वरयामि ते वरम्॥३८॥

Savitri said :

My royal father is childless. Let him have one hundred sons, begotten by him, who will perpetuate his family. This is the third boon that I ask of you.

यम उवाच

कुलस्य सन्तानकरं सुवर्चसं
शतं सुतानां पितुरस्तु ते शुभे।
कृतेन कामेन नराधिपात्मजे
निर्वर्त दूरं हि पथस्त्वमागता॥३९॥

Yama said :

O auspicious girl, your father shall have one hundred highly-energetic sons, the perpetuators of his race. Princess, your desire is now gratified. Do retrace your steps. You have come too far.

सावित्र्युवाच

न दूरमेतन्मम भर्तृसन्निधौ
मनो हि मे दूरतरं प्रधावति।
अथ व्रजन्नेव गिरं समुद्यतां
मयोच्यमानां शृणु भूय एव च॥४०॥

Savitri said :

It appears no distance to me since I am beside my husband. My mind travels a greater distance. (Now) listen, as you proceed on, to the words that I will presently utter.

विवस्वतस्त्वं तनयः प्रतापवां-

स्ततो हि वैवस्वत उच्यसे दुधैः।

समेन धर्मेण चरन्ति ताः प्रजा-

स्ततस्तवेहेश्वर धर्मराजता॥४१॥

You are the powerful son of Vivasavata and are therefore called by the wise Vaivasvata. You judge all the creatures impartially and rightfully and for this reason, O lord, you are styled the lord of justice.

आत्मन्यपि न विश्वासस्तथा भवति सत्सु यः।

तस्मात् सत्सु विशेषेण सर्वः प्रणयमिच्छति॥४२॥

People do not place so much reliance on their own selves as on the virtuous. Therefore everybody wishes particularly to cultivate intimacy with the righteous.

सौहृदात् सर्वभूतानां विश्वासो नाम जायते।

तस्मात् सत्सु विशेषेण विश्वासं कुर्वते जनः॥४३॥

And friendship alone generates the confidence among all creatures. It is therefore that people repose confidence specially in the virtuous.

यम उवाच

उदाहृतं ते वचनं यदङ्गने

शुभे न तादृक् त्वदूते श्रुतं मया।

अनेन तुष्टोऽस्मि विनास्य जीवितं

वरं चतुर्थं वरयस्व गच्छ च॥४४॥

Yama said :

O auspicious and fair damsel. I never before heard such words as you have (just now) spoken from any other person than you. I am pleased with these. Do you ask for a fourth boon with the exception of Satyavana's life and then retrace your steps.

सावित्र्युवाच

ममात्मजं सत्यवतस्तथौरसं

भवेदुभाभ्यामिह यत् कुलोद्बहम्।

शतं सुतानां बलवीर्यशालिना-

मिदं चतुर्थं वरयामि ते वरम्॥४५॥

Savitri said :

Let me have one hundred strong and powerful sons, born of Satyavana's loins and begotten of both of us, who will perpetuate our line. This is the fourth boon I pray for.

यम उवाच

शतं सुतानां बलवीर्यशालिनां

भविष्यति प्रीतिकरं तवावले।

परिश्रमस्ते न भवेन्नृपात्मजे

निवर्त दूरं हि पथस्त्वमागता॥४६॥

Yama said :

Lady, you shall have one hundred strong and powerful sons who will cause your delight. Princess, do not take any further trouble; go back; indeed you have come a great way.

सावित्र्युवाच

सतां सदा शाश्वतधर्मवृत्तिः

सन्तो न सीदन्ति न च व्यथन्ति।

सतां सद्भिर्नाफलं सङ्गमोऽस्ति

सद्भ्यो भयं नानुवर्तन्ति सन्तः॥४७॥

Savitri said :

The pious are ever unceasingly devoted to religion. They do neither feel lassitude nor affliction. The intercourse of the pious with the virtuous is (ever) productive of good. And the righteous apprehend no fear from the virtuous.

सन्तो हि सत्येन नयन्ति सूर्यं

सन्तो भूमिं तपसा धारयन्ति।

सन्तो गतिर्भूतभव्यस्य राजन्

सतां मध्ये नावसीदन्ति सन्तः॥४८॥

Indeed, the righteous by their truthfulness make the sun move and it is the pious who by asceticism support the earth. O king, it is the righteous that are the cause of the past and the future. And the pious remaining in the midst of the righteous do never feel languor.

आर्यजुष्टमिदं वृत्तमिति विज्ञाय शाश्वतम्।

सन्तः परार्थं कुर्वाणा नावेक्षन्ति परस्परम्॥४९॥

Knowing that this is the eternal custom of the good and the virtuous, pious people devote themselves to acts of self-sacrifice for others without expecting any return.

न च प्रसादः सत्पुरुषेषु मोघो

न चाप्यर्थो नश्यति नापि मानः।

यस्मादेतन्नियतं सत्सु नित्यं

तस्मात् सन्तो रक्षितारो भवन्ति॥५०॥

Good acts done to the virtuous are never fruitless. Such acts never destroy our honour or interest. Since the righteous are characterised by such (noble) conduct they become protectors (of all creatures).

यम उवाच

यथा यथा भाषसि धर्मसंहितं

मनोऽनुकूलं सुपदं महार्थवत्।

तथा तथा मे त्वयि भक्तिरुत्तमा

वरं वृणीष्वाप्रतिमं पतिव्रते॥५१॥

Yama said :

The more you address me in words pregnant with religious meaning, delightful to the mind, full of sweet phrases and of grave import, the more I am inclined to respect you. O lady, devotedly attached to your husband, crave an incomparable boon.

सावित्र्युवाच

न तेऽपवर्गः सुकृताद् विनाकृत-

स्तथा यथान्येषु वरेषु मानद।

वरं वृणे जीवतु सत्यवानयं

यथा मृता ह्येवमहं पतिं विना॥५२॥

Savitri said :

The boon that you have (just) given me cannot bear fruit (without my union with my husband). Therefore, O bestower of honour, among other boons (that you have already granted me) I crave this boon that Satyavana may be brought back to life. I am as good as dead without my husband.

न कामये भर्तृविनाकृता सुखं

न कामये भर्तृविनाकृता दिवम्।

न कामये भर्तृविनाकृता श्रियं

न भर्तृहीना व्यवसायि जीवितुम्॥५३॥

I do not want happiness bereft of my husband. Without my lord I do not crave heaven itself. Deprived of my husband I do not long for prosperity. And bereft of my husband I am unable to bear life.

वरातिसर्गः शतपुत्रता मम

त्वयैव दत्तो ह्रियते च मे पतिः।

वरं वृणे जीवतु सत्यवानयं

तवैव सत्यं वचनं भविष्यति॥५४॥

You have granted me the boon that I shall have one hundred sons and yet you are carrying away my husband. Now I pray for this boon that Satyavana may be alive again and then your words will prove true.

मार्कण्डेय उवाच

तथेत्युक्त्वा तु तं पाशं मुक्त्वा वैवस्वतो यमः।

धर्मराजः प्रहृष्टात्मा सावित्रीमिदमब्रवीत्॥५५॥

Markandeya said :

Thereupon, Yama, the son of Vivasvata and the lord of justice saying "be it so" and unloosing his noose, cheerfully spoke to Savitri thus,

एष भद्रे मया मुक्तो भर्ता ते कुलनन्दिनि।

अरोगस्तव नेयश्च सिदार्थः स भविष्यति॥५६॥

"O chaste and gentle lady, I release your husband. You will be able to take him back. He will be free from disease and (ever) successful (in his undertakings).

चतुर्वर्षशतायुश्च त्वया सार्धमवाप्स्यति।

इष्ट्वा यज्ञैश्च धर्मेण ख्यातिं लोके गमिष्यति॥५७॥

He as well as you will live four hundred years. By his devoutness and by celebrating many sacrifices he will win a great renown in the world.

त्वयि पुत्रशतं चैव सत्यवाङ्मनयिष्यति।

ते चापि सर्वे राजानः क्षत्रियाः पुत्रपौत्रिणः॥५८॥

And Satyavana will beget on you one hundred sons. And those Kshatriya sons (of you) together with their sons and grandsons will be kings;

ख्यातास्त्वन्नामधेयाश्च भविष्यन्तीह शाश्वताः।
पितुश्च ते पुत्रशतं भविता तव मातरि॥५९॥
मालव्यां मालवा नाम शाश्वताः पुत्रपौत्रिणः।
भ्रातरस्ते भविष्यन्ति क्षत्रियास्त्रिदशोपमाः॥६०॥

And bearing your name will ever be renowned. Your father also will beget a hundred sons on your mother Malavi and those Kshatriya brothers of you resembling the celestials, together with their sons and grandsons will be celebrated under the name of the Malavas."

एवं तस्यै वरं दत्त्वा धर्मराजः प्रतापवान्।
निवर्तयित्वा सावित्रीं स्वमेव भवनं ययौ॥६१॥

Having conferred these boons on her and having thus made her retrace her steps, the lord of justice (Yama) returned to his own abode.

सावित्र्यपि यमे याते भर्तारं प्रतिलभ्य च।

जगाम तत्र यत्रास्या भर्तुः शवः कलेवरम्॥६२॥

Then Savitri having regained her husband, returned to the place where her husband's ashy pale corpse lay.

सा भूमौ प्रेक्ष्य भर्तारमुपसृत्योपगृह्य च।

उत्सङ्गे शिर आरोप्य भूमावुपविवेश ह॥६३॥

Beholding her husband on the ground she approached and took hold of him. She then sat down placing his head on her lap.

संज्ञां च स पुनर्लब्ध्वा सावित्रीमभ्यभाषत।

प्रोष्यागत इव प्रेम्णा पुनः पुनरुदीक्ष्य वै॥६४॥

Having regained his consciousness, he looked at her again and again like one returned from a distant clime (after a long time) and (then) endearingly addressed her thus.

सत्यवानुवाच

सुचिरं बत सुप्तोऽस्मि किमर्थं नावबोधितः।

क्व चासौ पुरुषः श्यामो योऽसौ मां संचकर्ष ह॥६५॥

Satyavana said :

Oh, I have slept for a long time. Why did you not awaken me? Where is that dark-complexioned person who was dragging me away?

सावित्र्युवाच

सुचिरं त्वं प्रसुप्तोऽसि ममाङ्गे पुरुषर्षभा

गतः स भगवान् देवः प्रजायसंयमनो यमः॥६६॥

Savitri said :

O best of men, you have (indeed) slept long on my lap. That god, the divine Yama, who governs all creatures, has departed.

विश्रान्तोऽसि महाभाग विनिद्रश्च नृपात्मज।

यदि शक्यं समुत्तिष्ठ विगाढां पश्य शर्वरीम्॥६७॥

O blessed one, you are (now) soothed and O prince, you have awakened from sleep. If you are able, rise up. Look, the night is far advanced.

मार्कण्डेय उवाच

उपलभ्य ततः संज्ञां सुखमुप्त इवोत्थितः।

दिशः सर्वा वनान्तश्च निरीक्ष्योवाच सत्यवान्॥६८॥

Markandeya said :

Having regained his consciousness, Satyavana got up like one who had enjoyed an undisturbed sleep; and seeing all the sides covered with woods he said:

फलाहारोऽस्मि निष्क्रान्तस्त्वया सह सुमध्यमे।

ततः पाटयतः काष्ठं शिरसो मे रूजाभवत्॥६९॥

"O slender-waisted damsel, I set out with you for gathering fruits. And when I was hewing down the woods my headached.

शिरोऽभितापसंतप्तः स्थातुं चिरमशक्नुवन्।

तवोत्सङ्गे प्रसुप्तोऽस्मि इति सर्वं स्मरे शुभे॥७०॥

Sorely distressed with headache I could not stand up long and (therefore) lay down on your lap. O auspicious girl, I remember all this.

त्वयोपगूढस्य च मे निद्रयापहतं मनः।

ततोऽपश्यं तमो घोरं पुरुषं च महौजसम्॥७१॥

Embraced by you, sleep gently came upon me. I then saw it was intensely dark and also a highly effulgent person.

तद् यदि त्वं विजानासि किं तद् ब्रूहि सुमध्यमे।

स्वप्नो मे यदि वा दृष्टो यदि वा सत्यमेव तत्॥७२॥

O slender-waisted lady, tell me, if you are aware of all that happened whether what I saw was a dream or a reality."

तमुवाचाथ सावित्री रजनी व्यवगाहते।

श्रुते सर्वं यथावृत्तमाख्यास्यामि नृपात्मज॥७३॥

Thereupon Savitri replied to him "prince, the night is deepening tomorrow, I will disclose to you faithfully all that occurred.

उत्तिष्ठोत्तिष्ठ भद्रं ते पितरौ पश्य सुव्रत।

विगाढा रजनी चेयं निवृत्तश्च दिवाकरः॥७४॥

Get up, get up, may you be all hale, O you of good devotion, come and see your parents. The sun has long gone down and the night is deepening.

नक्तंचराश्चरन्त्येते हृष्टाः क्रूराभिभाषिणः।

श्रूयन्ते पर्णशब्दश्च मृगाणां चरतां वने॥७५॥

The night-wandering creatures of harsh voices are joyfully roving about. And the rustling of leaves consequent on the footsteps of beasts are heard.

एता घोरे शिवा नादान् दिशं दक्षिणपश्चिमाम्।

आस्थाय विरुवन्त्युद्याः कम्पयन्त्यो मनो मम॥७६॥

Jackals of frightful appearance stationed in the south and east have set up terrible howls which make my heart tremble.

सत्यवानुवाच

वनं प्रतिभयाकारं घनेन तमसाऽऽवृतम्।

न विज्ञास्यसि पन्थानं गन्तुं चैव न शक्यसि॥७७॥

Satyavana said :

The forest, enveloped with a dense darkness, has worn a dreadful appearance. You will therefore neither be able to discern the paths nor to go.

सावित्र्युवाच

अस्मिन्नद्य वने दग्धे शुष्कवृक्षः स्थितो ज्वलन्।

वायुना धाम्यमानोऽत्र दृश्यतेऽग्निः क्वचित् क्वचित्॥७८॥

Savitri said :

There is a withered tree in a burning state in this forest which caught fire today. And the flames stirred up by the wind are seen now and then.

ततोऽग्निमानयित्वेह ज्वालयिष्यामि सर्वतः।

काष्ठानीमानि सन्तीह जहि सन्तापमात्मनः॥७९॥

Fetching some fire (from that tree) I will kindle a fire all around. There are plenty of logs here. (So) give up your uneasiness.

यदि नोत्सहसे गन्तुं सरुजं त्वां हि लक्षये।

न च ज्ञास्यसि पन्थानं तमसा संवृते वने॥८०॥

If you do not venture to go. (I will do all this). I see you are unwell. You will not be able to discern the paths as a dense darkness is hanging over these woods.

श्वः प्रभाते वने दृश्ये यास्यावोऽनुमते तव।

वसावेह क्षपामेकां रुचितं यदि तेऽनघ॥८१॥

We shall, with your leave, go tomorrow when the forest will be visible. O sinless one, we shall remain here for the night if you wish.

सत्यवानुवाच

शिरोरुजा निवृत्ता मे स्वस्थान्यङ्गानि लक्षये।

मातापितृभ्यामिच्छामि संगमं त्वत्प्रसादजम्॥८२॥

Satyavana said :

I have recovered from the headache and my limbs are in a sound condition. I am therefore, through your favour, desirous of seeing my parents.

न कदाजिद् विकालं हि गतपूर्वो मयाऽऽश्रमः।

अनागतायां सन्ध्यायां माता मे प्ररुणद्धि माम्॥८३॥

Never before did I return to the hermitage after the lapse of the proper time. My mother is used to shut me up in the asylum even before the evening sets in.

दिवापि मयि निष्क्रान्ते संतप्येते गुरु मम।

विचिनेति हि मां तातः सहैवाश्रमवासिभिः॥८४॥

Even if I go out during the day my parents are filled with anxiety. And my father together with all the inhabitants of the hermitages searches for me.

मात्रां पित्रा च सुभृशं दुःखिताभ्यामहं पुरा।

उपालब्धश्च बहुशश्चिरेणागच्छसीति ह॥८५॥

Several times before this my parents afflicted with grief rebuked me saying "you have been long out."

का त्ववस्था तयोरद्य मदर्थमिति चिन्तये।

तयोरदृश्ये मयि च महद् दुःखं भविष्यति॥८६॥

I am now reflecting as to what a state they will be reduced for my sake. Surely, they will be sorely afflicted on account of my absence.

पुरा मामूचतुश्चैव रात्रावस्त्रायमाणकौ।

भृशं सुदुःखितौ वृद्धौ बहुशः प्रीतिसंयुतौ॥८७॥

Sometimes ago, one night, the cheerful old couple, being greatly distressed and weeping profusely said to me repeatedly,

त्वया हीनौ न जीवाव मुहूर्तमपि पुत्रक।

यावद् धरिष्यसे पुत्र तावन्नौ जीवितं ध्रुवम्॥८८॥

"Dear son, bereft of you, we cannot endure life for a single moment. Surely we must not survive you.

वृद्धयोरन्ययोर्दृष्टिस्त्वयि वंशः प्रतिष्ठितः।

त्वयि पिण्डश्च कीर्तिश्च संतानं चावयोरिति॥८९॥

You are the only support of these blind ones. The perpetuity of our line, our funeral oblations, our fame, our descendants, (all) depend on you."

माता वृद्धा पिता वृद्धस्तयोर्यष्टिरहं किल।

तौ रात्रौ मामपश्यन्तौ कामवस्थां गमिष्यतः॥९०॥

My father is old and so also is my mother; and surely I am their only stay. To what a state will they be reduced if they miss me during the night?

निद्रायाश्चाभ्यसूयामि यस्या हेतोः पिता मम।

माता च संशयं प्राप्ता मत्कृतेऽनपकारिणी॥९१॥

I blame that sleep in consequence of which my harmless parents are in agonising suspense for my sake.

अहं च संशयं प्राप्तः कृच्छ्रामापदमास्थितः।

मातापितृभ्यां हि विना नाहं जीवितुमुत्सहे॥९२॥

And (on account of which) I also placed in this critical position am filled with anxiety. Without my parents I do not care to bear life.

व्यक्तमाकुलया बुद्ध्या प्रज्ञाचक्षुः पिता मम।

एकैकमस्यां वेलायां पृच्छत्याश्रमवासिनम्॥९३॥

I am sure, that by this time my blind father with his mind torn with grief is inquiring of the dwellers of the hermitages about me.

नात्मानमनुशोचामि यथाहं पितरं शुभे।

भर्तारं चाप्यनुगतां मातरं परिदुर्बलाम्॥९४॥

I do not, O auspicious girl, grieve so much for myself as for my father and my weak mother (ever) devoted to her husband.

मत्कृतेन हि तावद्य सन्तापं परमेष्ठ्यतः।

जीवन्तावनुजीवामि भर्तव्यौ तौ मयेति ह॥९५॥

तयोः प्रियं मे कर्तव्यमिति जानामि चाप्यहम्।

Surely, they will experience a deep sorrow for my sake. I know that my life will last so long as theirs, that I should support them and do only such acts as are agreeable to them.

मार्कण्डेय उवाच

एवमुक्त्वा स धर्मात्मा गुरुभक्तो गुरुप्रियः॥९६॥

उच्छ्रित्य बाहू दुःखार्तः सुस्वरं प्ररुरोद ह।

Markandeya said :

Saying this, that virtuous one devoted to and fond of his parents, raising his arms began to bewail loudly in great sorrow.

ततोऽब्रवीत् तथा दृष्ट्वा भर्तारं शोककर्षितम्॥९७॥

प्रमृज्याश्रूणि नेत्राभ्यां सावित्री धर्मचारिणी।

यदि मेऽस्ति तपस्तप्तं यदि दत्तं हुतं यदि॥९८॥

शश्रूश्चशुरभर्तृणां मम पुण्यास्तु शर्वरी।

Seeing that her husband was oppressed with such a deep sorrow, the virtuous Savitri wiping the tears from his eyes spoke to him thus, "If I have practised asceticism, if I have done charitable acts, if I have offered oblations (to the fire), then, may this night be conducive to the welfare of my father-in-law, mother-in-law and my husband.

न स्मराम्युक्तपूर्वं वै स्वैरेष्वप्यनृतां गिरम्॥९९॥

तेन सत्येन तावद्य द्वियेतां शश्रुरौ मम।

I do not remember to have offered a falsehood even in jest. By virtue of that truth may my father-in-law and mother-in-law remain alive this day.

सत्यवानुवाच

कामये दर्शनं पित्रोर्याहि सावित्रि मा चिरम्॥१००॥

Satyavana said :

I am impatient to see my parents. (Therefore), O Savitri, let us start immediately.

पुरा मातुः पितुर्वापि यदि पश्यामि विप्रियम्।

न जीविष्ये वरारोहे सत्येनात्मानमालभे॥१०१॥

If I find my parents overtaken by any calamity, then, O fair girl, I swear by my own self I shall not bear life.

यदि धर्मे च ते बुद्धिर्मा चेज्जीवन्तमिच्छसि।

मम प्रियं वा कर्तव्यं गच्छावाश्रममन्तिकत्॥१०२॥

If you are devoted to virtue, if you wish to see me alive, if it is your duty to do what is agreeable to me, (then) let us return to the hermitage (at once).

मार्कण्डेय उवाच

सावित्री तत उत्थाय केशान् संयम्य भाविनी।

पतिमुत्थापयामास बाहुभ्यां परिगृह्य वै॥१०३॥

Thereupon, the fair Savitri rose up and adjusted her hair. She (next) taking her husband by his arms made him arise.

उत्थाय सत्यवांश्चापि प्रमृज्याङ्गानि पाणिना।

सर्वा दिशः समालोक्य कठिने दृष्टिमादधे॥१०४॥

Satyavana too having risen, rubbed his limbs with his hand. Then looking around all sides, he cast his eyes on the fruit bag.

तमुवाचाय सावित्री श्वः फलानि हरिष्यसि।

योगक्षेमार्थमेतं ते नेष्यामि परशुं त्वहम्॥१०५॥

And Savitri said to him "gather fruit tomorrow. I shall carry your hatchet which is conducive to your devotion and welfare."

कृत्वा कठिनभारं सा वृक्षशखावलम्बिनम्।

गृहीत्वा परशुं भर्तुः सकाशे पुनरागमत्॥१०६॥

(Having said this), she hanging the bag on the branch of a tree and taking the hatchet, returned to her husband.

वामे स्कन्धे तु वामोरुर्भर्तुर्बाहुं निवेश्य च।

दक्षिणेन परिष्वज्य जगाम गजगामिनी॥१०७॥

Then that lady of fair thighs, placing her husband's left hand on her left shoulder and embracing him by her right hand proceeded slowly like an elephant.

सत्यवानुवाच

अभ्यासगमनाद् भीरु पन्थानो विदिता मम।

वृक्षान्तरालोक्तया ज्योत्स्नया चापि लक्षये॥१०८॥

Satyavana said :

Timid girl, the paths are well known to me as I go by them often. Further, by the moon-light falling between the trees I can discern them.

आगतौ स्वः पथा येन पलान्यवचितानि च।

यथागतं शुभे गच्छ पन्थानं मा विचारय॥१०९॥

We have now reached the path we came by for gathering fruits. O auspicious girl, go along the way we took (in the morning) without hesitation.

पलाशखण्डे चैतस्मिन् पन्था व्यावर्तते द्विधा।

तस्योत्तरेण यः पन्थास्तेन गच्छ त्वरस्व च॥११०॥

स्वस्थोऽस्मि बलवानस्मि दिदृक्षुः पितराबुभौ।

Near yonder Palasa tree the road has branched off into two. Follow the path that lies to the north of it; be quick. I am now all right, have regained my strength and am very desirous of seeing my parents.

मार्कण्डेय उवाच

बुवन्नेवं त्वरायुक्तः सम्प्रायादाश्रमं प्रति॥१११॥

Saying this, he quickly proceeded towards the hermitage.

CHAPTER 298

(PATIVRATA MAHATMYA PARVA)-

Continued

The history of Savitri

मार्कण्डेय उवाच

एतस्मिन्नेव काले तु द्युमत्सेनो महाबलः।

लब्धचक्षुः प्रसन्नायां दृष्ट्यां सर्वं ददर्श ह॥१॥

Markandeya said :

In the meantime, the highly-powerful Dyumatsena, being restored to his sight, could behold everything with a clear vision.

स सर्वानाश्रमान् गत्वा शैब्यया सह भार्यया।

पुत्रहेतोः परामर्तिं जगाम भरतर्षभ॥२॥

O most exalted of the Bharatas, accompanied by his wife Shaivya he visited all the hermitages (in search of his son) and was greatly afflicted for his sake.

तावाश्रमान् नदीश्चैव वनानि च सरांसि च।

तस्यां निशि विचिन्वन्तौ दम्पती परिजग्मतुः॥३॥

The (old) couple, at that night walked about searching (for their son) in all the hermitages, rivers, woods and lakes.

श्रुत्वा शब्दं तु यं कञ्चिदुन्मुखौ सुतशङ्कया।

सावित्रीसहितोऽभ्येति सत्यवानित्यभाषताम्॥४॥

And as soon as they heard any sound, considering that it was (caused by the footsteps of) their son they raised up their heads and said "there comes Satyavana accompanied by Savitri."

भिन्नैश्च परुषैः पादैः सन्नयैः शोणितोक्षितैः।

कुशकण्टकविद्धाङ्गवुन्मत्ताविव धावतः॥५॥

And with their feet torn, cracked, wounded and bleeding and pierced by thorns and Kusha blades they ran about like mad men.

ततोऽभिसृत्य तैर्विप्रैः सर्वैराश्रमवासिभिः।

परिवार्य समाश्रास्य तावानीतौ स्वमाश्रमम्॥६॥

Then all the twice-born ones, dwelling in the (neighbouring) hermitages approached and surrounded them. And soothing the old couple they brought them back to their own hermitage.

तत्र भार्यासहायः स वृतो वृद्धैस्तपोधनैः।

आश्रासितोऽपि चित्रार्थैः पूर्वराज्ञां कथाश्रयैः॥७॥

There the aged ascetics surrounding the old man together with his wife began to console him with stories of wonderful import about the kings of by gone ages.

ततस्तौ पुनराश्रितौ वृद्धौ पुनर्दिदृक्षुः।

बाल्यवृत्तानि पुत्रस्य स्मरन्तौ भृशदुःखितौ॥८॥

Although the old couple, eager to behold their son, was thus comforted, the remembrance of the youthful days of their son again awakened deep sorrow in them.

पुनरुक्त्वा च करुणां वाचं तौ शोककर्षितौ।

हा पुत्र हा साध्वि वधूः क्वासि क्वासीत्यरोदताम्।

ब्राह्मणः सत्यवाक् तेषामुवाचेदं तयोर्वचः॥९॥

And weighed down with affliction, they again began to give vent to their grief in mournful accents saying "Alas, O son, O chaste daughter-in-law, where are you?" Then a truthful Brahmana told them these words.

सुवर्चा उवाच

यथास्य भार्या सावित्री तपसा च दमेन च।

आचारेण च संयुक्ता तथा जीवति सत्यवान्॥१०॥

Suvarcha said :

"Satyavana is surely alive, because his wife Savitri is devoted to asceticism, is self-controlled and is well behaved."

गौतम उवाच

वेदाः साङ्गं मयाधीतास्तपो मे संचितं महत्।

कौमारब्रह्मचर्यं च गुरवोऽग्निश्च तोषिताः॥११॥

Gautama said :

"I have read the Vedas together with all their branches and have laid up a great store of asceticism. I have led a life of celibacy, have gone through the Brahmacharya mode of life and have appeased the fire and my superiors.

समाहितेन चीर्णानि सर्वाण्येव व्रतानि मे।

वायुभक्षोपवासश्च कृतो मे विधिवत् पुरा॥१२॥

I have observed all the vows with a devout spirit; and agreeably to the ordinances I have very often subsisted on air alone and observed fasts.

अनेन तपसा वेद्यं सर्वं परचिकीर्षितम्।

सत्यमेतन्निबोधध्वं श्रियते सत्यवानिति॥१३॥

By virtue of this asceticism I am aware of the doings of other people. Know this to be certain that Satyavana is alive.

शिष्य उवाच

उपाध्यायस्य मे वक्त्राद् यथा वाक्यं विनिःसृतम्

नैव जातु भवेन्मिथ्या तथा जीवति सत्यवान्॥१४॥

The disciple of Gautama said :

The words that have come out of the mouth of my preceptor can never be false. Therefore, Satyavana is (surely) alive.

ऋषय ऊचुः

यथास्य भार्या सावित्री सर्वैरेव सुलक्षणैः।

अवैधव्यकरैर्युक्ता तथा जीवति सत्यवान्॥१५॥

The Rishis said :

As his wife Savitri bears all the auspicious signs indicative of her exemption from widowhood, it is certain that Satyavana lives.

भारद्वाज उवाच

यथास्य भार्या सावित्री तपसा च दमेन च।

आचारेण च संयुक्ता तथा जीवति सत्यवान्॥१६॥

Bharadvaja said :

As his wife Savitri is possessed of devotion, self control and good behaviour, it admits of no doubt that Satyavana is alive.

दाल्भ्य उवाच

यथा दृष्टिः प्रवृत्ता ते सावित्र्याश्च यथा व्रतम्।

गताऽऽहारमकृत्वा च तथा जीवति सत्यवान्॥१७॥

Dalbhya said :

Considering that you have regained your sight and that Savitri has gone out without meals after the performance of her vow, it is certain that Satyavana is alive.

आपस्तम्ब उवाच

यथा वदन्ति शान्तायां दिशि वै मृगपक्षिणः।

पार्थिवी च प्रवृत्तिस्ते तथा जीवति सत्यवान्॥१८॥

Mandyavya said :

From the manner in which birds and beasts are sending forth their voices in the still atmosphere and since you have regained your sight making you useful for worldly purposes, it is sure that Satyavana lives.

धौम्य उवाच

सर्वैर्गुणैरुपेतस्ते यथा पुत्रो जनप्रियः।

दीर्घायुर्लक्षणोपेतस्तथा जीवति सत्यवान्॥१९॥

Dhaumya said :

Your son Satyavana is surely alive in as much as he is endued with all the noble qualities, beloved by all and bears signs indicative of a long life.

मार्कण्डेय उवाच

एवमाश्वासितस्तैस्तु सत्यवाग्भिस्तपस्विभिः।

तांस्तान् विगणयन् सर्वास्ततः स्थिर इवाभवत्॥२०॥

Markandeya said :

Thus consoled by those truthful sages and reflecting on the words they said, Dyumatsena became a little pacified.

ततो मुहूर्तात् सावित्री भर्त्रा सत्यवता सह।

आजगामाश्रमं रात्रौ प्रहृष्टा प्रविवेश ह॥२१॥

A moment after, Savitri accompanied by her husband Satyavana arrived at the asylum during the night and entered it cheerfully.

ब्राह्मणा ऊचुः

पुत्रेण संगतं त्वां तु चक्षुष्मन्तं निरीक्ष्य च।

सर्वे वयं वै पृच्छामो वृद्धिं वै पृथिवीपते॥२२॥

The Brahmanas said :

O lord of the earth, we all congratulate you heartily on your union with your son and your recovery of eye sight.

समागमेन पुत्रस्य सावित्र्या दशनिन च।

चक्षुष्मन्तमनो लाभात् त्रिभिर्दिष्ट्या विवर्धसे॥२३॥

Your meeting with your son, your sight of Savitri and your restoration to sight, these three blessing will make you prosper.

सर्वैरस्माभिरुक्तं यत् तथा तत्रात्र संशयः।

भूयोभूयः समृद्धिस्ते क्षिप्रमेव भविष्यति॥२४॥

What we have said,, shall undoubtedly come to pass. You will soon rapidly grow in prosperity.

ततोऽग्निं तत्र संज्वाल्य द्विजास्ते सर्व एव हि।

उपासांचक्रिरे पार्थ द्युमत्सेनं महीपतिम्॥२५॥

Markandeya said :

Then, O Partha, all those twice born ones kindled a fire and took their seats before the king Dyumatsena.

शैब्या च सत्यवांश्चैव सावित्री चैकतः स्थिताः।

सर्वैस्तैरभ्यनुज्ञाता विशोकाः समुपाविशन्॥२६॥

Shaivya, Satyavana and Savitri who all stood on one side, gladly sat down with the permission of them all.

ततो राज्ञा सहासीनाः सर्वे ते वनवासिनः।

जातकौतूहलाः पार्थ पप्रच्छुर्नृपतेः सुतम्॥२७॥

Then O Partha all those inhabitants of forest, who were seated with the king, actuated by curiosity asked the king's son.

ऋषय ऊचुः

प्रागेव नागतं कस्मात् सभार्येण त्वया विभो।

विरात्रे चागतं कस्मात् कोऽनुबन्धस्तवाभवत्॥२८॥

The Rishis said :

O renowned prince, why did you not make your appearance with your wife earlier? Why did you come so late at night? What obstacle stood in your way?

संतापितः पिता माता वयं चैव नृपात्मज।

कस्मादिति न जानीमस्तत् सर्वं वक्तुमर्हसि॥२९॥

O Prince, we can not make out why you have given so much pain to your father, mother and ourselves also. You ought to relate all this.

सत्यवानुवाच

पित्राहमभ्यनुज्ञातः सावित्री सहितो गतः।

अथ मेऽभूच्छिरोदुःखं वने काष्ठानि भिन्दतः॥३०॥

Satyavana said :

Taking leave of my father I went out with Savitri. While cutting down the woods in the forest my head began to ache.

सुप्तश्चाहं वेदनया चिरमित्युपलक्ष्ये।

तावत् कालं न च मया सुप्तपूर्वं कदाचना॥३१॥

Afflicted with the pain I slept a long while. Thus far only do I remember. Never before did I sleep for so long a time.

सर्वेषामेव भवतां संतापो मा भवेदिति।

अतो विरात्रागमनं नान्यदस्तीह कारणम्॥३२॥

Considering that you all should not be troubled on my account, I came so late at night. There is no other reason (for my late arrival).

गौतम उवाच

अकस्माच्चक्षुषः प्राप्तिर्द्युमत्सेनस्य ते पितुः।

नास्य त्वं कारणं वेत्सि सावित्री वक्तुमर्हसि॥३३॥

Gautama said :

You, then, do not know how your father Dyumatsena has suddenly recovered his eyes. Let, therefore, Savitri relate it.

श्रोतुमिच्छामि सावित्रि त्वं हि वेत्थ परावरम्।

त्वां हि जानामि सावित्रि सावित्रीमिव तेजसा॥३४॥

We are desirous of learning all this from you who are surely acquainted with the mysteries of good and evil. For, O Savitri, we know you are as resplendent as Savitri herself (the wife of Brahma).

त्वमत्र हेतुं जानीषे तस्मात् सत्यं निरुच्यताम्।

रहस्यं यदि ते नास्ति किंचिदत्र वदस्व नः॥३५॥

You are (undoubtedly) aware of the cause of this. Therefore speak truly. If you have nothing to conceal, then relate it to us.

सावित्र्युवाच

एवमेतद् यथा वेत्थ संकल्पो नान्यथा हि वः।

न हि किंचिद् रहस्यं मे श्रूयतां तथ्यमेव यत्॥३६॥

Savitri said :

It is as you know it to be. Your desire can never prove fruitless. I have nothing to conceal from you. Now hear the true cause of this.

मृत्युर्मे पत्युराख्यातो नारदेन महात्मना।

स चाद्य दिवसः प्राप्तस्ततो नैनं जहाम्यहम्॥३७॥

The high-souled Narada had fore told the death of my husband. Today being the appointed time, I did not leave his company.

सुप्तं चैनं यमः साक्षादुपागच्छत् सकिङ्करः।

स एनमनयद् बद्ध्वा दिशं पितृनिषेविताम्॥३८॥

When he fell asleep Yama in person together with his attendants approached him and tying him (with the noose) proceeded towards the region inhabited by the Pitris.

अस्तौषं तमहं देवं सत्येन वचसा विभुम्।

पञ्च वै तेन मे दत्ता वराः शृणुत तान् मम॥३९॥

I then began to eulogise that lord god, with truthful words, who conferred on me five boons. Hear of these (boons) from me.

चक्षुषी च स्वराज्यं च द्वौ वरौ श्वशुरस्य मे।

लब्धं पितुः पुत्रशतं पुत्राणां चात्मनः शतम्॥४०॥

I have obtained two boons for my father-in-law viz. recovery of his sight and kingdom. I have (further), obtained for my father a hundred sons and an equal number of sons for myself.

चतुर्वर्षशतायुर्मे भर्ता लब्धश्च सत्यवान्।

शर्तुर्हि जीवितार्थं तु मया चीर्णं त्विदं व्रतम्॥४१॥

(Again) my husband Satyavana has been blessed with a life of four hundred years. I observed the vow for the sake of my husband's life.

एतत् सर्वं मयाऽऽख्यातं कारणं विस्तरेण वः।

यथावृत्तं सुखोदकमिदं दुःखं महन्मया॥४२॥

I have now faithfully described to you in detail the cause which ultimately turned my great sorrow into a crowing bliss.

ऋषय ऊचुः

निमज्जमानं व्यसनैरभिद्रुतं

कुलं नरेन्द्रस्य तमोमये हृदे।

त्वया सुशीलव्रतपुण्यया कुलं

समुद्धतं साध्वि पुनः कुलीनया॥४३॥

The Rishis said :

O chaste girl, you are of gentle disposition, observant of vows, possessed of virtue and have sprung from a noble line. And it is by you that the line of this best of kings, overwhelmed with calamities and drowned in a deep gulf (of obscurity) has, (at last), been rescued.

मार्कण्डेय उवाच

तथा प्रशस्य ह्यभिपूज्य चैव

वरस्त्रियं तामृषयः समागताः।

नरेन्द्रमामन्त्र्य सपुत्रमञ्जसा

शिवेन जग्मुर्मुदिताः स्वमालयम्॥४४॥

Markandeya said :

The assembled sages, then, having eulogised and paid their adorations to that most exalted lady and having taken leave of that most excellent of kings together with his son, soon left for their respective asylums in peace and with merry hearts.

CHAPTER 299

(PATIVRATA MAHATMYA PARVA)-

Continued

The history of Savitri

मार्कण्डेय उवाच

तस्यां रात्र्यां व्यतीतायामुदिते सूर्यमण्डले।

कृतपौर्वाहिणकाः सर्वे समेषुस्ते तपोधनाः॥१॥

Markandeya said :

The night having come to a close, when the sun's disc had appeared (on the horizon), all those ascetics, whose only wealth was devotion, having performed their matrons, congregated (at the asylum of Dyumatsena).

तदेव सर्वं सावित्र्या महाभाग्यं महर्षयः।

द्युमत्सेनाय नातृप्यन् कथयन्तः पुनः पुनः॥२॥

Those great sages were never satisfied in relating again and again of the high fortune of Savitri, to Dyumatsena.

ततः प्रकृतयः सर्वाः शाल्वेभ्योऽभ्यागता नृपा।

आचख्युर्निहतं चैव स्वेनामात्येन तं द्विषम्॥३॥

Then, O king, it so chanced that all the subjects came from Shalva and informed Dyumatsena of the death of his enemy at the hands of his own minister.

तं मन्त्रिणा हतं श्रुत्वा ससहायं सबाध्यवम्।

न्यवेदयन् यथावृत्तं विद्रुतं च द्विषद्वलम्॥४॥

ऐकमत्यं च सर्वस्य जनस्याथ नृपं प्रति।

सचक्षुर्वाप्यचक्षुर्वा स नो राजा भवत्विति॥५॥

And they related to him all that had taken place saying "hearing the death of the usurper together with his friends and allies at the hands of his own minister and of the dispersion of his troops, all the subjects have in one voice declared for you, their legitimate king and they have also said whether you are blind or not you shall be (their) king.

अनेन निश्चयेनेह वयं प्रस्थापिता नृपा।

प्राप्तानीमानि यानानि चतुरङ्गं च ते बलम्॥६॥

O king, we have been dispatched to you on the strength of this determination (on the part of your subjects to install you king). These cars and these four kinds of troops have arrived for you.

प्रयाहि राजन् भद्रं ते घुष्टस्ते नगरे जयः।

अध्यास्व चिररात्राय पितृपैतामहं पदम्॥७॥

(Therefore), O monarch, do set out. May you prosper. Your restoration has been proclaimed in the city. May you for ever occupy the portion filled by your sire and grandsire."

चक्षुष्मन्तं च तं दृष्ट्वा राजानं वपुषान्वितम्।

मूर्ध्ना निषतिताः सर्वे विस्मयोत्फुल्ललोचनाः॥८॥

And seeing the king restored to sight and healthy, they with their eyes expanded in wonder, bowed down their heads to him.

ततोऽभिवाद्य तान् वृद्धान् द्विजानांश्चमवासिनः।

तैश्चाभिपूजितः सर्वैः प्रययौ नगरं प्रति॥९॥

Then the king having greeted all the aged Brahmanas inhabiting the hermitage and in his turn being greeted by them, set out for his capital.

शैव्या च सह सावित्र्या स्वास्तीर्णेन सुवर्चसा।

नरयुक्तेन यानेन प्रययौ सेनया वृता॥१०॥

And Shaivya together with Savitri surrounded by troops, went in a palanquin, adorned with splendid sheets and carried by men.

ततोऽभिषिषिचुः प्रीत्या द्युमत्सेनं पुरोहिताः।

पुत्रं चास्य महात्मानं यौवराज्येऽभ्यषेचयन्॥११॥

Then the priests joyfully installed Dyumatsena as king and his high-souled son as prince regent.

ततः कालेन महता सावित्र्याः कीर्तिवर्धनम्।

तद् वै पुत्रशतं जज्ञे शूराणामनिवर्तिनाम्॥१२॥

After a long time Savitri was deliver of a hundred heroic and illustrious sons who never retreated from battle.

भ्रातृणां सौदराणां च तथैवास्याभवच्छतम्।

मद्राधिपस्याश्रपतेर्मालव्यां सुमहद् बलम्॥१३॥

She had also one hundred highly powerful uterine brothers begotten by Ashvapati, the king of Madra, on Malavi.

एवमात्मा पिता माता श्वश्रूः श्वशुर एव च।

भर्तुः कुलं च सावित्र्या सर्वं कृच्छात् समुद्धतम्॥१४॥

Thus Savitri rescued from misfortune, her own self, her father, mother-in law, father-in-law and her husband's line.

तथैवैषा हि कल्याणी द्रौपदी शीलसम्पत्ता।

तारयिष्यति वः सर्वान् सावित्रीव कुलाङ्गना॥१५॥

Similarly, the auspicious Draupadi of excellent character, will deliver you all from your misfortune as the virtuous Savitri did.

वैशम्पायन उवाच

एवं स पाण्डवस्तेन अनुनीतो महात्मना।

विशोको विज्वरो राजन् काम्यके न्यवसत् तदा॥१६॥

Vaishampayana said :

Thus, O monarch, instructed by that high-souled one ((Markandeya), the Pandava

(Yudhishtira) devoid of grief and affliction continued to dwell in Kamyaka.

यश्चेदं शृणुयाद् भक्त्या सावित्र्याख्यानमुत्तमम्।

स सुखी सर्वसिद्धार्थो न दुःखं प्राप्नुयान्नरः॥१७॥

The man who listens with a devout spirit, to the excellent history of Savitri ever meets with happiness and success and never experiences sorrow.

CHAPTER 300

(KUNDALAHARANA PARVA)

The colloquy between Karna and Surya

जनमेजय उवाच

यत् तत् तदा महद् ब्रह्मल्लैलोमशो वाक्यमब्रवीत्।

इन्द्रस्य वचनादेव पाण्डुपुत्रं युधिष्ठिरम्॥१॥

यच्चापि ते भयं तीव्रं न च कीर्तयसे क्वचित्।

तच्चाप्यपहरिष्यामि धनंजय इतो गते॥२॥

किं नु तज्जपतां श्रेष्ठ कर्ण प्रति महद् भयम्।

आसीन्न च स धर्मात्मा कथयामास कस्यचित्॥३॥

Janamejaya said :

O Brahmana, (you say) at that time, Lomasha conveyed to Yudhishtira, the son Pandu, a message from Indra in these words of grave consequence, "I will remove that great terror which you do not reveal to any one when Dhananjaya departs from this place," now tell me, O best of devotees, what this great fear was which Yudhishtira entertained in respect of Karna and why he did not reveal it to any one.

वैशम्पायन उवाच

अहं ते राजशार्दूल कथयामि कथामिमाम्।

पृच्छतो भरतश्रेष्ठ शुश्रूषस्व गिरं मम॥४॥

Vaishampayana said :

O best of kings, I will relate that history to you, as asked by you. O best of the Bharatas, listen to my words.

द्वादशे समतिक्रान्ते वर्षे प्राप्ते त्रयोदशे।

पाण्डूनां हितकृच्छकः कर्णं भिक्षितुमुद्यतः॥५॥

On the expiration of the twelfth year of their forest life when the thirteenth had set in,

Shakra, the well-wisher of the Pandavas, resolved to ask Karna for his ear-rings.

अभिप्रायमथो ज्ञात्वा महेन्द्रस्य विभावसुः।

कुण्डलार्थे महाराज सूर्यः कर्णमुपागतः॥६॥

But Vibhavasū (the sun) aware of the intentions of Mahendra about the ear-rings, O mighty Monarch, appeared before Karna.

महर्हे शयने वीरं स्पन्द्यस्तरणसंवृते।

शयानमतिविश्रुतं ब्रह्मण्यं सत्यवादिनम्॥७॥

And when that truthful hero, devoted to the Brahmanas, was comfortably lying down on a costly bed furnished with a rich sheet.

स्वप्नान्ते निशि राजेन्द्र दर्शयामास रश्मिवान्।

कृपया परयाऽऽविष्टः पुत्रस्नेहाच्च भारत॥८॥

The resplendent god, the sun, O king of kings, moved with great kindness consequent on paternal affection, showed himself, at night, in a dream, O Bharata.

ब्राह्मणो वेदविद् भूत्वा सूर्यो योगर्द्धिरूपवान्।

हितार्थमब्रवीत् कर्णं सान्त्वपूर्वमिदं वचः॥९॥

And by his devotional power, wearing the shape of a handsome Brahmana, well read in the Vedas, the Sun addressed Karna for his welfare, these sweet words.

कर्णं मद्बचनं तात शृणु सत्यभृतां वर।

ब्रुवतोऽद्य महाबाहो सौहृदात् परमं हितम्॥१०॥

"O son, O Karna, O foremost of the truthful, O mighty-armed one, listen to these highly beneficial words of mine that I tell you today out of affection for you.

उपायास्यति शक्रस्त्वां पाण्डवानां हितेप्सया।

ब्राह्मणच्छद्मना कर्णं कुण्डलापजिहीर्षया॥११॥

O Karna, Shakra with the desire of doing good to the Pandavas will come to you in the disguise of a Brahmana in order to have your ear-rings.

विदितं तेन शीलं ते सर्वस्य जगतस्तथा।

यथा त्वं भिक्षितः सद्भिर्ददास्येव न याचसे॥१२॥

This noble conduct on your part that when asked by the pious you give away to them whatsoever they ask but never beg, is known to Shakra himself and the world at large.

त्वं हि तात ददास्येव ब्राह्मणेभ्यः प्रयाचितम्।

वित्तं यच्चान्यदप्याहुर्न प्रत्याख्या कस्यचित्॥१३॥

O son, you bestow on the Brahmanas wealth or any other thing asked by them and never refuses anything to any one.

त्वां तु चैवंविधं ज्ञात्वा स्वयं वै पाकशासनः।

आगन्ता कुण्डलार्थाय कवचं चैव भिक्षितुम्॥१४॥

The vanquisher (of the Asura) Paka, who is well aware of this, will come to you in person, in order to beg your ear-rings and armour.

तस्मै प्रयाचमानाय न देये कुण्डले त्वया।

अनुनेयः परं शक्त्या श्रेय एतद्धि ते परम्॥१५॥

When he will ask for the ear-rings, you must not part with them but entreat him to the best of your power to make him desist; because that will tend to your greatest good.

कुण्डलार्थे ब्रुवंस्तात कारणैर्बहुभिस्त्वया।

अन्यैर्बहुविधैर्वितैः सन्निवार्यः पुनः पुनः॥१६॥

O son, when he will tell you about the ear-rings, you will, by showing various reasons, refuse him over and over again and offer him various other sorts of riches.

रत्नैः स्त्रीभिस्तथा गोभिर्धनैर्बहुविधैरपि।

निदर्शनैश्च बहुभिः कुण्डलेप्सुः पुरन्दरः॥१७॥

And you will try to appease Purandara, desirous of getting the ear-rings, by offering gems, women, cows, various sorts of riches and by citing precedents.

यदि दास्यसि कर्णं त्वं सहजे कुण्डले शुभे।

आयुषः प्रक्षयं गत्वा मृत्योर्वशमुपैष्यसि॥१८॥

If, O Karna, you part with those auspicious ear-rings with which you were born, your life will be shortened and you will be subject to death.

कवचेन समायुक्तः कुण्डलाभ्यां च भानद।

अवध्यस्त्वं रणेऽरीणामिति विद्धि वचो मम॥१९॥

O bestower of honours, arrayed in your armour and ear-rings you will be unslayable by your enemies in battle. Know these my words to be certain.

अमृतादुत्थितं ह्येतदुभयं रत्नसम्भवम्।

तस्माद् रक्ष्यं त्वया कर्णं जीवितं चेत् प्रियं तव॥२०॥

These two jewelled ear-rings have derived their origin from ambrosia. Therefore, they should be carefully preserved by you, if you have any love for your life.

कर्ण उवाच

को मामेवं भवान् प्राह दर्शयन् सौहृदं परम्।

कामया भगवन् ब्रूहि को भवान् द्विवेषधृक्॥२१॥

Karna said :

Who are you, that, showing so great an affection for me, are addressing me thus? Tell me, O god, if you desire, who you are in the shape of a Brahmana.

ब्राह्मण उवाच

अहं तात सहस्रांशुः सौहृदात् त्वां निदर्शये।

कुरुष्वैतद् वचो मे त्वमेतच्छ्रेयः परं हि ते॥२२॥

The Brahmana said :

O child, I am the god of hundred rays (sun). Out of affection I give you this advice. Act in obedience to my advice as it is highly beneficial to you.

कर्ण उवाच

श्रेय एव ममात्यन्तं यस्य मे गोपतिः प्रभुः।

प्रवक्ताद्य हितान्वेषी शृणु चेदं वचो मम॥२३॥

Karna said :

It is (no doubt) highly fortunate for me that the lord god of splendour, desirous of my welfare, speaks to me today. Listen to my words.

प्रसादये त्वां वरदं प्रणयाच्च ब्रवीम्यहम्।

न निवार्यो व्रतास्मादहं यद्यस्मि ते प्रियः॥२४॥

I am adoring you, who are the giver of boons and out of love am saying to you this. If I am at all dear to you, I should not be prevented (by you) from observing this vow.

व्रतं वै मम लोकोऽयं वेत्ति कृत्स्नं विभावसो।

यथाहं द्विजमुख्येभ्यो दद्यां प्राणानपि ध्रुवम्॥२५॥

O Vibhavasū, all the world is aware of this vow on my part that I am surely ever ready to give my very life to the best of Brahmanas.

यद्यागच्छति मां शक्रो ब्राह्मणच्छद्याना वृतः।

हितार्थं पाण्डुपुत्राणां खेचरोत्तम भिक्षितुम्॥२६॥

दास्यामि विबुधश्रेष्ठ कुण्डले वर्म चोत्तमम्।

न मे कीर्तिः प्रणश्येत त्रिषु लोकेषु विश्रुता॥२७॥

If, O best of sky-rangers, Shakra disguised as a Brahmana comes to me to beg (the ear-rings) for the good of the sons of Pandu, then, O best of the celestials, I will give the ear-rings and the excellent armour. In that case my renown which has spread over the three worlds, will not be at a discount.

मद्विषस्य यशस्यं हि न युक्तं प्राणरक्षणम्।

युक्तं हि यशसा युक्तं मरणं लोकसम्मतम्॥२८॥

It is not at all proper for men like us to save life by a degrading act. Death coupled with honour and meeting with the approbation of the world is preferable.

सोऽहमिन्द्राय दास्यामि कुण्डले सह वर्मणा।

यदि मां बलवृत्रघ्नो भिक्षार्थमुपयास्यति॥२९॥

Therefore I will give the ear-rings together with the armour to Indra. If the slayer of Bala and Vritra comes to me to beg.

हितार्थं पाण्डुपुत्राणां कुण्डले मे प्रयाचितुम्।

तन्मे कीर्तिकरं लोके तस्याकीर्तिर्भविष्यति॥३०॥

The ear-rings for the good of the sons of Pandu, then the whole world will be redolent of my fame and will proclaim his infamy.

वृणोमि कीर्तिं लोके हि जीवितेनापि भानुमन्।

कीर्तिमानश्नुते स्वर्गं हीनकीर्तिस्तु नश्यति॥३१॥

O Brahmana, I long for renown in this world even at the sacrifice of my life. Men having renown attain to heaven while those having none are lost.

कीर्तिर्हि पुरुषं लोके संजीवयति मातृवत्।

अकीर्तिर्जीवितं हन्ति जीवतोऽपि शरीरिणः॥३२॥

Even like a mother fame keeps people alive; but a man given to infamy is as good as dead even though his frame be not destroyed.

अयं पुराणः श्लोको हि स्वयं गीतो विभावसो।

धात्रा लोकेश्वर यथा कीर्तिरायुर्नरस्य ह॥३३॥

O Vibhavasū, O lord of the worlds, that fame is the very life of man is evident from the (following) ancient sloka (verse) sung by the creator himself.

पुरुषस्य परे लोके कीर्तिरेव परायणम्।

इह लोके विशुद्धा च कीर्तिरायुर्विवर्द्धनी॥३४॥

"In the next world fame leads men to supreme bliss while in this pure fame prolongs life."

सोऽहं शरीरजे दत्त्वा कीर्तिं प्राप्स्यामि शाश्वतीम्

दत्त्वा च विधिवद् दानं ब्राह्मणेभ्यो यथाविधि॥३५॥

हुत्वा शरीरं संग्रामे कृत्वा कर्म सुदुष्करम्।

विजित्य च परानाजौ यशः प्राप्स्यामि केवलम्॥३६॥

So, I will win an everlasting renown by giving (my ear-rings) born with my body. By duly bestowing on the Brahmanas (gifts) sanctioned by ordinances, by sacrificing my life in battle on performing unachievable feats and by conquering my enemies I will win nothing but fame.

भीतानामभयं दत्त्वा संग्रामे जीवितार्थिनाम्।

वृद्धान् बालान् द्विजातींश्च मोक्षयित्वा महाभयात्॥३७॥

प्राप्स्यामि परमं लोके यशः स्वर्ग्यमनुत्तमम्।

जीवितेनापि मे रक्ष्या कीर्तिस्तद् विद्धि मे व्रतम्॥३८॥

By sparing the affrighted in battle who crave their lives and delivering old men, children and the twice-born ones, from great danger, I will win a great renown in this world and have access to the highest heaven (in the next).

सोऽहं दत्त्वा मघवते भिक्षामेतामनुत्तमाम्।

ब्राह्मणच्छद्दिने देव लोके गन्ता परां गतिम्॥३९॥

Know this to be my solemn determination that I will preserve my fame even at the sacrifice of my very life.

CHAPTER 301

(KUNDALAHARANA PARVA) -Continued

The colloquy between Karna and Surya

सूर्य उवाच

माहितं कर्ण कार्षीस्त्वमात्मनः सुहृदां तथा।

पुत्राणामथ भार्याणामथो मातुरथो पितुः॥१॥

Surya said :

O Karna, never do such acts as will lead to the injury of your own self, your friends, your sons, your wives, your mother and your father.

शरीरस्याविरोधेन प्राणिनां प्राणभृद्वर।

इष्यते यशसः प्राप्तिः कीर्तिश्च त्रिदिवे स्थिरा॥२॥

O best of those that bear life, creatures do not wish to sacrifice their bodies for renown in this world and everlasting fame in heaven.

यस्त्वं प्राणविरोधेन कीर्तिमिच्छसि शाश्वतीम्।

सा ते प्राणान् गमिष्यति न संशयः॥३॥

There is no doubt that the everlasting renown which you long for at the cost of your life, will deprive you of it.

जीवतां कुस्ते कार्यं पिता माता सुतास्तथा।

ये चान्ये बाण्यवाः केचिल्लोकेऽस्मिन् पुरुषर्षभा॥४॥

O most exalted of men, so long as a person is alive, his father, mother, son and other relations in this world are useful to him.

राजानश्च नरव्याघ्र पौरुषेण निबोध तत्।

कीर्तिश्च जीवतः साध्वी पुरुषस्य महाद्युते॥५॥

The kings also, O best of men, can avail themselves of their prowess, so long as they are alive. Do understand it. O highly-resplendent being, fame is serviceable to living beings only.

मृतस्य कीर्त्या किं कार्यं भस्मीभूतस्य देहिनः।

मृतः कीर्तिं न जानीते जीवन कीर्तिं समश्नुते॥६॥

As regards a dead person whose frame has been reduced to ashes, what necessity is there for fame? It is not the dead but living persons that can enjoy fame.

मृतस्य कीर्तिर्मर्त्यस्य यथा माला गतायुषः।

अहं तु त्वां ब्रवीम्येतद् भक्तोऽसीति हितेप्सया॥७॥

The fame of a dead person is like a garland (round the neck) of a man whose life is extinct. For the reason that you are a worshipper of mine I am telling you all this for your good,

भक्तिमन्तो हि मे रक्ष्या इत्येतेनापि हेतुना।

भक्तोऽयं परया भक्त्या मामित्येव महाभुजा।

ममापि भक्तिरूपन्ना स त्वं कुरु वचो मम॥८॥

And for this further reason that all my devotees should be protected by me. Considering, O mighty-armed one, that this person is a great devotee to me, I have been

inclined to revere you. Therefore accept my advice.

अस्ति चात्र परं किञ्चिदध्यात्मं देवनिर्मितम्।

अतश्च त्वां ब्रवीम्येतत् क्रियतामविशङ्कया॥१॥

A deep mystery ordained by fate, underlies all this. It is on this account that I am addressing you thus. Act (according to my words) and let no doubts cross your mind.

देवगुह्यं त्वया ज्ञातुं न शक्यं पुरुषर्षभ।

तस्मान्नाख्यामि ते गुह्यं काले वेत्स्यति तद् भवान्॥१०॥

O best of men, you are not fit to learn this which even the gods do not know. It is why I do not reveal it to you. You will, however know it in time.

पुनरुक्तं च वक्ष्यामि त्वं राधेय निबोध तत्।

मास्मै ते कुण्डले दद्या भिक्षिते वल्हापाणिना॥११॥

O Radha's son, I am telling you again what I have already said. Pay attention to it. You will by no means give the ear-rings to the wielder of the thunderbolt when he will beg them (of you).

शोभसे कुण्डलाभ्यां च रुचिराभ्यां महाद्युते।

विशाखयोर्मध्यगतः शशीव विमले दिवि॥१२॥

Adorned with your beautiful ear-rings you shine like the moon in the azure sky between the Vishakha constellations, O highly effulgent creature.

कीर्तिश्च जीवतः साध्वी पुरुषस्येति विद्धि तत्।

प्रत्याख्येयस्त्वया तात कुण्डलार्थे सुरेश्वरः॥१३॥

Know that fame is useful to a person so long as he is alive. Therefore, O son, you must refuse the lord of the celestials when he will beg the ear-rings.

शक्या बहुविधैर्वाक्यैः कुण्डलेप्सा त्वयानघ।

विहन्तुं देवराजस्य हेतुकैः पुनः पुनः॥१४॥

O sinless one, you will be able to do away with the eager desire of the lord of the gods for the ear-rings by repeatedly addressing him in various words coupled with reason.

हेतुमदुपपन्नार्थैर्माधुर्यकृतभूषणैः।

पुरन्दरस्य कर्णं त्वं बुद्धिमेतामपानुद॥१५॥

O Karna, remove the desire of Purandara by sweet and reasonable words of great consequence.

त्वं हि नित्यं नरव्याघ्र स्पर्धसे सव्यसाचिना।

सव्यसाची त्वया चेह युधि शूरः समेव्यति॥१६॥

O most valiant of men, you always challenge Savyasachi (i.e. Arjuna who can draw the bow with his left hand) and the warlike Savyasachi too, will no doubt, encounter you in battle.

न तु त्वामर्जुनः शक्तः कुण्डलाभ्यां समन्वितम्।

विजेतुं युधि यद्यस्य स्वयमिन्द्रः सखा भवेत्॥१७॥

But arrayed in your ear-rings Arjuna, even with the assistance of Indra himself shall not be able to defeat you in battle.

तस्मान्न देये शक्राय त्वयैते कुण्डले शुभे।

संग्रामे यदि निर्जेतुं कर्णं कामयसेऽर्जुनम्॥१८॥

Therefore, O Karna, if you are at all desirous of defeating Arjuna in battle, do not give your auspicious ear-rings to Shakra.

CHAPTER 302

(KUNDALAHARANA PARVA)-Continued

The colloquy between Karna and Surya

कर्ण उवाच

भगवन्तमहं भक्तो यथा मां वेत्थ गोपते।

तथा परमतिग्मांशो नास्त्यदेयं कथंचन॥१॥

Karna said :

O god, O lord of splendour and scorching rays, you are as much aware of my being a worshipper of yours, (as of the fact) that there is nothing which I can not part with.

न मे दारा न मे पुत्रा न चात्मा सुहृदो न च।

तथेष्टा वै सदा भक्त्या यथा त्वं गोपते मम॥२॥

By virtue of the reverence that I always feel for you, you are, O lord of splendour, dearer (to me) than my wife, my sons, my own self and my friends.

इष्टानां च महात्मानो भक्तानां च न संशयः।

कुर्वन्ति भक्तिमिष्टां च जानीषे त्वं च भास्करा॥३॥

O author of light, you are no doubt aware that high-souled persons cherish a high regard for their devoted worshipper.

इष्टो भक्तश्च मे कर्णो न चान्यद् दैवतं दिवि।

जानीत इति वै कृत्वा भगवानाह मद्धितम्॥४॥

Considering that Karna is your devoted worshipper and that he known no other god in heavens, you have given me these instructions.

भूयश्च शिरसा याचे प्रसाद्य च पुनः पुनः।

इति ब्रुवामि तिग्मांशो त्वं तु मे क्षन्तुमर्हसि॥५॥

Again with bended head and repeated prayers do I implore you and tell you this. O lord of searching rays, that you will (graciously) pardon me.

विभेमि न तथा मृत्योर्यथा विभ्येऽनृतादहम्।

विशेषेण द्विजातीनां सर्वेषां सर्वदा सताम्॥६॥

प्रदाने जीवितस्यापि न मेऽत्रास्ति विचारणा।

I do not fear death so much as falsehood. Especially for the sake of all the righteous twice-born ones ever, I am ready to sacrifice my life without (the least) hesitation.

यच्च मामास्य देव त्वं पाण्डवं फाल्गुनं प्रति॥७॥

व्येतु संतापजं दुःखं तव भास्कर मानसम्।

अर्जुनप्रतिमं चैव विजेष्यामि रणेऽर्जुनम्॥८॥

As to what you have said to me about the Pandava Falguna. O author light, (I ask you) to dispel your sorrow caused by mental uneasiness regarding Arjuna and myself. (Because) I will surely defeat Arjuna in battle.

तवापि विदितं देव ममाप्यस्त्रबलं महत्।

जामदग्न्यादुपात्तं यत् तथा द्रोणान्महात्मनः॥९॥

O god, you are no doubt aware of the great strength of my weapons which I have obtained from the son of Jamadagni (i.e. Parashuram) and from the high-souled Drona.

इदं त्वमनुजानीहि सुरश्रेष्ठ व्रतं मम।

भिक्षते वलिाणे दद्यामपि जीवितमात्मनः॥१०॥

O best of the gods, permit me now to observe the vow on my part that I may bestow my very life upon the begging wielder of the thunderbolt.

सूर्य उवाच

यदि तात ददास्येते वलिाणे कुण्डले शुभे।

त्वमप्येनमथो ब्रूया विजयार्थं महाबलम्॥११॥

नियमेन प्रदद्यां ते कुण्डले वै शतक्रतो।

Surya said :

O highly-powerful son, if you bestow your beautiful ear-rings to the wielder of the

thunderbolt, you should, in order to secure victory, say to him, "O lord of hundred sacrifices, I can only part with my ear-rings under a condition."

अवध्यो ह्यसि भूतानां कुण्डलाभ्यां समन्वितः॥१२॥

अर्जुनेन विनाशं हि तव दानवसूदनः।

प्रार्थयानो रणे वत्स कुण्डले ते जिहीर्षति॥१३॥

As you cannot surely be slain by any creature when furnished with your earrings, so the destroyer of the Danavas, O son, wishing your death at the hands of Arjuna in battle, wants to rob you of your ear-rings.

स त्वमप्येनमाराध्य सूनृताभिः पुनः पुनः।

अभ्यर्थयेथा देवेशममोघार्थं पुरन्दरम्॥१४॥

Worshipping again and again with agreeable and truthful speeches the lord of the celestials, Purandara, the possessor of infallible weapons.

अमोघां देहि मे शक्तिममित्रविनिबर्हिणीम्।

दास्यामि ते सहस्राक्ष कुण्डले वर्म चोत्तमम्॥१५॥

You will say to him, "O thousand-eyed lord, I will give you the two ear-rings and the excellent armour, if you will bestow on me an infallible dart destructive of enemies."

इत्येव नियमेन त्वं दद्याः शक्राय कुण्डले।

तथा त्वं कर्णं संग्रामे हनिष्यसि रणे रिपून्॥१६॥

It is under this condition only, O Karna, that you will give your ear-rings to Shakra. Then you will be able to destroy your enemies in battle.

नाहत्वा हि महाबाहो शत्रूनेति॥करं पुनः।

सा शक्तिर्देवराजस्य शतशोऽथ सहस्रशः॥१७॥

O mighty-armed one, that arrow of the lord of the gods does not return to the hand of the person who discharges it, without destroying hundreds and thousands of enemies.

वैशम्पायन उवाच

एवमुक्त्वा सहस्रांशुः सहसान्तरधीयत।

ततः सूर्याय जप्यान्ते कर्णः स्वप्नं न्यवेदयत्॥१८॥

Vaishampayana said :

Saying this, the lord of thousand rays suddenly became invisible. (The next day) Karna after having performed his devotions told the sun of the dream.

यथादृष्टं यथातत्त्वं यथोक्तमुभयोर्निशि।

तत् सर्वमानुपूर्व्येण शशंसास्मै वृषस्तद॥१९॥

And Vrisha (Karna) faithfully related to him everything in detail; viz. his meeting with the sun and the conversation that took place between them during the night.

तच्छ्रुत्वा भगवान् देवो भानुः स्वर्भानुसूदनः।

उवाच तं तथेत्येव कर्णं सूर्यः स्मयन्निव॥२०॥

Hearing all this, the divine lord Bhanu, the subduer of Svarbhanu (Rahu) spoke to Karna with a smile, "it is all true."

ततस्तत्त्वमिति ज्ञात्वा राधेयः परवीरहा।

शक्तिमेवाभिकाङ्क्षन् वै वासवं प्रत्यपालयत्॥२१॥

Then the son of Radha, the slayer of enemies, knowing all this to be true, awaited (the arrival of) Vasava, with the desire of obtaining the dart.

CHAPTER 303

(KUNDALAHARANA PARVA)-Continued

The instructions (given) to Pritha (by her father)

जनमेजय उवाच

किं तद् गुह्यं न चाख्यातं कर्णयिहोष्णरश्मिना।

कीदृशे कुण्डले ते च कवचं चैव कीदृशम्॥१॥

कुतश्च कवचं तस्य कुण्डले चैव सत्तम।

एतदिच्छाम्यहं श्रोतुं तन्मे ब्रूहि तपोधन॥२॥

Janamejaya said :

What was that secret which the god of hot rays did not give out to Karna? Of what nature were that coat of mail and those two ear-rings? O righteous one, where did that armour and those two ear-rings of his spring from? O being whose wealth is devotion, I am curious to learn all this. Therefore relate to me all this.

वैशम्पायन उवाच

अयं राजन् ब्रवीम्येतत् तस्य गुह्यं विभावसोः।

यादृशे कुण्डले ते च कवचं चैव यादृशम्॥३॥

Vaishampayana said :

O king, I am now relating to you the secret of the god having his rays for wealth and also

of what sort the armour and the pair of ear-rings were.

कुन्तिभोजं पुरा राजन् ब्राह्मणः पर्युपस्थितः।

तिग्मतेजा महाप्रांशुः श्मश्रुदण्डजटाधरः॥४॥

Formerly, O monarch, there came a highly-energetic Brahmana to Kuntibhoja. He was tall in stature, wore beard and matted locks, carried a staff in his hand.

दर्शनीयोऽनवद्याङ्गस्तेजसा प्रज्वलन्निव।

मधुपिङ्गे मधुरवाक् तपःस्वाध्यायभूषणः॥५॥

Was agreeable to look at and of faultless proportions and seemed as if burning in splendour. His complexion was yellow and he spoke sweet words. He was possessed of devotion and he studied the Vedas.

स राजानं कुन्तिभोजमब्रवीत् सुमहातपाः।

भिक्षामिच्छामि वै भोक्तुं तव गेहे विमत्सरा॥६॥

That Brahmana of great and excellent devotion said to king Kuntibhoja "O being that is free from pride, I am desirous of eating at your house (the food) obtained as alms.

न मे व्यलीकं कर्तव्यं त्वया वा तव चानुगैः।

एवं वत्स्यामि ते गेहे यदि ते रोचतेऽनघा॥७॥

I can, if you like it, dwell at your house under the condition that neither you nor your attendants will cross me in any way.

यथाकामं च गच्छेयमागच्छेयं तथैव च।

शय्यासने च मे राजन् नापराध्येत कञ्चन॥८॥

I will go out and come in at my pleasure. And O king, with regard to my food or bed no body shall disturb me."

तमब्रवीत् कुन्तिभोजः प्रीतियुक्तमिदं वचः।

एवमस्तु परं चेति पुनश्चैनमथाब्रवीत्॥९॥

(Then) Kuntibhoja gladly said these words "be it so and even more than this." And he told him again thus.

मम कन्या महाप्राज्ञ पृथा नाम यशस्विनी।

शीलवृत्तान्विता साध्वी नियता चैव भाविनी॥१०॥

"O highly wise one, I have a renowned daughter, Pritha by name. That damsel is endowed with good manners, is observant of vows, chaste and self-controlled.

उपस्थास्यति सा त्वां वै पूजयानवमन्य च।

तस्याश्च शीलवृत्तेन तुष्टिं समुपयास्यसि॥११॥

She, without despising you, will wait on you and minister to your comforts. And you also will be pleased with her (graceful) manners."

एवमुक्त्वा तु तं विप्रमभिपूज्य यथाविधि।

उवाच कन्यामभ्येत्य पृथां पृथुललोचनाम्॥१२॥

Saying this and duly worshipping that Brahmana, he (the king) went to his daughter Pritha, endued with large eyes and said to her thus,

अयं वत्से महाभागो ब्राह्मणो वस्तुमिच्छति।

मम गेहे मया चास्य तथेत्येवं प्रतिश्रुतम्॥१३॥

"This highly fortunate Brahmana, O child, wishes to dwell in my house. I have promised him this saying "be it so."

त्वयि वत्से पराश्वस्य ब्राह्मणस्याभिराधनम्।

तन्मे वाक्यममिथ्या त्वं कर्तुमर्हसि कर्हिचित्॥१४॥

O child, you will minister to this Brahmana with great skill. And you will act in such a way as not to belie my words.

अयं तपस्वी भगवान् स्वाध्यायनियतो द्विजः।

यद् यद् वृयान्महातेजास्तत्तद् देयममत्सरात्॥१५॥

What this highly-energetic, reverend and ascetic twice-born one devoted to the study of the Vedas, asks for, will be given him without and pride.

ब्राह्मणो हि परं तेजो ब्राह्मणो हि परं तपः।

ब्राह्मणानां नमस्कारैः सूर्यो दिवि विराजते॥१६॥

A Brahmana represents the highest energy and the highest devotion; and it is in virtue of the devoutness of the Brahmanas that the sun shines in the heavens.

अमानयन् हि मानार्हान् वातापि महासुरः।

निहतो ब्रह्मदण्डेन तालजङ्घस्तथैव च॥१७॥

Disregarding those that deserve honour, the great Asura, Vatapi, as well Talajangha, met with destruction by virtue of the curse of the Brahmanas.

सोऽयं वत्से महाभार आहितस्त्वयि साम्प्रतम्।

त्वं सदा नियता कुर्या ब्राह्मणस्याभिराधनम्॥१८॥

O child, now this highly fortunate one is entrusted to your care. You should be particularly careful in ministering to him.

जानामि प्रणिधानं ते बाल्यात् प्रभृति नन्दिनि।

ब्राह्मणेष्विह सर्वेषु गुरुबन्धुषु चैव ह॥१९॥

तथा प्रेष्येषु सर्वेषु मित्रसम्बन्धिमातृषु।

मयि चैव यथावत् त्वं सर्वमावृत्य वर्तसे॥२०॥

O daughter, I am aware, that since your very infancy you have been ever attentive to the Brahmanas, all your superiors, all the servants, friends, relations, your mothers and myself. You have a proper regard for every one.

न ह्यतुष्टो जनोऽस्तीह पुरे चान्तःपुरे च ते।

सम्यग्बृत्त्यानवद्याङ्गि तव भृत्यजनेष्वपि॥२१॥

O girl of faultless proportions, on account of your good dealings no one in the city or in the palace, even none of your servants, is displeased with you.

संदेष्टव्यां तु मन्ये त्वां द्विजार्ति कोपनं प्रति।

पृथे बालेति कृत्वा वै सुता चासि ममेति च॥२२॥

I have, therefore, thought you fit for the ministration of the Brahmanas, who as a rule, are of irritable temper. O Pritha, you are a girl (yet) and my daughter by adoption.

वृष्णीनां च कुले जाता शूरस्य दयिता सुता।

दत्ता प्रीतिमता महं पित्रा बाला पुरा स्वयम्॥२३॥

You have sprung from the race of the Vrishnis and are the beloved daughter of Shura. Formerly, your father himself gladly made you over to me.

वसुदेवस्य भगिनी सुतानां प्रवरा मम।

अग्र्यमग्रे प्रतिज्ञाय तेनासि दुहिता मम॥२४॥

You are the sister of Vasudeva and the foremost of my daughter. You are my daughter in virtue of the promises made by your father that he should give his first born to me.

तादृशे हि कुले जाता कुले चैव विवर्धिता।

सुखात् सुखमनुप्राप्ता हृदादध्दमिवागता॥२५॥

Born in such a line and brought up in this race, you have like a lotus, transferred from one lake to another, attained to one blissful state from another.

दौष्कुलेया विशेषेण कथंचित् प्रग्रहं गताः।

बालभावाद् विकुर्वन्ति प्रायशः प्रमदाः शुभे॥२६॥

O beautiful girl, women, especially those that are born in low families, although they are with great difficulty kept under restraint, are generally of deformed character on account of their unripe age.

पृथे राजकुले जन्म रूपं चापि तवाद्भुतम्।

तेन तेनासि सम्पन्ना समुपेता च भाविनी॥२७॥

O Pritha, you have been born in a kingly line and you are gifted with a wonderful beauty. And O girl, you are graced with every accomplishment.

सा त्वं दर्पं परित्यज्य दम्भं मानं च भाविनि।

आराध्य वरदं विप्रं श्रेयसा योक्ष्यसे पृथे॥२८॥

So, O damsel, O Pritha, giving up your pride, haughtiness and the sense of your high position, you will minister to this Brahmana capable of bestowing boons. In that case you will surely be blessed.

एवं प्राप्स्यसि कल्याणि कल्याणमनघे भुवम्।

कोपिते च द्विजश्रेष्ठे कृत्स्नं दह्येत मे कुलम्॥२९॥

By acting in such a way, O auspicious and sinless girl, you will certainly attain to blissfulness. But if you stir up the wrath of this foremost of the twice born ones, he will consume my entire race."

CHAPTER 304

(KUNDALAHARANA PARVA)-Continued

Ministrations by Pritha to the twice born one

कुन्त्युवाच

ब्राह्मणं यन्त्रिता राजन्नुपस्थास्यामि पूजया।

यथाप्रतिज्ञं राजेन्द्र न च मिथ्या ब्रवीम्यहम्॥१॥

Kunti said :

"O king of kings, agreeably to your promise, I will, by restraining my senses, wait upon and minister to that Brahmana. I am speaking no falsehood (in this respect).

एष चैव स्वभावो मे पूजयेयं द्विजानिति।

तव चैव प्रियं कार्यं श्रेयश्च परमं मम॥२॥

To worship the Brahmanas is my habit. And as this is agreeable to you, it will lead to my highest good.

यद्येवैष्यति सायाह्ने यदि प्रातरथो निशि।

यद्यर्थरात्रे भगवान् न मे कोपं करिष्यति॥३॥

He will never (have any cause to) be angry with me whether the worshipful one comes in the morning or in the evening or during the night or at midnight.

लाभो ममैष राजेन्द्र यद् वै पूजयती द्विजान्।

आदेशे तव तिष्ठन्ती हितं कुर्यां नरोत्तम॥४॥

O king of kings, O best of men, it is highly beneficial to me to worship the twice-born ones, to carry out your commands and to do good to you.

विस्मयो भव राजेन्द्र न व्यलीकं द्विजोत्तमः।

वसन् प्राप्स्यति ते गेहे सत्यमेतद् ब्रवीमि ते॥५॥

O foremost of kings, rest assured of it. I am telling you truly that the best of Brahmanas dwelling in your house will not in any way be dissatisfied.

यत् प्रियं च द्विजस्यास्य हितं चैव तवानघ।

यत्तिष्यामि तथा राजन् व्येतु ते मानसो ज्वरः॥६॥

I will pay (particular) attention to what is agreeable to this Brahmana and to what is beneficial to you. Therefore O king, give up your mental anxiety.

ब्राह्मणा हि महाभागाः पूजिताः पृथिवीपते।

तारणाय समर्थाः स्युर्विपरीते वधाय च॥७॥

The Brahmanas, O lord of the earth, are highly fortunate and when pleased are capable of bestowing salvation. But if displeased, they become (instruments) for destruction.

साहमेतद् विजानन्ती तोषयिष्ये द्विजोत्तमम्।

न मत्कृते व्यथां राजन् प्राप्स्यसि द्विजसत्तमात्॥८॥

I, who am well aware of this, will propitiate this foremost of Brahmanas, And O king, you will never, for any act of mine, experience any trouble from that most exalted of Brahmanas.

अपराधेऽपि राजेन्द्र राज्ञामश्रेयसे द्विजाः।

भवन्ति च्यवनो यद्वत् सुकन्यायाः कृते पुरा॥९॥

O foremost of kings, owing to the faults of the kings, the twice-born ones become the instruments of their misfortune as formerly Chyavana had become on account of the acts of Sukanya.

नियमेन परेणाहमुपस्थाये द्विजोत्तमम्।

यथा त्वया नरेन्द्रेदं भाषितं ब्राह्मणं प्रति॥१०॥

Agreeably to your instructions with regard to this Brahmana, I will serve him with great regularity, O king of kings."

एवं वृवन्तीं बहुशः परिष्वज्य समर्थ्य च।

इति चेति च कर्तव्यं राजा सर्वमथादिशत्॥११॥

And when she said thus repeatedly, the king encouraged and embraced her and then instructed her minutely as to what she ought to do.

एवमेतत् त्वया भद्रे कर्तव्यमविशङ्कया।

मद्विस्तार्य तथाऽऽत्मार्यं कुलार्थं चाप्यनिन्दिते॥१२॥

"O gentle and blameless girl, you will act in this way, without any fear, for my welfare, for your good and for the welfare of the race."

राजोवाच

एवमुक्त्वा तु तां कन्यां कुन्तिभोजो महायशः।

पृथां परिददौ तस्मै द्विजाय द्विजवत्सलः॥१३॥

The King said :

Saying this, the highly-renowned Kuntibhoja, devoted to the Brahmanas, made over his daughter Pritha to that twice-born one.

इयं ब्रह्मन् मम सुता बाला सुखविवर्धिता।

अपराध्येत यत् किञ्चिन्न कार्यं हृदि तत् त्वया॥१४॥

(Saying), "O Brahmana, this is my daughter (Pritha) of tender years and reared in luxury. If she commits any fault, do not mind it.

द्विजातयो महाभागा वृद्धबालतपस्विषु।

भ्रवन्त्यक्रोधनाः प्रायो ह्यपराद्धेषु नित्यदा॥१५॥

The highly renowned Brahmanas do not get angry with old men, ascetics and children, even if they repeatedly offend them.

सुमहत्पराधेऽपि क्षान्तिः कार्या द्विजातिभिः।

यथाशक्ति यथोत्साहं पूजा चाह्ना द्विजोत्तम॥१६॥

The twice-born ones again ought to pardon even a very serious offence; and the best of

Brahmanas should accept that worship which is offered to the best of one's ability and exertion.

तथेति ब्राह्मणेनोक्तं स राजा प्रीतमानसः।

हंसचन्द्रांशुसंकाशं गृहमस्मै न्यवेदयत्॥१७॥

And that Brahmana having said "be it so," the king with a merry mind placed at his disposal a suite of apartments white as the swan or the ray of the moon.

तत्राग्निशरणे क्लृप्तमासनं तस्य भानुमत्।

आहारादि च सर्वं तत् तथैव प्रत्यवेदयत्॥१८॥

And in the fire-room the king placed a resplendent seat especially made for him and also all sorts of food and other articles of the same good quality.

निक्षिप्य राजपुत्री तु तन्त्रीं मानं तथैव च।

आतस्थे परमं यत्नं ब्राह्मणस्याभिराधने॥१९॥

And driving away her idleness and pride, the princess began to exert herself with the utmost care for the service of the Brahmana.

तत्र सा ब्राह्मणं गत्वा पृथा शौचपरा सती।

विधिवत् परिचारार्हं देववत् पर्यतोषयत्॥२०॥

And going to the Brahmana there (in the fire-room) the chaste Pritha, observant of purity, duly ministering to him as if he were a god, pleased him highly.

CHAPTER 305

(KUNDALAHARANA PARVA)-Continued

The initiation of Pritha into the Mantras

वैशम्पायन उवाच

सा तु कन्या महाराज ब्राह्मणं संशितव्रतम्।

तोषयामास शुद्धेन मनसा संशितव्रता॥१॥

Vaishampayana said :

O great monarch, that damsel observant of vows, began with a pure heart, to propitiate that vow observing Brahmana.

प्रातरेष्याम्यथेत्युक्त्वा कदाचिद् द्विजसत्तमः।

तत आयाति राजेन्द्र सायं रात्रावथो पुनः॥२॥

O king of kings, that foremost of Brahmanas sometimes saying "I will come in the morning" made his appearance in the evening or at night.

तं च सर्वासु वेलासु भक्ष्यभोज्यप्रतिश्रयैः।

पूजयामास सा कन्या वर्धमानैस्तु सर्वदा॥३॥

(But) that damsel at all hours entertained him with excellent food, drink and bed.

अन्नादिसमुदाचाराः शय्यासनकृतस्तथा।

दिवसे दिवसे तस्य वर्धते न तु हीयते॥४॥

And her hospitality towards him as regards his food, seat and bed increased rather than decreased day by day.

निर्भर्त्सनापवादैश्च ततैवाप्रियया गिरा।

ब्राह्मणस्य पृथा राजन् न चकाराप्रियं तदा॥५॥

Even if the Brahmana reproved, found fault with and spoke harsh words, to her, Pritha did not do anything disagreeable to him.

व्यस्ते काले पुनश्चैति न चैति बहुशो द्विजः।

सुदुर्लभमपि ह्यन्नं दीयतामिति सोऽब्रवीत्॥६॥

At several times the Brahmana came after the appointed time or did never come at all and (on many occasions) asked for food when it could only be procured with utmost difficulty.

कृतमेव च तत् सर्वं यथा तस्मै न्यवेदयत्।

शिष्यवत् पुत्रवच्चैव स्वसृवच्च सुसंयता॥७॥

(But at all these times) Pritha said "everything is ready," and placed the meal before him. And like a disciple, like a daughter or like a sister, with a pure heart.

यथोपजोषं राजेन्द्र द्विजातिप्रवरस्य सा।

प्रीतिमुत्पादयामास कन्यारत्नमनिन्दिता॥८॥

That faultless jewel of a damsel, O king of kings, caused the satisfaction of that foremost of the Brahmanas as he liked.

तस्यास्तु शीलवृत्तेन तुतोष द्विजसत्तमः।

अवधानेन भूयोऽस्याः परं यत्नमथाकरोत्॥९॥

That most exalted of the twice-born ones was highly pleased with her manners and character and on account of her ministrations tried his very best for her welfare.

तां प्रभाते च सायं च पिता पप्रच्छ भारता।

अपि तुष्यति ते पुत्रि ब्राह्मणः परिचर्यया॥१०॥

And O Bharata, her father asked her every morning "O daughter, is the Brahmana satisfied with your ministrations?"

तं सा परममित्येव प्रत्युवाच यशस्विनी।

ततः प्रीतिमवापाक्यां कुन्तिभोजो महामनाः॥११॥

And that renowned damsel replied "yes very much". Thereupon, the high-minded Kuntibhoja felt a great joy.

ततः संवत्सरे पूर्णे यदासौ जपतां वरः।

नापश्यद् दुष्कृतं किञ्चित् पृथायाः सौहृदे रतः॥१२॥

When on the expiration of a whole year, that best of devotees could not find any cause to be dissatisfied with Pritha, devoted to his service.

तः प्रीतमना भूत्वा स एनां ब्राह्मणोऽब्रवीत्।

प्रीतोऽस्मि परमं भद्रे परिचारेण ते शुभे॥१३॥

That Brahmana, then, with a joyful heart said to her "O gentle and graceful maid, I have been highly pleased with your ministrations.

वरान् वृणीष्व कल्याणि दुरापान् मानुषैरिह।

यैस्त्वं सीमन्तिनीः सर्वा यशसाभिभविष्यसि॥१४॥

O auspicious girl, ask for (such) a boon as is very difficult for men to receive in this world, by virtue of which you will be able to eclipse all the ladies in fame.

कुन्त्युवाच

कृतानि मम सर्वाणि यस्या मे वेदवित्तमा।

त्वं प्रसन्नः पिता चैव कृतं विप्र वरैर्ममा॥१५॥

Kunti said :

O best of those versed in the Vedas, all my desires have been gratified in as much as you as well as my father are pleased with me. So, O Brahmana, I think I have already received boons.

ब्राह्मण उवाच

यदि नेच्छसि मत्तत्त्वं वरं भद्रे शुचिस्मिते।

इमं मन्त्रं गृहाण त्वमाह्वानाय दिवौकसाम्॥१६॥

The Brahmana said :

O gentle girl of sweet smiles, if you do not desire for boons from me, then take this Mantra for invoking the gods.

यं यं देवं त्वमेतेन मन्त्रेणावाहयिष्यसि।

तेन तेन वशे भद्रे स्थातव्यं ते भविष्यति॥१७॥

Whatever god you may invoke by (uttering) this Mantra, he will be, O gentle girl, quite under your control.

अकामो वा सकामो वा स समेष्यति ते वशे।

विबुधो मन्त्रसंशान्तो भवेद् भृत्य इवान्तः॥१८॥

Whether he desires or not, that god, (whom you may invoke) by virtue of the mantra (will come to you) in a gentle guise and like a slave will be subject to you.

वैशम्पायन उवाच

न शशाक द्वितीयं सा प्रत्याख्यातुमनिन्दिता।

तं वै द्विजातिप्रवरं तदा शापभयाचूषा॥१९॥

Vaishampayana said :

Then O king, afraid of being cursed by that foremost of the twice-born ones, that faultless girl could not refuse him a second time.

ततस्तामनवद्याङ्गीं चाहयामास स द्विजः।

मन्त्रग्रामं तदा राजन्नथर्वशिरसि श्रुतम्॥२०॥

Then, O monarch, that Brahmana initiated that girl of faultless proportions into the Mantras; placed in the beginning of the Atharvaveda.

तं प्रदाय तु राजेन्द्र कुन्तिभोजमुवाच ह।

उषितोऽस्मि सुखं राजन् कन्यया परितोषितः॥२१॥

तव गेहेषु विहितः सदा सुप्रतिपूजितः।

साद्ययिष्यामहे तावदित्युक्तवान्तरधीयत॥२२॥

O lord of kings, having thus initiated her (into the mantras), he said to Kuntibhoja, "O Monarch, being always duly worshipped and gratified by your daughter I have lived happily in your house. I will now depart". Saying this he vanished away.

स तु राजा द्विजं दृष्ट्वा तत्रैवान्तर्हितं तदा।

बभूव विस्मयाविष्टः पृथां च समपूजयत्॥२३॥

The king was wonder-struck at beholding him vanish at that very spot. He then properly adored Pritha.

CHAPTER 306

(KUNDALAHARANA PARVA)-Continued

The invoking of Surya by Kunti

वैशम्पायन उवाच

गते तस्मिन् द्विजश्रेष्ठे कस्मिंश्चित् कारणान्तरे।

चिन्तयामास सा कन्या मन्त्रग्रामबलाबलम्॥१॥

That best of the twice-born ones having gone away on some other business, the maiden began to think of the efficacy or otherwise of the Mantras.

अयं वै कीदृशस्तेन मम दत्तो महात्मना।

मन्त्रचामो बलं तस्य ज्ञास्ये नातिचिरादिति॥२॥

"Of what manner are these Mantras imparted to me by that high-souled one? I shall soon test their efficacy."

एवं संचिन्तयन्ती सा ददर्शतुं यदृच्छया।

व्रीडिता साभवद् बाला कन्याभावे रजस्वला॥३॥

While thus musing (within herself) she suddenly perceived that she attained puberty. Having attained maturity during her maidenhood, the girl was covered with shame.

ततो हर्म्यतलस्था सा महार्हशयनोचिता।

प्राच्यां दिशि समुद्यन्तं ददर्शादित्यमण्डलम्॥४॥

And as she was seated on a costly bed in her room she beheld the sun's disc rising in the east.

तत्र बद्धमनोदृष्टिरभवत् सा सुमध्यमा।

न चातप्यत रूपेण भानोः संध्यागतस्य सा॥५॥

And both the mind and the eye of that slender-waisted girl were steadfastly fixed on the solar orb. She did not feel satiety at beholding the beauty of the morning sun.

तस्या दृष्टिरभूद् दिव्या सापश्यद् दिव्यदर्शनम्।

आमुक्तकवचं देवं कुण्डलाभ्यां विभूषितम्॥६॥

She was, then, all on a sudden gifted with celestials sight. And she perceived the deity of divine form clad in armour and decked with ear-rings.

तस्याः कौतूहलं त्वासीन्मन्त्रं प्रति नराधिपा।

आह्वानमकरोत् साथ तस्य देवस्य भाविनी॥७॥

O lord of men, her curiosity was then excited to test the efficacy of the Mantras; and the maiden made up her mind to invoke that god.

प्राणानुपस्पृश्य तदा ह्याजुहाव दिवाकरम्।

आजगाम ततो राजंस्त्वरमाणो दिवाकरः॥८॥

Having gone through Pranayam, she invoked the author of the day. And, O king, the sun too speedily appeared before her.

मधुपिङ्गो महाबाहुः कम्बुग्रीवो हसन्निव।

अङ्गदी बद्धमुकुटो दिशः प्रज्वालयन्निव॥१॥

His complexion was yellow like honey, he had mighty arms and his neck resembled a conch. And wearing bracelets and a diadem he came as if setting ablaze all the directions.

योगात् कृत्वा द्विधाऽऽत्मानमाजगाम तताप च।

आवभाषे ततः कुन्तीं साम्ना परमवल्गुना॥१०॥

Having recourse to Yoga he divided himself in twain, one of which began to impart heat and the other appeared (before Kunti). He then addressed Kunti in very sweet words thus,

आगतोऽस्मि वशं भद्रे तव मन्त्रबलात्कृतः।

किं करोमि वशो राज्ञि ब्रूहि कर्ता तदस्मि ते॥११॥

Gentle lady, drawn by the power of your Mantras, I have come under your power. Now that I have been subject to your power, tell me, Queen, what I shall do. I shall do whatever you may command me.

कुन्त्युवाच

गम्यतां भगवंस्तत्र यत एवागतो हसि।

कौतूहलात् समाहूतः प्रसीद भगवन्निति॥१२॥

Kunti said :

O god, go to that place from which you have come. It is through curiosity that you have been invoked. O worshipful one, pardon me (for my folly).

सूर्य उवाच

गमिष्येऽहं यथा मां त्वं ब्रवीषि तनुमध्यमे।

न तु देवं समाहूय न्याय्यं प्रेषयितुं वृथा॥१३॥

Surya said :

O slender-waisted damsel, I will go away as you tell me. (But) it is not proper to send away a deity in vain after having invoked him.

तवाभिसंधिः सुभगे सूर्यात् पुत्रो भवेदिति।

वीर्येणाप्रतिमो लोके कवची कुण्डलीति च॥१४॥

O fortunate damsel, your desire is to have from Surya a son, of unrivalled prowess in the world and furnished with a coat-of-mail and ear-rings.

सा त्वमात्मप्रदानं वै कुरुष्व गजगामिनि।

उत्पत्स्यति हि पुत्रस्ते यथासंकल्पमङ्गने॥१५॥

O maid, endued with the gait of an elephant, surrender yourself to me. O damsel, you will then, have a son as you desire.

अथ गच्छाम्यहं भद्रे त्वया संगम्य सुस्मिते।

यदि त्वं वचनं नाद्य करिष्यसि मम प्रियम्॥१६॥

शपिष्ये त्वामहं क्रुद्धो ब्राह्मणं पितरं च ते।

त्वत्कृते तान् प्रथक्ष्यामि सर्वानपि न संशयः॥१७॥

O damsel of sweet smiles, I will go away after having enjoyed you. If you today do not comply with my words and gratify my desire, I will angrily curse you, that Brahmana and your father also. And I will undoubtedly consume them all for your fault.

पितरं चैव ते मूढं यो न वेत्ति तवानयम्।

तस्य च ब्राह्मणस्याद्य योऽसौ मन्त्रमदात् तव॥१८॥

I will severely chastise both your stupid father who is unaware of this offence on your part and that Brahmana who, without knowing your character and manners has imparted the mantras to you. All the gods in heaven with Purandara at their head.

शीलवृत्तमविज्ञाय धास्यामि विनयं परम्।

एते हि विबुधाः सर्वे पुरन्दरमुखा दिवि॥१९॥

त्वया प्रलब्धं पश्यन्ति स्मयन्त इव भाविनि।

पश्य चैनान् सुरगणान् दिव्यं चक्षुरिदं हि ते।

पूर्वमेव मया दत्तं दृष्टवत्यसि येन माम्॥२०॥

O lady, seeing me deceived by you are laughing at me. Behold those celestials with your divine sight, which I bestowed on you before, in virtue of which you were able to see me.

वैशम्पायन उवाच

ततोऽपश्यत् त्रिदशान् राजपुत्री

सवनिव स्वेषु धिष्येषु खस्थान्।

प्रभावन्तं भानुमन्तं महान्तं

यथाऽऽदित्यं रोचमानांस्तथैव॥२१॥

Vaishampayana said :

Then the king's daughter, saw in the heavens those celestials stationed in their respective places, as she had seen before Aditya endued with rays and great effulgence.

सा तान् दृष्ट्वा व्रीडमानेव बाला

सूर्यं देवी वचनं प्राह भीता।

गच्छ त्वं वै गोपते स्वं विमानं

कन्याभावाद् दुःख एवापचारः॥२२॥

Beholding them, the maiden was covered with shame. And being alarmed, the damsel spoke these words to Surya "O lord of rays, go to your own place. This outrage on your part is greatly distressing to me as I am a maiden.

पिता माता गुरुवश्चैव येऽन्ये

देहस्यास्य प्रभवन्ति प्रदाने।

नाहं धर्मं लोपयिष्यामि लोके

स्त्रीणां वृत्तं पूज्यते देहस्य॥२३॥

Father, mother and other superiors only are competent to bestow my person. I will not surrender my virtue. In this world keeping their bodies (pure) is considered to be the highest duty on the part of women.

मया मन्त्रबलं ज्ञातुमाहूतस्त्वं विभावसो।

बाल्याद् बालेति तत् कृत्वा क्षन्तुमर्हसि मे विभो॥२४॥

O deity possessed of the wealth of effulgence, in order to test the potency of the Mantras, I have, through mere childish curiosity, invoked you. O god, you should pardon me, considering that it has been done by a mere girl."

सूर्य उवाच

बालेति कृतवानुनयं तवाहं

ददानि नान्यानुनयं लभेत्।

आत्मप्रदानं कुरु कुन्तिकन्ये

शान्तिस्तवैवं हि भवेच्च भीरु॥२५॥

Surya said :

It is on the consideration that you are a mere girl, that I am entreating you (thus). But others can not expect this from me. O damsel, O Kunti, surrender your person to me. O timid girl, you will then surely attain to peacefulness.

न चापि गन्तुं युक्तं हि मया मिथ्याकृतेन वै।

असमेत्य त्वया भीरु मन्त्राहूतेन भाविनि॥२६॥

O timid girl, when you have invoked me by the help of the mantras, I should not go away in vain without enjoying you.

गमिष्याम्यनवद्याङ्गि लोके समवहास्यताम्।

सर्वेषां विबुधानां च वक्तव्यः स्यां तथा शुभे॥२७॥

If, O damsel of faultless proportions, I go away (thus), I shall be the laughing stock of the whole world and an object of ridicule with the celestials.

सा त्वं मया समागच्छ लप्स्यसे मादृशं सुतम्।

विशिष्टा सर्वलोकेषु भविष्यसि न संशयः॥२८॥

Therefore, surrender yourself to me. You will then have a son like myself and will undoubtedly be extolled in all the worlds.

CHAPTER 307

(KUNDALAHARANA PARVA)-Continued

The enjoyment of Pritha by Surya

वैशम्पायन उवाच

सा तु कन्या बहुविदं ब्रुवन्ती मधुरं वचः।

अनुनेतुं सहस्रांशुं न शशाक मनस्विनी॥१॥

Vaishampayana said :

Though that high-minded damsel spoke very many sweet words (to Surya) she could by no means soften him of a thousand rays.

न शशाक यदा बाला प्रत्याख्यातुं तमोनुदम्।

भीता शापात् ततो राजन् दध्यौ दीर्घमथान्तरम्॥२॥

And when all the entreaties of that maiden to the dispeller of darkness were unavailing, afraid of her curse she long meditated thus

अनागसः पितुः शापो ब्राह्मणस्य तथैव च।

मन्निमित्तः कथं न स्यात् क्रुद्धादस्माद् विभावसोः॥३॥

"How may my unoffending father and that Brahmana be saved from the curse of the wrathful Vibhavasus on my account?

बालेनापि सता मोहाद् भृशं पापकृतान्यपि।

नाभ्यासादयितव्यानि तेजांसि च तपांसि च॥४॥

Although energy and asceticism are destructive of sins, yet even honest persons of tender years, through foolishness ought not to draw them near.

साहमद्य भृशं भीता गृहीता च करे भृशमा

कथं त्वकार्यं कुर्यां वै प्रदानं ह्यात्मनः स्वयम्॥५॥

(By acting foolishly) I have been today seriously alarmed and have been placed entirely in the power (of Surya). How can I myself (without the consent of my guardians) do this sinful act, the surrender of my person (to him)?"

वैशम्पायन उवाच

सा वै शापपरित्रस्ता बहु चिन्तयती हृदा।

मोहेनाभिपरीताङ्गी स्मयमाना पुनः पुनः॥६॥

Vaishampayana said :

Afraid of (his) curse she reflected much in her mind. Her limbs were quite paralysed and she was repeatedly at a loss as to how to act.

तं देवमब्रवीद् भीतां बन्धूनां राजसत्तमा।

व्रीडाविह्वलया वाचा शापत्रस्ता विशाम्पते॥७॥

O foremost of kings, O lord of the world, afraid of the censure of her friends and afflicted with the fear of curse, she spoke to that deity these words tremulous with bashfulness.

कुन्तुवाच

पिता मे ध्रियते देव माता चान्ये च बाध्यवाः।

न तेषु ध्रियमाणेषु विधिलोपो भवेदयम्॥८॥

Kunti said :

O god, my father is alive and so also my mother and friends. And since they are (still) living, this violation of duty (on my part) is not allowable.

त्वया तु संगमो देव यदि स्याद् विधिवर्जितः।

मन्निमित्तं कुलस्यास्य लोके कीर्तिर्नशेत् ततः॥९॥

If, O god, I hold this unlawful intercourse with you, then the reputation of this race will be destroyed for my sake.

अथवा धर्ममेतं त्वं मन्यसे तपतां वरा।

ऋते प्रदानाद् बन्धुभ्यस्तव कामं करोम्यहम्॥१०॥

Or if you consider it a virtue, I will then, O best of those that shed heat, gratify your desire even without being given away to you by my friends.

आत्मप्रदानं दुर्धर्षं तव कृत्वा सती त्वहम्।

त्वयि धर्मो यश्चैव कीर्तिरायुश्च देहिनाम्॥११॥

As O irrepressible one, the virtue, the reputation, the renown and the life of all

embodied beings are established in you, may I remain chaste after having yielded my person to you.

सूर्य उवाच

न ते पिता न ते माता गुरवो वा शुचिस्मिते।

प्रभवन्ति वरारोहे भद्रं ते शृणु मे वचः॥१२॥

Surya said :

O beautiful damsel of sweet smiles, neither your father, nor your mother nor your superiors are competent to bestow you. May you be happy. Hear what I say.

सर्वान् कामयते यस्मात् कमेर्थातोश्च भाविनि।

तस्मात् कन्येह सुश्रोणि स्वतन्त्रा वरवर्णिनि॥१३॥

O damsel, the term Kanya, derived from the root Kama (to desire) is applied to a maiden, because she desires (to have intercourse with) every body. Therefore, fair-hipped girl of excellent complexion, she is free (to act as she chooses) in this world.

नाधर्मश्चरितः कश्चित् त्वया भवति भाविनि।

अधर्मं कुत एवाहं वरेयं लोककाम्यया॥१४॥

You will, O beautiful girl, on no account fall away from virtue (by satisfying my desire). How can I, who seek the welfare of everybody commit an act of sin?

अनावृताः स्त्रियः सर्वा नराश्च वरवर्णिनि।

स्वभाव एष लोकानां विकारोऽन्य इति स्मृतः॥१५॥

O fair complexioned girl, it is the human nature that all men and women should be without restraint. And it is asserted that the contrary (condition) is (its) perversion.

सा मया सह संगम्य पुनः कन्या भविष्यसि।

पुत्रश्च ते महाबाहुर्भविष्यति महायशः॥१६॥

You will also remain a virgin even after having held intercourse with me and your son will be of mighty arms and high renown.

कुन्तुवाच

यदि पुत्रो मम भवेत् त्वत्तः सर्वतपोनुदा।

कुण्डली कवची शूरो महाबाहुर्महाबलः॥१७॥

Kunti said :

O dispeller of all darkness, if I have a son by you, may he be heroic, mighty-armed, highly-

powerful and furnished with a coat-of-mail and ear-rings.

सूर्य उवाच

भविष्यति महाबाहुः कुण्डली दिव्यवर्मभृत्।

उभयं चामृतमयं तस्य भद्रे भविष्यति॥१८॥

Surya said :

Gentle maiden, your (son) will be mighty-armed, furnished with ear-rings and an impenetrable and celestials armour made of Amrita.

कुन्त्युवाच

यद्येतदमृतादस्ति कुण्डले वर्म चोत्तमम्।

मम पुत्रस्य यं वै त्वं मज्ज उत्पादयिष्यसि॥१९॥

अस्तु मे सङ्गमो देव यथोक्तं भगवंस्त्वया।

त्वद्दीर्यरूपसत्त्वौजा धर्मयुक्तो भवेत् स च॥२॥

Kunti said :

If both the ear-rings and the armour of the son you will beget on me, be made of Amrita, then, O god, you may enjoy me, as your worshipful self has said. And may he (the son) be powerful, beautiful, strong energetic and virtuous like you.

सूर्य उवाच

अदित्या कुण्डले राज्ञि दत्ते मे मत्तकाशिनि।

तेऽस्य दास्यामि वै भीरु वर्म चैवेदमुत्तमम्॥२१॥

Surya said :

O queen, O beauteous and timid damsel, I will bestow on him these ear-rings which were given to me by Aditi and also this excellent armour.

कुन्त्युवाच

परमं भगवन्नेवं संगमिष्ये त्वया सह।

यदि पुत्रो भवेदेवं यथा वदसि गोपते॥२२॥

Kunti said :

O adorable one, it is very well. O lord of rays, if I have such a son as you say, then I shall gratify your desire.

वैशम्पायन उवाच

तथेत्युक्त्वा तु तां कुन्तीमाविवेश विहङ्गमः।

स्वर्भानुशत्रुर्योगात्मा नाभ्यां पस्पर्श चैव ताम्॥२३॥

Vaishampayana said :

Having said to her "be it so" that ranger of sky, the enemy of Svarbhanu, with his soul absorbed in yoga entered into Kunti and touched her on the naval.

ततः सा विह्वलेवासीत् कन्या सूर्यस्य तेजसा।

पपात चाथ सा देवी शयने मूढचेतना॥२४॥

Thereupon, that damsel became stupefied by the energy of the sun and fell down on her bed insensible.

सूर्य उवाच

साधयिष्यामि सुश्रोणि पुत्रं वै जनयिष्यसि।

सर्वशस्त्रभृतां श्रेष्ठं कन्या चैव भविष्यसि॥२५॥

Surya said :

O fair-hipped maiden, I shall now disappear. You will give birth to a son who will be the foremost of all wielders of arms.

वैशम्पायन उवाच

ततः सा व्रीडिता बाला तदा सूर्यमथाब्रवीत्।

एवमस्त्विति राजेन्द्र प्रस्थितं भूरिवर्चसम्॥२६॥

Vaishampayana said :

Then, O king of kings, that maiden said bashfully to the highly resplendent Surya who was about to go away "may it be so."

इति स्मोक्ता कुन्तिराजात्मजा सा

विवस्वन्तं याचमाना सलज्जा।

तस्मिन् पुण्ये शयनीये पपात

मोहाविष्टा भज्यमाना लतेव॥२७॥

Thus the daughter of Kuntiraja, having bashfully asked for a son from Vivasvata fell down unconscious on her auspicious bed like a broken creeper.

तिग्मांशुस्तां तेजसा मोहयित्वा

योगेनाविश्यात्मसंस्थां चकार।

न चैवैनां दूषयामास भानुः

संज्ञां लेभे भूय एवाथ बाला॥२८॥

And that deity of hot rays making her insensible by his energy placed himself within her by his yoga power. But Bhanu did not corrupt her. The girl, then (i.e. when the sun had departed) recovered her senses.

CHAPTER 308

(KUNDALAHARANA PARVA)-Continued

The desertion of Karna by his mother

वैशम्पायन उवाच

ततो गर्भः समभवत् पृथायाः पृथिवीपते।

शुक्ले दशोत्तरे पक्षे तारापतिरिवाम्बरे॥१॥

Vaishampayana said :

Then, O lord of the earth, like the lord of the stars in the heavens, Pritha conceived a son on the first day of the lighted fortnight during the tenth month.

सा बान्धवभयाद् बाला गर्भं तं विनिगूहती।

धारयामास सुश्रोणी न चैनं बुबुधे जनः॥२॥

That fair-hipped damsel afraid of the censure of her friends concealed her pregnancy, so that no body was aware of her real state.

न हि तां वेद नार्थन्या काचिद् धात्रेयिकापृते।

कन्यापुरगतां बालां निपुणां परिरक्षणे॥३॥

And as that girl lived in the apartments of maidens, no other women knew her condition except her nurse's daughter who was well-skilled in ministrations.

ततः कालेन सा गर्भं सुषुवे वरवर्णिनी।

कन्यैव तस्य देवस्य प्रसादादमरप्रभम्॥४॥

(And) in time that damsel of excellent complexion by the favour of that god, Surya, was delivered of a son beautiful as a celestials.

तथैवाबद्धकवचं काकोज्ज्वलकुण्डलम्।

हर्यक्षं वृषभस्कन्धं यथास्य पितरं तथा॥५॥

And like his father he was clad in armour, adorned with brilliant golden ear-rings, endued with leonine eyes and bovine shoulders.

जातमात्रं च तं गर्भं धात्र्या सम्पन्न्य भविनी।

मञ्जूषायां समाधाय स्वास्तीर्णायां समन्ततः॥६॥

मधूच्छिष्टस्थितायां सा सुखायां रुदती तथा।

श्लक्षणायां सुपिधानायामश्नन्द्यामवासुजत्॥७॥

And as soon as her delivery took place that girl, in consultation with her nurse, placed her child in a water-proof basket, covered all over with sheets, made of wicker work, smooth, comfortable and furnished with a beautiful

pillow. And with tearful eyes she consigned it to the (waters of) the river Ashva.

जानती चाप्यकर्तव्यं क्रञ्चं श गर्भधारणम्।

पुत्रस्नेहेन सा राजन् करुणं पर्यदेवयत्॥८॥

O king of kings, though she knew that it was not proper for a maiden to be big with child, yet from her affection towards the child she wept bitterly.

समुत्पृजन्ती मञ्जूषामश्नन्द्यां तदा जले।

उवाच रुदती कुन्ती यौनि वाक्यानि तच्छृणु॥९॥

And hear the words which Kunti uttered while she, weeping bitterly, consigned the basket to the waters of the river Ashva.

स्वस्ति ते चान्तरिक्षेभ्यः पार्थिवेभ्यश्च पुत्रका।

दिव्येभ्यश्चैव भूतेभ्यस्तथा तोयचराश्च ये॥१०॥

"O son, may all the creatures inhabiting the firmament, the earth, the celestials regions and the water contribute to your welfare.

शिवास्ते सन्तु पन्थानो मा च ते परिपन्थिनः।

आगतश्च तथा पुत्र भवन्वद्रोहचेतसः॥११॥

May all your ways be auspicious and unobstructed. And, O son, may the minds of those that may meet with you, be not inclined to enmity towards you.

पातु त्वां वरुणो राजा सलिले सलिलेश्वरः।

अन्तरिक्षेऽन्तरिक्षस्थः पवनः सर्वगस्तथा॥१२॥

On the waters may king Varuna, the lord of waters, protect you. And similarly may Pavana (the wind-god) who ranges in the sky and wanders everywhere protect you in the sky.

पिता त्वां पातु सर्वत्र तपनस्तपतां वरः।

येन दत्तोऽसि मे पुत्र दिव्येन विधिना किला॥१३॥

O son, may your father, the foremost of those that shed heat and by whom you have been begotten on me by the ordinance of Destiny preserve you everywhere.

आदित्या वसवो रुद्राः साध्या विश्वे च देवताः।

मरुतश्च सहेन्द्रेण दिशश्च दसिमीश्वराः॥१४॥

And may you be protected by the Adityas, the Vasus, the Rudras, the Sadhyas the Vishvadevas, the Marutas and the cardinal points together with their guardians and Indra.

रक्षन्तु त्वां सुराः सर्वे समेषु विषमेषु च।
वेत्स्यामि त्वां विदेशेऽपि कवचेनाभिसूचितम्॥१५॥

And may all the gods protect you in every state whether favourable or adverse. Even in foreign countries I shall be able to recognise you on account of your coat-of-mail.

धन्यस्ते पुत्र जनको देवो भानुर्विभावसुः।

यस्त्वां द्रक्ष्यति दिव्येन चक्षुषा वहिनीगतम्॥१६॥

Blessed is indeed your divine father, Bhanu, having effulgence for his wealth, who by means of his celestials sight, beholds you going down the stream.

धन्या सा प्रमदा या त्वां पुत्रत्वे कल्पयिष्यति।

यस्यास्त्वं तृषितः पुत्र स्तनं पास्यसि देवज॥१७॥

And O son of a deity, that lady is also blessed who will adopt you as her son and feed you from her breast when you are thirsty.

को नु स्वप्नस्तया दृष्टो या त्वामादित्यवर्चसम्।

दिव्यवर्मसमायुक्तं दिव्यकुण्डलभूषितम्॥१८॥

पद्मायतविशालाक्षं पद्मताम्रदलोज्ज्वलम्।

सुललाटं सुकेशान्तं पुत्रत्वे कल्पयिष्यति॥१९॥

What a dream she has dreamed who will adopt for her son you who are resplendent as the sun, clad in a celestials armour, adorned with celestials ear-rings, endued with broad and expansive eyes like lotuses, possessed of a complexion bright as the copper-coloured lotus-leaves, graced with a beautiful forehead and beautiful hair.

धन्या द्रक्ष्यन्ति पुत्र त्वां भूमौ संसर्पमाणकम्।

अव्यक्तकलवाक्यानि वदन्तं रेणुगुण्ठितम्॥२०॥

They are also blessed, O son, who will behold you crawl on the ground covered with dust and who will hear your sweet inarticulate speech.

धन्या द्रक्ष्यन्ति पुत्र त्वां पुनर्यौवनगोचरम्।

हिमवद्वनसम्भूतं सिंहं केसरिणं यथा॥२१॥

Blessed are they too, who will see you arrive at manhood like a maimed lion of the Himalayan forests.

एवं बहुविधं राजन् विलप्य करुणं पृथा।

अवासृजत मञ्जूषामश्ननद्यास्तदा जले॥२२॥

Having, O king, thus wept long and bitterly, Pritha then consigned the basket to the waters of the river Ashva.

रुदती पुत्रशोकार्ता निशीथे कमलेक्षणा।

धात्र्या सह पृथा राजन् पुत्रदर्शनलालसा॥२३॥

And, O monarch, accompanied by her nurse the lotus-eyed Pritha desirous of beholding her son again and again and overpowered with grief for her son and weeping piteously, at night.

विसर्जयित्वा मञ्जूषां सम्बोधनभयात् पितुः।

विवेश राजभवनं पुनः शोकातुरा ततः॥२४॥

Laid the basket (on the waters of the Ashva) and entered into the palace with a heavy heart lest her father might know (the secret).

मञ्जूषा त्वश्ननद्याः सा ययौ चर्मण्वतीं नदीम्।

चर्मण्वत्याश्च यमुनां ततो गङ्गां जगाम ह॥२५॥

(On the other hand) the basket came from the Ashva to the river Charmavati, from the Charmavati to the Yamuna and thence to the Ganga.

गङ्गायाः सूतविषयं चम्पामनुययौ पुरीम्।

स मञ्जूषागतो गर्भस्तरङ्गैरुह्यमानकः॥२६॥

And that basket containing the child, borne along the waves of the Ganga arrived at the city of Champa in the Suta territory.

अमृतादुत्थितं दिव्यं तनुवर्मं सकुण्डलम्।

धारयामास तं गर्भं दैवं च विधिनिर्मितम्॥२७॥

And that child was kept alive on account of the celestials mail and ear-rings both made of Amrita and also on account of the ordinance of Destiny.

CHAPTER 309

(KUNDALAHARANA PARVA)- Continued

The obtaining of Karna by Radha

वैशम्पायन उवाच

एतस्मिन्नेव काले तु धृतराष्ट्रस्य वै सखा।

सूतोऽधिरथ इत्येव सदारो जाह्नवीं ययौ॥१॥

Vaishampayana said :

At this time one Adhiratha of the Suta tribe and a friend of Dhritarashtra's accompanied by his wife came to the Jahnavi (Ganga).

तस्य भार्याभवद् राजन् रूपेणासदृशी भुवि।

राधा नाम महाभागा न सा पुत्रमविन्दत॥२॥

O monarch, his wife named Radha was peerless in beauty on earth. That highly fortunate lady had no son.

अपत्यार्थे परं यत्नमकरोच्च विशेषतः।

सा ददर्शार्थं मञ्जूषामुह्यमानां यदृच्छया॥३॥

Although, she made the very best endeavours to obtain one. She, then, beheld drifting along the stream, a basket.

दत्तरक्षाप्रतिसरामन्वाल्मभनशोभनाम्।

ऊर्मिर्तिरङ्गैर्जाह्नव्याः समानीतामुपह्वरम्॥४॥

Containing things preventive of dangers and dyed with saffron. And (that basket) was carried before her by the waves of the Janhavi.

सा तु कौतूहलात् प्राप्तां ग्राहयामास भाविनी।

ततो निवेदयामास सूतस्याधिरथस्य वै॥५॥

And that lady, impelled by curiosity had it seized. She then told all to Adhiratha of the Suta caste.

स तामुद्धृत्य मञ्जूषामुत्सार्य जलमन्तिकात्।

यन्त्रैरुद्धाटयामास सोऽपश्यत् तत्र बालकम्॥६॥

He (Adhiratha) then carried the basket from the water-side and had it opened by instruments. And therein he beheld a boy.

तरुणादित्यसंकाशं हेमवर्मधरं तथा।

मृष्टकुण्डलयुक्तेन वदनेन विराजता॥७॥

(Beautiful) as the morning sun, clad in a golden armour and with a beautiful face adorned with brilliant ear-rings.

स सूतो भार्यया सार्धं विस्मयोत्फुल्ललोचनः।

अङ्कुमारोप्य तं बालं भार्या वचनमब्रवीत्॥८॥

That Suta together with his wife with eyes expanded in wonder, took the infant on his lap and spoke these words to her.

इदमत्यद्भुतं भीरु यतो जातोऽस्मि भाविनी।

दृष्टवान् देवगर्भोऽयं मन्येऽस्मान् समुपागतः॥९॥

“O timid lady, since my very birth I have never witnessed such a marvel. I think, this boy that has come to us, is begotten by a celestials,

अनपत्यस्य पुत्रोऽयं देवैर्दत्तो घृवं मम।

इत्युक्त्वा तं ददौ पुत्रं राधायै स महीपते॥१०॥

Surely, considering that I have no son, the gods have sent this child to me.” O lord of the earth, saying this, he made over the child to Radha.

प्रतिजग्राह तं राधा विधिवद् दिव्यरूपिणम्।

पुत्रं कमलगर्भामं देवगर्भं श्रिया वृतम्॥११॥

Thereupon, Radha duly adopted that body of celestials appearance and birth, endued with the splendour of the filaments of lotuses and possessed of excellent grace.

पुपोष चैनं विधिवद् ववृषे स च वीर्यवान्।

ततः प्रभृति चाप्यन्ये प्रभावन्नौरसाः सुताः॥१२॥

She brought him properly up and that mighty boy too began to grow up. Since that time he (Adhiratha) had other sons begotten by him.

वसुवर्मधरं दृष्ट्वा तं बालं हेमकुण्डलम्।

नामास्य वसुषेणेति तत्तच्छकुर्द्विजातयः॥१३॥

The twice-born ones seeing the boy clad in a golden armour and adorned with golden ear-rings called him Vasusena.

एवं स सूतपुत्रत्वं जगामामितविक्रमः।

वसुषेण इति ख्यातो वृष इत्येव च प्रभुः॥१४॥

Thus did the boy of immeasurable strength and splendour come to be known as the son of a charioteer and was styled Vasusena and Vrisha.

सूतस्य ववृषेऽङ्गेषु श्रेष्ठः पुत्रः स वीर्यवान्।

चारेण विदितश्चासीत् पृथया दिव्यवर्मभृत्॥१५॥

That the powerful child, clad in celestials armour (known as) the eldest son of the charioteer (Adhiratha) was growing up in the country of the Angas, was known to Pritha through her spies.

सूतस्त्वधिरथः पुत्रं विवृद्धं समयेन तम्।

दृष्ट्वा प्रस्थापयामास पुरं वारणसाह्वयम्॥१६॥

When the charioteer saw that his son in course of time had grown up, he sent him to the city of Hastina.

तत्रोपसदनं चक्रे द्रोणस्येष्वस्त्रकर्णामि।

सख्यं दुर्योधनेनैवमगमत् स च वीर्यवान्॥१७॥

There the powerful youth lived with Drona in order to learn weapons and made friends with Duryodhana.

द्रोणात् कृपाच्च रामाच्च सोऽस्त्रग्रामं चतुर्विधम्
लब्ध्वा लोकेऽभवत् ख्यातः परमेष्वासतां गतः॥१८॥

Having obtained from Drona, Kripa and Rama (i.e. Parashurama), all the four kinds of weapons, he (Karna) became celebrated in the world as a great bowman.

संधाय धार्तराष्ट्रेण पार्थानां विप्रिये रतः।

योद्धुमाशंसते नित्यं फाल्गुनेन महात्मना॥१९॥

Having contracted a friendship with the son of Dhritarashtra, he became hostile to the Parthas and was always desirous of fighting with the high-souled Falguna.

सदा हि तस्य स्पर्धाऽऽसीदर्जुनेन विशाम्पते।

अर्जुनस्य च कर्णेन यतो दृष्टो बभूव सः॥२०॥

And O lord of the earth, since they first saw each other, he (Karna) challenged Arjuna and Arjuna too challenged him.

एतद् गुह्यं महाराज सूर्यस्यासीन्न संशयः।

यः सूर्यसम्भवः कर्णः कुन्त्यां सूतकुले तथा॥२१॥

And O great king, that Karna begotten by him on Kunti was growing up in the race of the Sutas, was, no doubt known to Surya.

तं तु कुण्डलिनं दृष्ट्वा वर्मणा च समन्वितम्।

अवध्यं समरे मत्वा पर्यतप्यद् युधिष्ठिरः॥२२॥

Seeing that he was furnished with armour and ear-rings, Yudhishtira was much pained thinking that he was unslayable in battle.

यदा च कर्णो राजेन्द्र भानुमन्तं दिवाकरम्।

स्तौति मध्यन्दिने प्राप्ते प्राञ्जलिः सलिले स्थितः॥२३॥

तत्रैनमुपतिष्ठन्ति ब्राह्मणा धनहेतुना।

नादेयं तस्य तत्काले किञ्चिदस्ति द्विजातिषु॥२४॥

O king of kings, when at noon Karna rose from the water and worshipped the author of the day possessed of rays with joined palms, the Brahmanas prayed to him for riches. And at that time there was nothing that he would not bestow on the twice-born ones.

तमिन्द्रो ब्राह्मणो भूत्वा भिक्षां देहीत्युपस्थितः।

स्वागतं चेति राधेयस्तमथ प्रत्यभाषत॥२५॥

(For this reason) disguised as a Brahmana Indra came to him and said "give me alms." And the son of Radha replied to him "you are welcome."

CHAPTER 310

(KUNDALAHARANA PARVA) Continued

The bestowal of his mail and ear-rings by
Karna (on Indra)

वैशम्पायन उवाच

देवराजमनुप्राप्तं ब्राह्मणच्छद्मना वृतम्।

दृष्ट्वा स्वागतमित्याह न बुबोधास्य मानसम्॥१॥

Vaishampayana said :

Beholding the king of the celestials disguised as a Brahmana come (to him), (Karna) said "you are right welcome." But he could not divine his intentions.

हिरण्यकण्ठीः प्रमदा ग्रामान् वा बहुगोकुलान्।

किं ददानीति तं विप्रमुवाचाधिरथिस्ततः॥२॥

Then the (adopted) son of Adhiratha said to that Brahmana "Between beautiful damsels adorned with golden necklaces and villages full of cows which shall I give you?"

ब्राह्मण उवाच

हिरण्यकण्ठ्यः प्रमदा यच्चान्यत् प्रीतिवर्धनम्।

नाहं दत्तमिहेच्छामि तदर्थिभ्यः प्रदीयताम्॥३॥

The Brahmana said :

I do not wish to have beautiful damsels with gold necklaces or other agreeable things. Give these (things) to those that beg them.

यदेतत् सहजं वर्म कुण्डले च तवानघ।

एतदुत्कृत्य मे देहि यदि सत्यव्रतो भवान्॥४॥

O sinless one, if you truly observe your vow then cut off (from your body) this armour and these ear-rings born with you and bestow them on me.

एतदिच्छाम्यहं क्षिप्रं त्वया दत्तं परंतप।

एष मे सर्वलाभानां लाभः परमको मतः॥५॥

O tormentor of foes, I wish you will very soon give them to me, as I consider this one gain to be the best of all others.

कर्ण उवाच

अवर्णिं प्रमदा गाश्च निवापं बहुवार्षिकम्।

तते ते विप्र प्रदास्यामि न तु वर्म सकुण्डलम्॥६॥

Karna said :

O Brahmana, I will bestow on you homestead lands, beauteous women, cows and (sufficient) plots of land which will enable you to maintain yourself as long as you live.

वैशम्पायन उवाच

एवं बहुविधैर्वाक्यैर्याच्यमानः स तु द्विजः।

कर्णेन भरतश्रेष्ठ नान्यं वरमयाचत॥७॥

Vaishampayana said :

O best of the Bharatas, though Karna thus entreated that twice-born one with various words, yet he (the Brahmana) did not crave any other boon.

सान्वितश्च यथाशक्ति पूजितश्च यथाविधि।

न चान्यं स द्विजश्रेष्ठः कामयामास वै वरम्॥८॥

Though he tried his very best to propitiate him and though he worshipped him duly, yet that best of the twice-born ones did not beg any other boon.

यदा नान्यं प्रवृणुते वरं वै द्विजसत्तमः।

तदैनमब्रवीद् भूयो राधेयः प्रहसन्निवा॥९॥

When that most exalted of the twice-born ones did not ask for any other boon, the son of Radha then addressed him again with a smile,

सहजं वर्म मे विप्र कुण्डले चापृतोद्भवे।

तेनावध्योऽस्मि लोकेषु ततो नैतज्जहाम्यहम्॥१०॥

“O Brahmana, by virtue of my coat-of-mail, which I have been born with and of the two ear-rings which have sprung from Amrita, I am indestructible by (all) the worlds. I will not, therefore, part with them.

विशालं पृथिवीराज्यं क्षेमं निहतकण्टकम्।

प्रतिगृहणीष्व मत्तस्त्वं साधु ब्राह्मणपुङ्गव॥११॥

O most exalted of the Brahmanas, may you be in peace. Accept from me the extensive and peaceful empire of the world with its thorns (enemies) wceded out.

कुण्डलाभ्यां विमुक्तोऽहं वर्मणा सहजेन च।

गमनीयो भविष्यामि शत्रूणां द्विजसत्तम॥१२॥

Divested of my ear-rings and the armour with which I was born, O best of the Brahmanas, I shall be liable to be killed by my enemies.

वैशम्पायन उवाच

यदान्यं न वरं वद्रे भगवान् पाकशासनः।

ततः प्रहस्य कर्णस्तं पुनरित्यब्रवीद् वचः॥१३॥

Vaishampayana said :

When the exalted chastiser of the (Asura) Paka did not ask for any other boon, then Karna smilingly said to him again these words.

विदितो देवदेवेश प्रागेवासि मम प्रभो।

न तु न्याय्यं मया दातुं तव शक्र वृथा वरम्॥१४॥

“O lord, O god of gods, I knew before that you (would come). O Shakra, it is not proper for me to bestow on you a boon uselessly.

त्वं हि देवेश्वरः साक्षात् त्वया देवो वरो मम।

अन्येषां चैव भूतानामिष्टरो ह्यसि भूतकृत्॥१५॥

(Because) you are the very lord of the celestials. It is for you to confer boons on me as you are the creator and lord of all other creators.

यदि दास्यामि ते देव कुण्डले कवचं तथा।

वध्यतामुपयास्यामि त्वं च शक्रावहास्यताम्॥१६॥

If, O god, I give you my ear-rings and armour, I shall be liable to be killed and you, too will be an object of ridicule.

तस्माद् विनिमयं कृत्वा कुण्डले वर्म चोत्तमम्।

हरस्व शक्र कामं मे न दद्यामहमन्यथा॥१७॥

Therefore, O Shakra, take my ear-rings and excellent armour in exchange (for boons to be conferred on me by you). Else I will in no way, give (them to you).

शक्र उवाच

विदितोऽहं रवेः पूर्वमायानेव तवान्तिकम्।

तेन ते सर्वमाख्यातमेवमेतन्न संशयः॥१८॥

Shakra said :

Before I came to you, Ravi (the sun) was aware of my intentions. There is no doubt that he has told you all.

काममस्तु तथा तात तव कर्णं यथेच्छसि।

वर्जयित्वा तु मे वल्लं प्रवृणीष्व यथेच्छसि॥१९॥

O son, O Karna, let it be what you desire, With the exception of my Vajra (thunderbolt) tell me what you desire.

वैशम्पायन उवाच

ततः कर्णः प्रहृष्टस्तु उपसंगम्य वासवम्।

अमोघां शक्तिमभ्येत्य वद्रे सम्पूर्णमानसः॥२०॥

Vaishampayana said :

Thereupon, Karna gladly approached Vasava. And desirous of obtaining an infallible dart, he, with his purposes (nearly) gratified spoke.

कर्ण उवाच

वर्मणा कुण्डलाभ्यां च शक्तिं मे देहि वासवा।

अमोघां शत्रुसंघानां घातिनीं पृथनामुखे॥२१॥

Karna said :

In exchange for my armour and ear-rings, O Vasava, bestow on me an infallible dart, destructive of hostile forces when drawn up in battle-array.

ततः संचिन्त्य मनसा मुहूर्तमिव वासवः।

शक्त्यर्थं पृथिवीपाल कर्णं वाक्यमथाब्रवीत्॥२२॥

Thereupon, O lord of the earth, Vasava reflecting a moment with in his mind for the dart, spoke to Karna these words.

कुण्डले मे प्रयच्छस्व वर्मं चैव शरीरजम्।

गृहाण कर्णं शक्तिं त्वमनेन समयेन च॥२३॥

Bestow on me your ear-rings and the armour born with your body and (then) O Karna, take the dart under the (following) condition.

अमोघा हन्ति शतशः शत्रून् मम करच्युता।

पुनश्च पाणितमभ्येति मम दैत्यान् विनिघ्नतः॥२४॥

This infallible dart, when I am engaged in slaughtering the Daityas, hurled by my hand kills hundreds of enemies and then returns to my hand.

सेयं तव करप्राप्ता हत्वैकं रिपुमूर्जितम्।

गर्जन्तं प्रतपन्तं च मामेवैष्यति सूतज॥२५॥

But, O charioteer's son, hurled by your hand, it shall kill one powerful enemy (of

yours), roaring and hot as fire and shall then return to me.

कर्ण उवाच

एकमेवाहमिच्छामि रिपुं हन्तुं महाहवे।

गर्जन्तं प्रतपन्तं च यतो मम भयं भवेत्॥२६॥

Karna said :

I am desirous of killing in mighty encounter (only) one enemy, roaring and furious, who may strike terror into me.

इन्द्र उवाच

एकं हनिष्यसि रिपुं गर्जन्तं बलिनं रणे।

त्वं तु यं प्रार्थयस्येकं रक्ष्यते स महात्मना॥२७॥

Indra said :

You will kill one powerful and roaring enemy in battle. But he whom you seek (to kill) is protected by a high-souled being.

यमाहुर्वेदविद्वांसो वरार्हमपराजितम्।

नारायणमचिन्त्यं च तेन कृष्णेन रक्ष्यते॥२८॥

He is protected by Krishna who is styled by those learned in the Vedas, the unvanquished Boar and the inconceivable Narayana.

कर्ण उवाच

एवमप्यस्तु भगवन्नेकवीरवधे मम।

अमोघां देहि मे शक्तिं यथा हन्यां प्रतापिनम्॥२९॥

Karna said :

Notwithstanding it is so, O adorable one, give me an infallible dart, destructive of a heroic person, wherewith I can kill a mighty (foe).

उत्कृत्य तु प्रदास्यामि कुण्डले कवचं च ते।

निकृतेषु तु गात्रेषु न मे बीभत्सता भवेत्॥३०॥

Cutting the ear-rings and the mail from my body, I will give them to you. But let not my limbs, thus wounded, look ugly.

इन्द्र उवाच

न ते बीभत्सता कर्णं भविष्यति कथञ्चन।

व्रणश्चैव न गात्रेषु यस्त्वं नानृतमिच्छसि॥३१॥

Indra said :

O Karna, since you are desirous of observing the truth, you will not look ugly nor will there be any scars on your body.

यादृशस्ते पितुर्वर्णस्तेजश्च वदतां वर।

तादृशेनैव वर्णेन त्वं कर्ण भविता पुनः॥३२॥

O best of speakers, O Karna, you will be again endued with the complexion and energy of your father.

विद्यमानेषु शस्त्रेषु यद्यमोघामसंशये।

प्रमत्तो मोक्ष्यसे चापि त्वय्येवैषा पतिष्यति॥३३॥

If you hurl this infallible dart maddened with rage when your life is not in danger and when you have other weapons with you, then it shall fall upon yourself.

कर्ण उवाच

संशयं परमं प्राप्य विमोक्ष्ये वासवीमिमाम्।

यथा मामात्थ शक्र त्वं सत्यमेतद् ब्रवीमि ते॥३४॥

Karna said :

I tell you truly, O Shakra, that according to your directions I will hurl this Vasavi weapon only when my life is in great jeopardy.

वैशम्पायन उवाच

ततः शक्तिं प्रज्वलितां प्रतिगृह्य विशाम्पते।

शस्त्रं गृहीत्वा निशितं सर्वगात्राण्यकृन्तत॥३५॥

Vaishampayana said :

Then, O lord of the earth, accepting that blazing dart, Karna began to cut off his body with sharp weapons.

ततो देवा मानवा दानवाश्च

निकृन्तन्तं कर्णमात्मानमेवम्।

दृष्ट्वा सर्वे सिंहनादान् प्रणेदु-

र्न ह्यस्यासीन्मुखजो वै विकारः॥३६॥

The gods, the mortals and the Danavas, seeing Karna cut off his own body, began to roar like lions, because no signs of contortions were visible on his face.

ततो दिव्या दुन्दुभयः प्रणेदुः

पपातोच्चैः पुष्पवर्षं च दिव्यम्।

दृष्ट्वा कर्णं शस्त्रसंकृत्तगात्रं

मुहुश्चापि स्मयमानं नृवीरम्॥३७॥

Seeing that hero among men, Karna, smile again and again even while cutting off his

body, the celestials drums began to sound and celestials flowers were showered (upon his head).

ततश्छित्त्वा कवचं दिव्यमङ्गात्

तथैवार्द्रं प्रददौ वासवाय।

तथोत्कृत्य प्रददौ कुण्डले ते

कर्णात् तस्मात् कर्मणा तेन कर्णः॥३८॥

Then Karna cutting off his excellent mail from his body, when it was still wet, gave it to Vasava. And he also cut off his ear-rings from his ear and give them to him. It is on this account that he was styled Karna.

ततः शक्रः प्रहसन् वञ्चयित्वा

कर्णं लोके यशसा योजयित्वा।

कृतं कार्यं पाण्डवानां हि मेने

ततः पश्चाद् दिवमेवोत्पपात॥३९॥

Thus deceiving Karna but making him famous in the world, Shakra smilingly considered that he had accomplished the purpose of the Pandavas. He then soared to the heavens.

श्रुत्वा कर्णं मुषितं धार्तराष्ट्रा

दीनाः सर्वे भग्नदर्पा इवासन्।

तां चावस्थां गमितं सूतपुत्रं

श्रुत्वा पार्था जहपुः काननस्थाः॥४०॥

Hearing that Karna was thus deceived, all the sons of Dhritarashtra were dejected and became (as dispirited) as if their pride was wounded. The Parthas, (on the other hand) hearing that the son of Suta was reduced to such a state rejoiced (greatly).

जनमेजय उवाच

क्वस्था वीराः पाण्डवास्ते बभूवुः।

कुतश्चैते श्रुतवन्तः प्रियं तत्।

किं वाकार्षुर्द्वादशेऽब्दे व्यतीते

तन्ने सर्वं भगवान् व्याकरोतु॥४१॥

Janamejaya said :

Where did the heroic Pandavas dwell (at that time) and from whom did they receive this joyful news and what did they do after the

twelve years of their exile? O adorable one, relate all this to me.

वैशम्पायन उवाच

लब्ध्वा कृष्णां सैन्धवं द्रावयित्वा

विप्रैः सार्धं काम्यकादाश्रमात् ते।

मार्कण्डेयाच्छ्रुतवन्तः पुराणं

देवर्षीणां चरितं विस्तरेण॥४२॥

Vaishampayana said :

Those heroic men having rescued Krishna, chastised the chief of the Sindhus, heard from Markandeya the old storied about the celestials and the Rishis and passed the entire period of their painful forest life, returned from their hermitage in Kamyaka to the sacred Dvayitavana together with the Brahmanas, their cars, followers, charioteers, the citizens (who had followed them to the forest) and their cows.

CHAPTER 311

(ARANEYA PARVA)

The searching about for the deer

जनमेजय उवाच

एवं हतायां भार्यायां प्राप्य क्लेशमनुत्तमम्।

प्रतिपद्य ततः कृष्णां किमकुर्वत पाण्डवाः॥१॥

Janamejaya said :

Krishna being thus abducted the Pandavas experienced very great sorrow. What did they next do after having rescued her?

वैशम्पायन उवाच

एवं हतायां कृष्णायां प्राप्य क्लेशमनुत्तमम्।

विहाय काम्यकं राजा सह भ्रातृभिरच्युतः॥२॥

पुनर्द्वैतवने रम्यमाजगाम युधिष्ठिरः।

स्वादुमूलफलं रम्यं विचित्रवहुपादपम्॥३॥

Vaishampayana said :

Having felt great distress for the abduction of Krishna, the undeteriorating king Yudhishtira together with his brothers leaving Kamyaka returned to the charming and delightful Dvayitavana, full of fruits and roots of delicious taste and abounding in various picturesque trees.

अनुभुक्तफलाहाराः सर्व एव मिताशनाः।

न्यवसन् पाण्डवास्तत्र कृष्णया सह भार्यया॥४॥

And all the Pandavas together with their wife Krishna began to dwell there observant of vows, living on fruits and partaking of frugal fares.

वसन् द्वैतवने राजा कुन्तीपुत्रो युधिष्ठिरः।

भीमसेनोऽर्जुनश्चैव माद्रीपुत्रौ च पाण्डवौ॥५॥

ब्राह्मणार्थे पराक्रान्ता धर्मात्मानो यतव्रताः।

क्लेशमार्च्छन्त विपुलं सुखोदकं परंतपाः॥६॥

And while king Yudhishtira, the son of Kunti, Bhimasena, Arjuna and the other two Pandavas, the sons of Madri, were dwelling in Dvayitavana, those powerful and virtuous observers of vows, those tormentors of foes, experienced, for the sake of a Brahmana a great trouble which resulted in their (ultimate) happiness.

तस्मिन् प्रतिवसन्तस्ते यत् प्रापुः कुरुसत्तमाः।

वने क्लेशं सुखोदकं तत् प्रवक्ष्यामि ते शृणु॥७॥

I will now tell you of the trouble which those most exalted of the Kurus went through and which led to their ultimate happiness. Listen to it.

अरणीसहितं मयं ब्राह्मणस्य तपस्विनः।

मृगस्य घर्षमाणस्य विषाणे समसज्जतः॥८॥

Once, the two sticks for making fire together with a churning rod of an ascetic Brahmana stuck fast to the horns of a deer as it was butting about.

तदादाय गतो राजंस्त्वरमाणो महामृगः।

आश्रमान्तरितः शीघ्रं प्लवमानो महाजवः॥९॥

And O monarch, taking those (articles) away that great deer of exceeding fleetness, with great leaps very soon distanced itself (a great way) from the hermitage.

ह्रियमाणं तु तं दृष्ट्वा स विप्रः कुरुसत्तमा।

त्वरितोऽभ्यागमत् तत्र अग्निहोत्रपरीप्सया॥१०॥

O best of the Kurus, beholding those (articles) carried away, that Brahmana desirous of preserving his Agnihotra speedily came there,

अजातशत्रुमासीनं भ्रातृभिः सहितं वने।

आगम्य ब्राह्मणस्तूर्णं संतप्तश्चेदमब्रवीत्॥११॥

Where Ajatashatru together with his brothers was seated in the forest. And the Brahmana quickly approaching spoke (thus) sorrowfully.

अरणीसहितं मय्यं समासक्तं वनस्पतौ।

मृगस्य घर्षमाणस्य विषाणे समसज्जत॥१२॥

"My fire-sticks together with the churning rod placed against a large tree were stuck to the horns of a deer as it was butting about.

तमादाय गतो राजंस्त्वरमाणो महामृगः।

आश्रमात् त्वरितः शीघ्रं प्लवमानो महाजवः॥१३॥

And, O king, that great deer endued with great speed, soon distanced itself (a great way) from the hermitage with long leaps.

तस्य गत्वा पदं राजन्नासाद्य च महामृगम्।

अग्निहोत्रं न लुप्येत तदानयत पाण्डवाः॥१४॥

And following the foot-prints of that great deer, O king, O Pandavas, bring those (articles) to me so that my Agnihotra may not be stopped."

ब्राह्मणस्य वचः श्रुत्वा संतप्तोऽथ युधिष्ठिरः।

धनुरादाय कौन्तेयः प्राद्रवद् भ्रातृभिः सह॥१५॥

Hearing the words of the Brahmana, Yudhishtira, the son of Kunti, became very sorry and taking his bow sallied out together with his brothers.

सन्नद्धा धन्विनः सर्वे प्राद्रवन् नरपुङ्गवाः।

ब्राह्मणार्थं यतन्तस्ते शीघ्रमन्वगमन् मृगम्॥१६॥

Taking great care for the sake of the Brahmana, all those foremost of men, taking up their bows and doing their corslets speedily went out in pursuit of the deer.

कर्णिनालीकनाराचानुत्सृजन्तो महारथाः।

नाविध्यन् पाण्डवास्तत्र पश्यन्तो मृगमन्तिकात्॥१७॥

Beholding that deer at a short distance, those mighty car-warriors the Pandavas hurled barbed darts, javelins and arrows (at it) but they could not pierce it.

तेषां प्रयतमानानां नादृश्यत महामृगः।

अपश्यन्तो मृगं शान्ता दुःखं प्राप्ता मनस्विनः॥१८॥

When they were thus exerting (their utmost to slay it) that great deer went out of sight. That

deer disappearing (from sight) those high-souled ones became fatigued and disappointed.

शीतलच्छायमागम्य न्यचोद्यं गहने वने।

क्षुत्पिपासापरीताङ्गाः पाण्डवाः समुपाविशन्॥१९॥

And afflicted with hunger and thirst, the Pandavas coming to a banian tree in that forest sat down in its cool shade.

तेषां समुपविष्टानां नकुलो दुःखितस्तदा।

अब्रवीद् भ्रातरं श्रेष्ठममर्षात् कुरुनन्दनम्॥२०॥

When they were seated, Nakula with a heavy heart and through impatience addressed his (eldest) brother, the best of the sons of the Kuru race, (thus)

नास्मिन् कुले जातु ममज्ज धर्मो

न चालस्यादर्शलोपो बभूव।

अनुत्तराः सर्वभूतेषु भूयः

सम्प्राप्ताः स्मः संशयं किं नु राजन्॥२१॥

"In our race virtue has never been sacrificed nor there has been any loss of wealth through idleness. Again, we have never refused anything to any creature. How is it, then, O king, that this disaster has befallen us?"

CHAPTER 312

(ARANEYA PARVA)-Continued

The death of Nakula and others

युधिष्ठिर उवाच

नापदामस्ति मर्यादा न निमित्तं न कारणम्।

धर्मस्तु विभजत्यर्थमुभयोः पुण्यपापयोः॥१॥

Yudhishtira said :

There is no limit to misfortunes and neither their effects nor their causes can be ascertained. It is Dharma who distributes the fruits of both virtue and sin.

भीम उवाच

प्रातिकाम्यनयत् कृष्णां सभायां प्रेष्यवत् तदा।

न मया निहतस्तत्र तेन प्राप्ताः स्म संशयम्॥२॥

Bhima said :

We have met with this disaster, because I did not slay Pratikami when he dragged Krishna into the assembly hall like a slave.

अर्जुन उवाच

वाचस्तीक्ष्णास्थिभेदिन्यः सूतपुत्रेण भाषिताः।

अतितीव्रा मया क्षान्तास्तेन प्राप्ताः स्म संशयम्॥३॥

Arjuna said :

As I did not present those very sharp and biting words, piercing the very bones, uttered by the son of Suta, so we have met with this calamity.

सहदेव उवाच

शकुनिस्त्वां यदाजैषीदक्षद्यूतेन भारता।

स मया न हतस्तत्र तेन प्राप्ताः स्म संशयम्॥४॥

Sahadeva said :

This calamity, O Bharata, has overtaken us because I did not kill Shakuni when he defeated you at the game of dice.

वैशम्पायन उवाच

ततो युधिष्ठिरो राजा नकुलं वाक्यमब्रवीत्।

आरुह्य वृक्षं माद्रेय निरीक्षस्व दिशो दश॥५॥

Vaishampayana said :

Then, king Yudhishtira said to Nakula "O son of Madri, climbing this tree look around the ten points.

पानीयमन्तिके पश्य वृक्षांश्चाप्युदकाश्रितान्।

एते हि भ्रातरः श्रान्तास्तव तात पिपासिताः॥६॥

O affectionate one, as these your brothers are fatigued and thirsty, so see whether any water or trees growing by water-side, are near."

नकुलस्तु तथेत्युक्त्वा शीघ्रमारुह्य पादपम्।

अब्रवीद् भ्रातरं ज्येष्ठमभिवीक्ष्य समन्ततः॥७॥

Nakula too saying "be it so" soon ascended a tree. And casting his looks around said to his eldest brother thus,

पश्यामि बहुलान् राजन् वृक्षानुदकसंश्रयान्।

सारसानां च निर्हादमत्रोदकमसंशयम्॥८॥

"O king, I see numerous trees growing near water and also hear the cries of the Sarasas. Therefore, surely water must be somewhere here."

ततोऽब्रवीत् सत्यवृत्तिः कुन्तीपुत्रो युधिष्ठिरः।

गच्छ सौम्य ततः शीघ्रं तूणैः पानीयमानय॥९॥

Thereupon, Yudhishtira, the son of Kunti, firm in truth, said "O beautiful one, do go (there) and soon bring water in the quivers."

नकुलस्तु तथेत्युक्त्वा भ्रातुर्ज्येष्ठस्य शासनात्।

प्राद्रवद् यत्र पानीयं शीघ्रं चैवान्वपद्यत्॥१०॥

Saying "be it so" Nakula, at the command of his eldest brother, quickly, proceeded towards the spot where the water was and soon reached it.

स दृष्ट्वा विमलं तोयं सारसैः परिवारितम्।

पातुकामस्ततो वाचमन्तरिक्षात् स शुश्रुवे॥११॥

And seeing the transparent water surrounded by cranes, as he was desirous of drinking of it, he heard these words from the firmament.

यक्ष उवाच

मा तात साहसं कार्यमिमं पूर्वपरिग्रहः।

प्रश्नानुक्त्वा तु माद्रेय ततः पिब हरस्व च॥१२॥

The Yaksha said :

O child, do not venture to do this. I have got possession of it before. O son of Madri, first answer my questions and then drink of it and carry it away.

अनादृत्य तु तद् वाक्यं नकुलः सुपिपासितः।

अपिबच्छीतलं तोयं पीत्वा च निपपात ह॥१३॥

Nakula, (however), who was very thirsty, disregarding these words, drank the cool water. But as (soon) as he drank it he fell dead.

चिरायमाणे नकुले कुन्तीपुत्रो युधिष्ठिरः।

अब्रवीद् भ्रातरं वीरं सहदेवमर्दिदम्॥१४॥

Seeing Nakula's delay, Yudhishtira the son of Kunti, said to his heroic brother Sahadeva, the tormentor of his foes,

भ्राता हि चिरयातो नः सहदेव तवाचजः।

तथैवानय सोदर्यं पानीयं च त्वमानय॥१५॥

"O Sahadeva, our brother (Nakula) who was born (just) before you, has been long out. Go and bring him and also water.

सहदेवस्तथेत्युक्त्वा तां दिशं प्रत्यपद्यत्।

ददर्श च हतं भूमौ भ्रातरं नकुलं तदा॥१६॥

Saying "be it so," Sahadeva proceeded towards that direction and he then beheld his brother Nakula lying dead on the ground.

भ्रातृशोकाभिसंतप्तस्तृषया च प्रपीडितः।

अभिदुर्वाव पानीयं ततो वागभ्यभाषत्॥१७॥

Sorely afflicted at the death of his brother and oppressed with thirst, as he made for the water he heard these words.

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः।

प्रश्नानुक्त्वा यथाकामं पिबस्व च हरस्व च॥१८॥

"O child, do not venture this. It has been before obtained possession by me. First answer my questions and then drink water and carry it away."

अनाहत्य तु तद् वाक्यं सहदेवः पिपासितः।

अपिबच्छीतलं तोयं पीत्वा च निपपात ह॥१९॥

Sahadeva, as he was thirsty, despising those words drank the cool water and as he drank he fell dead.

अथाब्रवीत् स विजयं कुन्तीपुत्रो युधिष्ठिरः।

भ्रातरौ ते चिरगतौ बीभत्सो शत्रुकर्शन॥२०॥

Then Yudhishtira, the son of Kunti, said to Vijaya (Arjuna) "O Vivatsu, O tormentor of foes, your brothers (Nakula and Sahadeva) have been long out.

तौ चैवानय भद्रं ते पानीयं च त्वमानया

त्वं हि नस्तात सर्वेषां दुःखितानामपाश्रयः॥२१॥

May you be in peace. Go and bring them and also water. O affectionate one, you are the refuge of all of us when in distress."

एवमुक्तो गुडाकेशः प्रगृह्य सशरं धनुः।

आमुक्तखड्गे मेधावी तत् सरः प्रत्यपद्यत॥२२॥

Thus spoken to, the intellectual Gudakesha taking up his bow together with arrows and his naked sword soon proceeded towards that lake.

ततः पुरुषशार्दूलो पानीयहरणे गतौ।

तौ ददर्श हतौ तत्र भ्रातरौ श्वेतवाहनः॥२३॥

(Having arrived at that lake), Shvetavahana beheld his two brothers, those most valiant of men, who came to fetch water, lying dead.

प्रसुप्ताविव तौ दृष्ट्वा नरसिंहः सुदुःखितः।

धनुर्द्वाम्य कौन्तेयो व्यलोकयत् तद् वनम्॥२४॥

And that lion amongst men, beholding them as if buried in slumber, became very afflicted. And then the son of Kunti upraising his bow looked around that forest.

नापश्यत् तत्र किञ्चित् स भूतमस्मिन् महावने।

सव्यसाची ततः श्रान्तः पानीयं सोऽभ्यधावत॥२५॥

But he beheld no creature in that great forest. And oppressed with fatigue, Savyasachi made for the water.

अभिधावंस्ततो वाक्यमन्तरिक्षात् स शुश्रुवे।

किमासीदसि पानीयं नैतच्छक्यं बलात् त्वया॥२६॥

And as he rushed (towards the water) he heard these words from the firmament "Why are you coming towards the water You will not be able to drink of it forcibly.

कौन्तेय यदि प्रश्नांस्तान् मयोक्तान् प्रतिपत्स्यसे।

ततः पास्यसि पानीयं हरिष्यसि च भारत॥२७॥

O son of Kunti, O Bharata, if you can answer the questions put by me, then you may drink of the water and take it away."

वारितस्त्वब्रवीत् पार्थो दृश्यमानो निवारया

यावद् बाणैर्विनिर्भिन्नः पुनर्नैवं वदिष्यसि॥२८॥

Thus forbidden, Partha said "come to my presence and then prevent me. You will not speak again in this strain when I will give you with darts."

एवमुक्त्वा ततः पार्थः शरैस्त्रानुमन्त्रितैः।

प्रववर्ष दिशः कृत्स्नाः शब्दवेद्यं च दर्शयन्॥२९॥

Saying this, Partha displaying his skill in hitting at an invisible object by sound alone, entirely covered all the sides by discharges of arrows inspired with the mantras.

कर्णिनालीकनाराचानुत्सृजन् भरतर्षभा

स त्वमोघानिषून् मुक्त्वा तृष्णायाभिप्रपीडितः॥३०॥

O best of the Bharatas, oppressed with thirst, he began to hurl barbed darts, javelins, Narachas and numerous infallible arrows.

अनेकैरिषुसङ्घतैरन्तरिक्षे ववर्ष ह।

And he discharged at the firmament innumerable darts.

यक्ष उवाच

किं विधातेन ते पार्थ प्रश्नानुक्त्वा ततः पिब॥३१॥

The Yaksha said :

Partha, your exertions are to no purpose, (First) answer my questions and then drink

अनुक्त्वा च पिबन् प्रश्नान् पीत्वैव न भविष्यसि।

एवमुक्तस्ततः पार्थः सव्यसाची धनंजयः॥३२॥

अवज्ञायैव तां वाचं पीत्वैव निपपात ह।

If however you drink before answering my questions, you will die as soon as you will drink. Thus addressed, the son of Pritha, Dhananjaya who could draw his bow by his

left hand. Disregarding those words, as he drank, fell dead.

अथाब्रवीद् भीमसेनं कुन्तीपुत्रो युधिष्ठिः॥३३॥

नकुलः सहदेवश्च भीमसुश्च परंतप।

चिरं गतास्तोयहेतोर्न चागच्छन्ति भारत॥३४॥

तांश्चैवानय भद्रं ते पानीयं च त्वमानय।

Then, Yudhishtira, the son of Kunti spoke to Bhimsena, "O tormentor of foes, O Bhimasena Nakula, Sahadeva and Vivatsu have been long out to fetch water and they have not come as yet. You are to bring them as well as water.

भीमसेनस्तथेत्युक्त्वा तं देशं प्रत्यपद्यत॥३५॥

यत्र ते पुरुषव्याघ्रा भ्रातरोऽस्य निपातिताः।

तान् दृष्ट्वा दुःखितो भीमस्तृषया च प्रपीडितः॥३६॥

May you be blessed." Saying "be it so" Bhimasena proceeded towards that place, where his brothers, those most valiant of men, lay dead. Afflicted at seeing them (dead) and oppressed with thirst.

अमन्यत महाबाहुः कर्म तद् यक्षरक्षसाम्।

स चिन्तयामास तदा योद्धव्यं ध्रुवमद्य वै॥३७॥

That mighty-armed one considered (within himself). "This act must have been done by some Yaksha or Rakshasa." And he thought (further) "I will have surely to fight today.

पास्यामि तावत् पानीयमिति पार्थो वृकोदरः।

ततोऽभ्यधावत् पानीयं पिपासुः पुरुषर्षभः॥३८॥

Let me therefore, (first) drink water." Then, Vrikodara, the son of Pritha and the best of the Bharatas, desirous of drinking, rushed towards the water.

यक्ष उवाच

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः।

प्रश्नानुक्त्वा तु कौन्तेय ततः पिब हरस्व च॥३९॥

The Yaksha said :

O child, do not attempt it. It has already been in my possession, (first) answer my questions and then drink water and carry it away (for your brother).

एवमुक्तस्तदा भीमो यक्षेणामिततेजसा।

अनुक्त्वैव तु तान् प्रश्नान् पीत्वैव निपपात ह॥४०॥

Thus addressed by that Yaksha of unrivalled energy, soon as Bhima without answering his questions, drank of it, he fell down dead.

ततः कुन्तीसुतो राजा प्रचिन्त्य पुरुषर्षभः।

समुत्थाय महाबाहुर्दहमानेन चेतसा॥४१॥

व्यपेतजननिर्घोषं प्रविवेश महावनम्।

रुरुभिश्च वराहैश्च पक्षिभिश्च निषेवितम्॥४२॥

Then that best of men, the royal son of Kunti of mighty arms, whose heart was burning in grief, after much deliberation rose up and entered that mighty forest where no sound of human voice could be heard. It was inhabited by rurus, boars and birds.

नीलभास्वरवर्णैश्च पादैपरुपशोभितम्।

भ्रमरैरुपगीतं च पक्षिभिश्च महायशाः॥४३॥

Adorned with trees of blue and bright colours and ringing with the hum of bees and warbling of birds. And that highly renowned.

स गच्छन् कानने तस्मिन् हेमजालपरिष्कृतम्।

ददर्श तत् सरः श्रीमान् विश्वकर्मकृतं यथा॥४४॥

And illustrious one, entering into the forest saw that lake beautified with gold-coloured filaments, looking as if it had been made by the Architect of the universe.

उपेतं नलिनीजालैः सिन्धुवारैः सवेतसैः।

केतकैः करवीरैश्च पिप्पलैश्चैव संवृतम्।

श्रमार्तस्तदुपागम्य सरो दृष्ट्वा विस्मितः॥४५॥

Adorned with rows of lotuses, Sindhuvara flowers together with cane trees and covered all over with Ketakas, Karaviras and Pippalas. Oppressed with fatigue, he approached that lake and was wonder-struck at what he saw.

CHAPTER 313

(ARANEYA PARVA)-Continued

The questions put by Yaksha (to Yudhishtira)

वैशम्पायन उवाच

स ददर्श हतान् भ्रातृन् लोकपालानिव च्युतान्।

युगान्ते समनुप्राप्ते शक्रप्रतिमगौरवान्॥१॥

Vaishampayana said :

He (Yudhishtira) then beheld his brothers, glorious as Shakra himself, lying dead like the

Lokapalas dropped down from their regions at the end of a Yuga.

विनिकीर्णधनुर्बाणं दृष्ट्वा निहतमर्जुनम्।

भीमसेनं यमौ चैव निर्विचेष्टान् गतायुषः॥२॥

स दीर्घमुष्णं निःश्वस्य शोकवाष्पपरिप्लुतः।

तान् दृष्ट्वा पतितान् भ्रातॄन् सर्वाश्चिन्तासमन्वितः॥३॥

धर्मपुत्रो महाबाहुर्विललाप सुविस्तरम्।

Seeing Arjuna dead with his bow and arrow lying scattered and also Bhimasena and the twins lying motionless with life extinct, Yudhishtira breathing out a long and hot sigh was bathed in tears caused by grief. Afflicted with anxiety at beholding all his brothers lying dead. The mighty-armed son of Dharma gave bent to a great profusion of grief

ननु त्वया महाबाहो प्रतिज्ञातं वृकोदर॥४॥

सुयोधनस्य भेतस्यामि गदया सविथनी रणे।

व्यर्थं तदद्य मे सर्वं त्वयि वीर निपातिते॥५॥

महात्मनि महाबाहो कुरूणां कीर्तिवर्धने।

He said, "O mighty-armed Vrikodara, you swore, 'I will break the thighs of Duryodhana with mace in battle.' O Bhima, since you are dead all that has become to no purpose to me.

मनुष्यसम्भवा वाचो विधर्मिण्यः प्रतिश्रुताः॥६॥

भवतां दिव्यवाचस्तु ता भवन्तु कथं मृषा।

O high-minded and mighty-armed enhancer of the glory of the Kurus, human promises may not be fulfilled, but how is it that celestials words with regard to you have proved untrue?

देवाश्चापि यदावाचन् सूतके त्वां धनंजय॥७॥

सहस्राक्षान्नवरः कुन्ति पुत्रस्तवेति वै।

उत्तरे पारियात्रे च जगुर्भूतानि सर्वशः॥८॥

विप्रणष्टां श्रियं चैषामाहर्ता पुनरञ्जसा।

नास्य जेता रणे कश्चिदजेता नैव कस्यचित्॥९॥

O Dhananjaya, when you were born, the very gods themselves said, "O Kunti, this son of yours shall in no way be inferior to the thousand-eyed deity." And in the northern Paripatra mountain all the beings sang, "The prosperity these have been deprived of, by enemies, shall surely be recovered by this one. There shall be no vanquisher of him in battle

and there shall be none whom he will not be able to conquer."

सोऽयं मृत्युवंश यातः कथं जिष्णुर्महाबलः।

अयं मयाशां संहत्य शेते भूमौ धनंजयः॥१०॥

आश्रित्य यं वयं नाथं दुःखान्येतानि सेहिमा।

How is it, then, that this highly powerful Jishnu has been subject to death? Why does that Dhananjaya lie dead on the ground destroying all my hopes, depending on whom we have gone through all these miseries?

रणे प्रमत्तौ वीरौ च सदा शत्रुनिर्बहणौ॥११॥

कथं रिपुवशं यातौ कुन्तीपुत्रौ महाबलौ।

यौ सर्वास्त्राप्रतिहतौ भीमसेनधनंजयौ॥१२॥

Why have these two highly powerful and heroic sons of Kunti, Bhimasena and Dhananjaya, furious in battle, who always destroyed their enemies and whom no weapons could resist, been subjugated by the enemy?

अश्मसारमयं नूनं हृदयं मम दुर्हृदः।

यमौ यदेतौ दृष्ट्वाद्य पतितौ नावदीर्यते॥१३॥

Surely this vile heart of me is made of the essence of marble, since seeing these twins lying dead today it is not riven.

शास्त्रज्ञा देशकालज्ञास्तपोयुक्ताः क्रियान्विताः।

अकृत्वा सदृशं कर्म किं शेष्वं पुरुषर्षभाः॥१४॥

Why do you, O most exalted of men, versed in the Shastras, acquainted with the rules of proper time and place, performers of religious rites, lie dead without performing acts 'worthy of you?

अविक्षतशरीरश्चाप्यप्रमृष्टशरासनाः।

असंज्ञा भुवि संगम्य किं शेष्वं मपराजिताः॥१५॥

O unvanquished ones, with your bodies unwounded and bows untouched, why do you lie insensible embracing the earth?"

सानून्विद्रेः संसुप्तान् दृष्ट्वा भ्रातॄन् महामतिः।

सुखं प्रसुप्तान् प्रस्विन्नः खिन्नः कष्टां दशां गतः॥१६॥

And that large hearted one, beholding his brothers sweetly asleep as (they slept peacefully) on the plateaus of mountains perspired profusely, became sorely afflicted and was reduced to a piteous plight.

एवमेवेदमित्युक्त्वा धर्मात्मा स नरेश्वरः।

शोकसागरमध्यस्थो दध्यौ कारणमाकुलः॥१७॥

That virtuous souled lord of men, saying "it is so," and drowned in the sea of sorrow and with an agitated heart, began to think of the cause of his brothers' death.

इतिकर्तव्यतां चेति देशकालविभागवित्।

नाभिपेदे महाबाहुश्चिन्तयानो महामतिः॥१८॥

And though that high-minded one of mighty arms, acquainted with the divisions of time and place, pondered much, he could not settle what he should do

अथ संस्तभ्य धर्मात्मा तदाऽऽत्मानं तपोयुतः।

एवं विलप्य बहुधा धर्मपुत्रो युधिष्ठिरः॥१९॥

Thus lamenting profusely, the virtuous minded son of Tapa or Dharma, Yudhishtira, pacified his soul.

बुद्ध्या विचिन्तयामास वीराः केन निपातिताः॥२०॥

And began, by the exercise of his intelligence, to ponder thus "by whom these warriors have been slain?

नैषां शस्त्रप्रहारोऽस्ति पदं नेहास्ति कस्यचित्।

भूतं महदिदं मन्ये भ्रातरो येन मे हताः॥२१॥

There are no strokes of weapons on their bodies nor are there any foot prints of any body. I consider he is a mighty being who has slain my brothers.

एकाचं चिन्तयिष्यामि पीत्वा वेत्स्यामि वा जलम्।

स्यात् तु दुर्योधनेनेदमुपांशुविहितं कृतम्॥२२॥

गान्धारराजरचितं सततं जिह्मबुद्धिना।

यस्य कार्यमकार्यं वा सममेव भवत्युत॥२३॥

कस्तस्य विश्वसेद् वीरो दुष्कृतेकृतात्मनः।

अथवा पुरुषैर्गूढैः प्रयोगोऽयं दुरात्मनः॥२४॥

I will reflect on this with concentration or I will try to know of it after drinking water. Perhaps the crooked-minded Duryodhana with whom good and evil are alike has got it (the tank) destructive of life, made by the king of Gandhara. What cool-headed person can trust that wicked minded man ever bent on evil deeds? Or perhaps that wicked souled one has caused it to be made by some secret messengers of his."

भवेदिति महाबुद्धिर्बहुधा तदचिन्तयत्।

तस्यासीन्न विषेणेदमुदकं दूषितं यथा॥२५॥

Thus that highly intellectual one gave way to many thoughts. But he could, in no way, persuade himself that the water was prisoned,

मृतानामपि चैतेषां विकृतं नैव जायते।

मुखवर्णाः प्रसन्ना मे भ्रातृणामित्यचिन्तयत्॥२६॥

For, though dead, their features had undergone no change. And he thought "the colour on the face of my brothers is still lively.

एकैकशश्चौघबलानिमान् पुरुषसत्तमान्।

कोऽन्यः प्रतिसमासेत कालान्तकयमादृते॥२७॥

Each of these foremost of men is possessed of the force of a water fall. Who else, therefore, can vanquish them except that being who carries away every thing in proper time."

एतेन व्यवसायेन तत् तोयं व्यवगाढवान्।

गाहमानश्च तत् तोयमन्तरिक्षात् स शुश्रुवे॥२८॥

Thinking it to be certain, he plunged into that water. And as he got into it he heard these words from the firmament.

यक्ष उवाच

अहं बकः शैवलमत्स्यभक्षो

नीता मया प्रेतवशं तवानुजाः।

त्वं पञ्चमो भविता राजपुत्र

न चेत् प्रश्नान् पृच्छतो व्याकरोसि॥२९॥

The Yaksha said :

I am a crane living on moss and fish. Your younger brothers have been, by me, brought under the control of death. If, O king's son, you do not answer the questions put by me, you shall be the fifth victim.

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः।

प्रश्नानुक्त्वा तु कौन्तेय ततः पिब हरस्व च॥३०॥

O child, do not attempt this. It has been possessed by me before. First! answer my questions and then drink water kind take it away.

युधिष्ठिर उवाच

रुद्राणां वा वसूनां वा मरुतां वा प्रधानभाक्।

पृच्छामि को भवान् देवो नैतच्छकुनिना कृतम्॥३१॥

Yudhishtira said :

Arc you the foremost of the Rudras or the Vasus or the Marutas? I ask you what god you are. It is not possible for a bird to have done this.

हिमवान् पारियात्रश्च विन्ध्यो मलय एव च।

चत्वारः पर्वताः केन पातिता भूरितेजसः॥३२॥

Who has felled these four mountains of great energy viz. Himavat, Pariyatra, Vindhya and Malaya?

अतीव ते महत् कर्म कृतं च बलिनां वर।

यान् न देवा न गन्धर्वा नासुराश्च न राक्षसाः॥३३॥

O strongest of those endowed with strength, you have (indeed) achieved a very great feat in as much as neither the celestials, nor the Gandharvas nor the Asuras, nor the Rakshasas.

विषहेरन् महायुद्धे कृतं ते तन्महान्दुतम्।

न ते जानामि यत् कार्यं नाभिजानामि काङ्क्षितम्॥३४॥

Could stand them in mighty conflict. (Therefore) what you have done is highly marvellous. Neither am I aware of what is your business nor do I know of your intentions.

कौतूहलं महज्जातं साध्वसं चागतं मम।

येनास्युद्विग्नहृदयः समुत्पन्नशिरोज्वरः॥३५॥

पृच्छामि भगवंस्तस्मात् को भवानिह तिष्ठति।

I am very curious (to learn all this) and am terrified also. For which my heart is troubled and my head is racked. Therefore, O adorable one, I ask you who you are that are staying here.

यक्ष उवाच

यक्षोऽहमस्मि भद्रं ते नास्मि पक्षी जलेचरः॥३६॥

मयैते निहताः सर्वे भ्रातरस्ते महौजसः।

The Yaksha said :

I am a Yaksha and not an aquatic bird. All hail to you. It is I who have slain your greatly energetic brothers.

वैशम्पायन उवाच

ततस्तामशिवां श्रुत्वा वाचं स परुषाक्षराम्॥३७॥

यक्षस्य ब्रुवतो राजन्नुपक्रम्य तदा स्थितः।

विरूपाक्षं महाकायं यक्षं तालसमुच्छ्रयम्॥३८॥

ज्वलनार्कप्रतीकाशमधृष्यं पर्वतोपमम्।

वृक्षमाश्रित्य तिष्ठन्तं ददर्श भरतर्षभः॥३९॥

मेघगम्भीरनादेन तर्जयन्तं महास्वनम्।

Vaishampayana said :

Thereupon, hearing those inauspicious words couched in harsh letters, which the Yaksha was speaking, he (Yudhishtira), O king, approaching him stood there. And that best of the Bharatas saw that huge-bodied Yaksha endowed with unnatural eyes, tall as a palm tree, blazing like the sun or the fire, irresistible, huge as a rock, staying on a tree and uttering deep loud roars like the rumbling of the clouds.

यक्ष उवाच

इमे ते भ्रातरो राजन् वार्यमाणा मयासकृत्॥४०॥

बलात् तोयं जिहीर्षन्तस्ततो वै मृदिता मया।

न पेयमुदकं राजन् प्राणानिह परीप्सता॥४१॥

पार्थ मा साहसं कार्षीर्मम पूर्वपरिग्रहः।

प्रश्नानुक्त्वा तु कौन्तेय ततः पिव हरस्व च॥४२॥

The Yaksha said :

These brothers of you, O king, though again and again forbidden by me. Wanted to take away water by force. I have therefore killed them. He that has a love for his life ought not, O king, to drink this water. O Partha, do not attempt it. This (pond) has been taken possession of by me before. O son of Kunti, answering my questions, you may drink and take away water.

युधिष्ठिर उवाच

न चाहं कामये यक्ष तव पूर्वपरिग्रहम्।

कामं नैतत् प्रशंसन्ति सन्तो हि पुरुषाः सदा॥४३॥

यदात्मना स्वमात्मानं प्रशंसे पुरुषर्षभा।

यथाप्रज्ञं तु ते प्रश्नान् प्रतिवक्ष्यामि पृच्छ माम्॥४४॥

Yudhishtira said :

O Yaksha, I do not want what you have already taken possession of. Virtuous persons never like, that one should extol his own self, O most exalted of creatures. I shall answer your questions according to my knowledge. Ask me.

यक्ष उवाच

किं स्विदादित्यमुन्नयति के च तस्याभितक्षराः।

वक्ष्यैनमस्तं नयति कस्मिंश्च प्रतितिष्ठति॥४५॥

The Yaksha said :

What is that which makes Aditya, (the sun) rise? Who remain near him? Who does make him set? (And) in what is he established?

युधिष्ठिर उवाच

ब्रह्मादित्यमुन्नयति देवास्तस्याभितश्चराः।

धर्मश्चास्तं नयति च सत्ये च प्रतिष्ठति॥४६॥

Yudhishtira said :

It is Brahma that makes the sun rise. The celestials remain near him. Dharma makes him set. And he is established in truth.

यक्ष उवाच

केनस्विच्छ्रोत्रियो भवति केनस्विद् विन्दते महत्।

केनस्विद् द्वितीयवान् भवति राजन् केन च बुद्धिमान्॥४७॥

The Yaksha said :

What makes one Shrotriya (learned) By what does one attain to what is very exalted? what makes one have a second And, by what, O king, one becomes wise?

युधिष्ठिर उवाच

श्रुतेन श्रोत्रियो भवति तपसा विन्दते महत्।

धृत्या द्वितीयवान् भवति बुद्धिमान् वृद्धसेवया॥४८॥

Yudhishtira said :

By the Shruti (i.e. the study of the Vedas) one becomes learned. By asceticism one attains to what is very exalted. Intelligence makes one have a second. Ministration to the old makes one wise.

यक्ष उवाच

किं ब्राह्मणानां देवत्वं कश्च धर्मः सतामिव।

कश्येषां मानुषो भावः किमेषामसतामिव॥४९॥

The Yaksha said :

What is the divine attribute of the Brahmanas? What virtuous practices of theirs resemble those of the pious? What is their human attribute? And what (practices) of theirs resemble those of the impious?

युधिष्ठिर उवाच

स्वाध्याय एषां देवत्वं तप एषां सतामिव।

मरणं मानुषो भावः परिवादोऽसतामिव॥५०॥

Yudhishtira said :

The study of the Vedas is their divine attribute. Their asceticism is like the virtuous practices of the pious. Death is their human attribute. And slander (by them) is like the behaviour of the impious.

यक्ष उवाच

किं क्षत्रियाणां देवत्वं कश्च धर्मः सतामिव।

कश्येषां मानुषो भावः किमेषामसतामिव॥५१॥

The Yaksha said :

What is the divine quality of the Kshatriyas? What practice of theirs resembles the behaviour of the pious? What is their human attribute? And what (practice) on their part resembles that of the impious?

युधिष्ठिर उवाच

इष्वस्त्रमेषां देवत्वं यज्ञ एषां सतामिव।

भयं वै मानुषो भावः परित्यागोऽसतामिव॥५२॥

Yudhishtira said :

It is the arrows and weapons that constitute their divinity. Sacrifices (on their part) resemble the virtuous practices of the pious. Fear is their human attribute. And their abandoning (the distracted) is like the practice of the impious.

यक्ष उवाच

किमेकं यज्ञियं साम किमेकं यज्ञियं यजुः।

का चैषां वृणुते यज्ञं कां यज्ञो नतिवर्तते॥५३॥

The Yaksha said :

What is that one (thing) which is the sacrificial Soma? What is that which constitutes the sacrificial Yaju? What is that which sacrifice can not do without?

युधिष्ठिर उवाच

प्राणो वै यज्ञियं साम मनो वै यज्ञियं यजुः।

ऋगेका वृणुते यज्ञं तां यज्ञो नतिवर्तते॥५४॥

Yudhishtira said :

Life is the sacrificial Soma; mind is the sacrificial Yaju; it is Rich which accompanies sacrifice and without which sacrifice can not do.

यक्ष उवाच

किंस्विदावयतां श्रेष्ठं किंस्विन्नवयतां वरम्।

किंस्वित् प्रतिष्ठमानानां किंस्वित् प्रसवतां वरम्॥५५॥

The Yaksha said :

What thing is the best with regard to the cultivators? What is of the greatest value to those that seek prosperity? And what is of the highest value to those that bring forth?

युधिष्ठिर उवाच

वर्षमावपतां श्रेष्ठं बीजं निवपतां वरम्।

गावः प्रतिष्ठमानानां पुत्रः प्रसवतां वरः॥५६॥

Yudhishtira said :

Rain is the best thing to the cultivators; seed is of the great value to the sowers; cow is the best thing to those that seek prosperity and son is of the greatest value to those that bring forth.

यक्ष उवाच

इन्द्रियार्थाननुभवन् बुद्धिर्मौल्लोकपूजितः।

सम्मतः सर्वभूतानामुच्छ्वसन् को न जीवति॥५७॥

The Yaksha said :

Is there any person, endowed with intelligence, worshipped by the world, respected by all the creatures, who, though enjoying the objects of senses and breathing, is not alive?

युधिष्ठिर उवाच

देवतातिथिभृत्यानां पितृणामात्मनश्च यः।

न निर्वपति पञ्चानामुच्छ्वसन् न स जीवति॥५८॥

Yudhishtira said :

That person, who does not satisfy the gods, the guests, the servants, the Pitris and his own self, though breathing, is not alive.

यक्ष उवाच

किंस्विद् गुरुतरं भूमेः किंस्विदुच्चतरं च खात्।

किंस्विच्छीघ्रतरं वायोः किंस्विद् बहुतरं तृणात्॥५९॥

The Yaksha said :

What thing is weightier than the earth? What is it that is higher than the sky? What is fleetier than the wind? And what is more numerous than the grass?

युधिष्ठिर उवाच

माता गुरुतरा भूमेः खात् पितोच्चतरस्तथा।

मनः शीघ्रतरं वाताच्चिन्ता बहुतरी तृणात्॥६०॥

Yudhishtira said :

The mother is weightier than the earth; the father is higher than the sky; the mind is fleetier

than the wind; and the thoughts are more numerous than the grass.

यक्ष उवाच

किंस्वित् सुप्तं न निमिषति किंस्विज्जातं न चोपति।

कस्यस्विद्दृढदयं नास्ति किंस्विद् वेगेन वर्धते॥६१॥

The Yaksha said :

What is that which does not close the eyes while sleeping? What is it that has no heart? And what is it that swells with its own force?

युधिष्ठिर उवाच

मत्स्यः सुप्तो न निमिषत्यण्डं जातं न चोपति।

अश्मनो हृदयं नास्ति नदी वेगेन वर्धते॥६२॥

Yudhishtira replied

Fishes do not close their eyes while sleeping. Eggs do not move after birth. A stone has no heart. And a stream swells with its own force.

यक्ष उवाच

किंस्वित् प्रवसतो मित्रं किंस्विन्मित्रं गृहे सतः।

आतुरस्य च किं मित्रं किंस्विन्मित्रं मरिष्यतः॥६३॥

The Yaksha asked

Who is the friend of an exile? Who is the friend of a householder? Who is the friend of a sick person and who of a dying one?

युधिष्ठिर उवाच

सार्थः प्रवसतो मित्रं भार्या मित्रं गृहे सतः।

आतुरस्य भिषङ्मित्रं दानं मित्रं मरिष्यतः॥६४॥

Yudhishtira replied

The friend of an exile is his companion; that of a householder is his wife; that of a sick person is his physician and that of a dying one is charity.

यक्ष उवाच

कोऽतिथिः सर्वभूतानां किंस्विद् धर्मं सनातनम्।

अमृतं किंस्विद् राजेन्द्र किंस्वित् सर्वमिदं जगत्॥६५॥

The Yaksha said :

Who is the guest of all the creatures? What is the eternal religion? O king of kings, what is Amrita? And what is this entire universe?

युधिष्ठिर उवाच

अतिथिः सर्वभूतानामग्निः सोमो गवामृतम्।

सनातनोऽमृतो धर्मो वायुः सर्वमिदं जगत्॥६६॥

Yudhishtira replied

Agni is the guest of all creatures; the milk of the cows is Amrita; Homa with Amrita is the eternal religion; and air is this entire universe.

यक्ष उवाच

किंस्विदेको विचरते जातः को जायते पुनः।

किंस्विद्धिमस्य भैषज्यं किंस्विदावपनं महत्॥६७॥

The Yaksha said :

What is it what wanders alone? What is it that is born again after its birth? What is the antidote to cold? And what is the largest field?

युधिष्ठिर उवाच

सूर्य एको विचरते चन्द्रमा जायते पुनः।

अग्निर्हिमस्य भैषज्यं भूमिरावपनं महत्॥६८॥

Yudhishtira said :

It is the sun that wanders alone. The moon is reborn (after her birth). Agni (fire) is the antidote to cold and the earth is the largest field.

यक्ष उवाच

किंस्विदेकपदं धर्म्यं किंस्विदेकपदं यशः।

किंस्विदेकपदं स्वर्ग्यं किंस्विदेकपदं सुखम्॥६९॥

The Yaksha asked

What is the crowning refuge of religion? What of renown? What is the highest refuge of heaven and what of happiness?

युधिष्ठिर उवाच

दाक्ष्यमेकपदं धर्म्यं दानमेकपदं यशः।

सत्यमेकपदं स्वर्ग्यं शीलमेकपदं सुखम्॥७०॥

Yudhishtira replied

The crowning refuge of religion is liberality, that of renown is charity, that of heaven is truth and that of happiness is good conduct.

यक्ष उवाच

किंस्विदात्मा मनुष्यस्य किंस्विद् दैवकृतः सखा।

उपजीवनं किंस्विदस्य किंस्विदस्य परायणम्॥७१॥

The Yaksha asked

What is the soul of a man? Who is that friend given to him by Destiny? What is his chief support and what is his best refuge?

युधिष्ठिर उवाच

पुत्र आत्मा मनुष्यस्य भार्या दैवकृतः सखा।

उपजीवनं च पर्जन्यो दानमस्य परायणम्॥७२॥

Yudhishtira replied

The soul of a man is his son. The wife is his friend given by Destiny. The clouds are his principal support and charity is his best refuge.

यक्ष उवाच

धन्यानामुत्तमं किंस्विद् धनानां स्यात् किमुत्तमम्।

लाभानामुत्तमं किं स्यात् सुखानां स्यात् किमुत्तमम्॥७३॥

The Yaksha asked

What is the best of all praise-worthy objects? What is the best of all sorts of wealth? What is the most important of all gains? And what is the best of all kinds of happiness?

युधिष्ठिर उवाच

धन्यानामुत्तमं दाक्ष्यं धनानामुत्तमं श्रुतम्।

लाभानां श्रेय आरोग्यं सुखानां तुष्टिरुत्तमा॥७४॥

Yudhishtira replied

Skillfulness is the best of all praise-worthy objects. Knowledge (of the Vedas) is the best of all (sorts of) wealth. Of all gain health is the most important one. And of all (sorts of) happiness contentment is the best.

यक्ष उवाच

कश्च धर्मः परो लोके कश्च धर्मः सदाफलः।

किं नयम्य न शोचन्ति कैश्च संधिर्न जीर्यते॥७५॥

The Yaksha said :

What is the greatest virtue in the world? What religion always bears fruits? What is that controlling which (men) never experience misery? With whom does friendship never break?

युधिष्ठिर उवाच

आनुशंस्यं परो धर्मस्त्रयीधर्मः सदाफलः।

मनो यम्य न शोचन्ति संधिः सद्भिर्न जीर्यते॥७६॥

Yudhishtira said :

Absence of cruelty is the highest virtue. The religion of the three (Vedas) always bears fruit. The mind, if subdued, does not lead to misery and friendship with the righteous never breaks.

यक्ष उवाच

किं नु हित्वा प्रियो भवति

किं नु हित्वा न शोचति।

किं नु हित्वार्थवान् भवति

किं नु हित्वा सुखी भवेत्॥७७॥

The Yaksha asked

What is it, the renunciation of which makes one dear? What is that which if given up, does not lead to misery? What is that renouncing which one become wealthy? And what is it the renunciation of which makes one happy?

युधिष्ठिर उवाच

मानं हित्वा प्रियो भवति क्रोधं हित्वा न शोचति।

कामं हित्वार्थवान् भवति लोभं हित्वा सुखी भवेत्॥७८॥

Yudhishtira replied

It is the sense of pride which, if given up, makes one dear. Abandonment of anger never leads to misery. Desire, if it is renounced, makes one wealthy. Abandonment of avarice makes one happy.

यक्ष उवाच

किमर्थं ब्राह्मणे दानं किमर्थं नटनर्तके।

किमर्थं चैव भृत्येषु किमर्थं चैव राजसु॥७९॥

The Yaksha said :

For what purpose does one give away to the Brahmanas? For what to the Natas and the dancers? For what, to the servants? And for what purpose to the kings?

युधिष्ठिर उवाच

धर्मार्थं ब्राह्मणे दानं यशोऽर्थं नटनर्तके।

भृत्येषु भरणार्थं वै भयार्थं चैव राजसु॥८०॥

Yudhishtira said :

It is for religious purposes that one gives away to the Brahmanas. It is for renown, to the Natas and the dancers. It is for their support, to the servants. And it is to be saved from fear, to the kings.

यक्ष उवाच

केनस्विदावृतो लोकः केनस्विन्नं प्रकाशते।

केन त्यजति मित्राणि केन स्वर्गं न गच्छति॥८१॥

The Yaksha said :

What is the thing with which the world is enveloped? Is it for what that a thing cannot discover itself? For what are friends forsaken? What is it for which one can not go to heaven?

युधिष्ठिर उवाच

अज्ञानेनावृतो लोकस्तमसा न प्रकाशते।

लोभात् त्यजति मित्राणि संगत् स्वर्गं न गच्छति॥८२॥

Yudhishtira replied

The world is enveloped with ignorance's. It is for spiritual darkness that a thing can not discover itself. It is through avarice that one forsakes his friend. And it is for connection with the world that one cannot go to heaven.

यक्ष उवाच

मृतः कथं स्यात् पुरुषः कथं राष्ट्रं मृतं भवेत्।

श्राद्धं मृतं कथं वा स्यात् कथं यज्ञो मृतो भवेत्॥८३॥

The Yaksha said :

Why is a person regarded as dead? Is it for what that a kingdom becomes dead? And for what does a sacrifice become dead?

युधिष्ठिर उवाच

मृतो दरिद्रः पुरुषो मृतं राष्ट्रमराजकम्।

मृतमश्रोत्रियं श्राद्धं मृतो यज्ञस्त्वदक्षिणः॥८४॥

Yudhishtira replied

A poor person (though alive) is (considered as) dead. A kingdom without the king becomes dead. A Shraddha celebrated by an ignorant priest becomes dead. And a sacrifice in which nothing is given away is (as good as) dead.

यक्ष उवाच

का दिक् किमुदकं प्रोक्तं किमन्नं किं च वै विषम्।

श्राद्धस्य कालमाख्याहि ततः पिब हरस्व च॥८५॥

The Yaksha said :

What is the direction (i.e. the path one should follow)? What is spoken of as water, what, as food and what, as poison? Relate what is the (proper) time of a Shraddha and then drink and carry away water.

युधिष्ठिर उवाच

सन्तो दिग् जलमाकाशं गौरन्नं प्रार्थना विषम्।

श्राद्धस्य ब्राह्मणः कालः कथं वा यक्ष मन्यसे॥८६॥

Yudhishtira said :

It is the righteous that are the direction (i.e. one should follow in the foot steps of the virtuous). The firmament is spoken of as water, the cow as food and request as poison. A Brahmana is the (proper) time for a Shraddha

(i.e. there is no special time for a Shraddha. It may be celebrated whenever an able priest can be secured). O Yaksha, what is your opinion?

यक्ष उवाच

तपः किलक्षणं प्रोक्तं को दमश्च प्रकीर्तितः।

क्षमा च का परा प्रोक्ता का च ह्रीः परिकीर्तिता॥८७॥

The Yaksha said :

What has been spoken of as the characteristic of asceticism? What of self control? What are the prominent features of forgiveness and what of shame?

युधिष्ठिर उवाच

तपः स्वधर्मवर्तित्वं मनसो दमनं दमः।

क्षमा द्वन्द्वसहिष्णुत्वं ह्रीरकार्यनिवर्तनम्॥८८॥

Yudhishtira said :

(The characteristic of) asceticism is staying in one's own religion, (that of) self-restraint is control over the mind, (that of) forgiveness is the endurance of enmity and (that of) shame is refraining from all vile acts.

यक्ष उवाच

किं ज्ञानं प्रोच्यते राजन् कः शमश्च प्रकीर्तितः।

दया च क परा प्रोक्ता किं चार्जवमुदाहृतम्॥८९॥

The Yaksha asked

O king, what is spoken of as knowledge? What is said to be tranquility? What is spoken of as the greatest kindness? And what is instanced as simplicity?

युधिष्ठिर उवाच

ज्ञानं तत्त्वार्थसम्बोधः शमश्चित्तप्रशान्तता।

दया सर्वमुखैषित्वमार्जवं समचित्तता॥९०॥

Yudhishtira replied

A thorough grasp of divinity is true knowledge, peacefulness of the mind is tranquility, kindness consists in a desire to do good to all. And equanimity of the mind is (true) simplicity.

यक्ष उवाच

कः शत्रुर्दुर्जयः पुंसां कश्च व्याधिरनन्तकः।

कीदृशश्च स्मृतः साधुरसाधुः कीदृशः स्मृतः॥९१॥

The Yaksha asked

What is the invincible enemy of men? What is (their) permanent disease? What sort of men is regarded as honest? And what kind of men is spoken of as dishonest?

युधिष्ठिर उवाच

क्रोधः सुदुर्जयः शत्रुर्लोभो व्याधिरनन्तकः।

सर्वभूतहितः साधुरसाधुर्निर्दयः स्मृतः॥९२॥

Yudhishtira replied

Anger is the most invincible enemy. Covetousness is the incurable disease. He who is friendly to all creatures is honest. And he that is cruel is spoken of as dishonest.

यक्ष उवाच

को मोहः प्रोच्यते राजन् कश्च मानः प्रकीर्तितः।

किमालस्यं च विज्ञेयं कश्च शोकः प्रकीर्तितः॥९३॥

The Yaksha said :

O king, what is it that is called ignorance? What is spoken of as pride? What is understood by idleness? And what is it that is called grief?

युधिष्ठिर उवाच

मोहो हि धर्ममूढत्वं मानस्त्वात्माभिमानिता।

धर्मनिष्क्रियताऽऽलस्यं शोकस्त्वज्ञानमुच्यते॥९४॥

Yudhishtira said :

Absence of religious knowledge is called ignorance. What is called pride is an over weaning opinion of one's ownself. Inactivity with regard to religion is idleness. And ignorance is grief.

यक्ष उवाच

किं स्थैर्यमृषिभिः प्रोक्तं किं च धैर्यमुदाहृतम्।

स्नानं च किं परं प्रोक्तं दानं च किमिहोच्यते॥९५॥

The Yaksha said :

What is it that is spoken of as steadiness by the Rishis? What is it that is instanced as patience? What is said to be the highest ablution? And what is spoken of as charity?

युधिष्ठिर उवाच

स्वधर्मे स्थिरता स्थैर्यं धैर्यमिन्द्रियनिग्रहः।

स्नानं मनोमलत्यागो दानं वै भूतारक्षणम्॥९६॥

Yudhishtira replied

Steadiness consists in remaining firmly in one's own religion. Control over passions is called patience. True ablution consists in the purification of the mind. Preservation of all creatures is true charity.

यक्ष उवाच

कः पण्डितः पुमाञ्ज्ञेयो नास्तिकः कश्च उच्यते।

को मूर्खः कश्च कामः स्यात् को मत्सर इति स्मृतः॥१७॥

The Yaksha said :

What person is considered as learned? Who is called an atheist? Who is ignorant? What is it that is spoken of as desire and what, envy?

युधिष्ठिर उवाच

धर्मज्ञः पण्डितो ज्ञेयो नास्तिको मूर्ख उच्यते।

कामः संसारहेतुश्च हतापो मत्सरः स्मृतः॥१८॥

Yudhishtira said :

He that is versed in religion is considered as learned. He that is ignorant is called an atheist. Desire consists in a longing for the worldly objects. And what is spoken of as envy is grief is grief of the heart.

यक्ष उवाच

कोऽहङ्कार इति प्रोक्तः कश्च दम्भः प्रकीर्तितः।

किं तद् दैवं परं प्रोक्तं किं तत् पैशुन्यमुच्यते॥१९॥

The Yaksha said :

What is spoken of as pride? What is it that is called hypocrisy? What is said to be the grace of the gods? And what is called wickedness?

युधिष्ठिर उवाच

महाज्ञानमहङ्कारो दम्भो धर्मो ध्वजोच्छ्रयः।

दैवं दानफलं प्रोक्तं पैशुन्यं परदूषणम्॥२०॥

Yudhishtira said :

Pride consists in stolid ignorance. What is called hypocrisy is the setting up (false show) of the banner of religion. The fruit of charity is divine gift. And wickedness consists in slandering others.

यक्ष उवाच

धर्मश्चार्थश्च कामश्च परस्परविरोधिनः।

एषां नित्यविरुद्धानां कथमेकत्र संगमः॥२१॥

The Yaksha asked

Virtue, profit and desire clash against one another. How can, (therefore) these things ever opposed to one another can be united together?

युधिष्ठिर उवाच

यदा धर्मश्च भार्या च परस्परवशानुगौ।

तदा धर्मार्थकामानां त्रयाणामपि संगमः॥२०॥

Yudhishtira replied

When virtue and a wife are in harmony with each other (i.e. when the celebration of Agnihotri rites etc. is nor like a Brahmacharya mode of life opposed to a wife and when a wife too does not prove a hindrance to religious duties by opposing acts of charity &c), then these three things virtue, profit and desire can exist together.

यक्ष उवाच

अक्षयो नरकः केन प्राप्यते भरतर्षभ।

एतन्मे पृच्छतः प्रश्नं तच्छीघ्रं वक्तुमर्हसि॥२१॥

The Yaksha asked

O best of the Bharatas, who is doomed to eternal damnation? Speedily answer this question asked by me.

युधिष्ठिर उवाच

ब्राह्मणं स्वयमाहूय याचमानमकिञ्चनम्।

पश्चाननास्तीति यो ब्रूयात् सोऽक्षयं नरकं व्रजेत्॥२४॥

Yudhishtira replied

He that himself having summoned a poor Brahmana asking (for alms), says that he has nothing, is doomed to eternal hell.

वेदेषु धर्मशास्त्रेषु मिथ्या यो वै द्विजातिषु।

देवेषु पितृधर्मेषु सोऽक्षयं नरकं व्रजेत्॥२५॥

He, (also), who imputes falsehood to the Vedas, the religious books, the twice-born ones, the gods and the religion of his fore fathers goes to eternal hell.

विद्यमाने धने लोभाद् दानभोगविवर्जितः।

पश्चान्नास्तीति यो ब्रूयात् सोऽक्षयं नरकं व्रजेत्॥२६॥

He also who has wealth, but who never enjoys it nor gives it away through avarice and says he has none, is doomed to eternal damnation.

यक्ष उवाच

राजन् कुलेन वृत्तेन स्वाध्यायेन श्रुतेन वा।

ब्राह्मण्यं केन भवति प्रब्रूहोतत् सुनिश्चितम्॥१०७॥

The Yaksha said :

O king, relate with certainty whether by birth, good character, study of the Vedas or learning or by what a person becomes a Brahmana.

युधिष्ठिर उवाच

शृणु यक्ष कुलं तात न स्वाध्यायो न च श्रुतम्।

कारणं हि द्विजत्वे च वृत्तमेव न संशयः॥१०८॥

Yudhishtira replied

Hear, O Yaksha, O adorable one, Neither birth nor learning (makes one a Brahmana). It admits of no doubt that good character only is the cause of Brahmanhood.

वृत्तं यत्नेन संरक्ष्यं ब्राह्मणेन विशेषतः।

अक्षीणवृत्तो न क्षीणो वृत्तस्तु हतो हतः॥१०९॥

One, especially a Brahmana, should very carefully maintain his character. One whose character is not weak is never weakened. But he that has lost his character is himself lost.

पठकाः पाठकाश्चैव ये चान्ये शास्त्रचिन्तकाः।

सर्वे व्यसनिनो मूर्खा यः क्रियावान् स पण्डितः॥११०॥

Teachers and students and others who study the Scriptures, if inclined to wicked deeds are to be considered as ignorant. He only that performs meritorious acts is learned.

चतुर्वेदोऽपि दुर्वृत्तः स शूद्रादतिरिच्यते।

योऽग्निहोत्रपरो दान्तः स ब्राह्मण इति स्मृतः॥१११॥

Even he who has studied the four Vedas but whose conduct is wicked cannot be distinguished from a Shudra. He who celebrates the Agnihotra and of subdued passions is called a Brahmana.

यक्ष उवाच

प्रियवचनवादी किं लभते

विमृशितकार्यकरः किं लभते।

बहुमित्रकरः किं लभते

धर्मरत किं लभते कथय॥११२॥

The Yaksha said :

What does a person of agreeable speech gain? What does he gain that acts deliberately?

What does he, who has many friends, gain?
And what does he gain who is given to virtue?

युधिष्ठिर उवाच

प्रियवचनवादी प्रियो भवति

विमृशितकार्यकरोऽधिकं जयति।

बहुमित्रकरः सुखं वसते

यश्च धर्मरतः स गतिं लभते॥११३॥

Yudhishtira said :

A person of agreeable speech becomes dear (to all). He that acts deliberately obtains much. He that has many friends lives happily. And he that is given to virtue attains to (an excellent) state.

यक्ष उवाच

को मोदते किमाश्चर्यं कः पन्थाः का च वार्तिका।

ममैतांश्चतुरः प्रश्नान् कथयित्वा जलं पिब॥११४॥

The Yaksha said :

Who is happy? What is wonderful? What is the path? And what is the news? Answer these four questions put by me and then let your four dead kinsmen be restored to life.

युधिष्ठिर उवाच

पञ्चमेऽहनि षष्ठे वा शाकं पचति स्वे गृहे।

अनृणी चाप्रवासी च स वारिचर मोदते॥११५॥

Yudhishtira said :

O aquatic creatures, that one is truly happy who cooks in his own house scanty vegetables in the fifth or sixth portion of the day, but who is neither in debt nor exiled from home.

अहन्यहनि भूतानि गच्छन्तीह यमालयम्।

शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतः परम्॥११६॥

In this world day by day (innumerable) creatures are going to the abode of Yama. Yet they that remain desire immortality. What can be more marvelous than this?

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्ना

नैको ऋषिर्यस्य मतं प्रमाणम्।

धर्मस्य तत्त्वं निहितं गुहायां

महाजनो येन गतः स पन्थाः॥११७॥

Discussions do not lead to no definite conclusions. The Shrutis are divided (in opinion). And there is not a single Rishi whose

opinions can be accepted as conclusive. Truth about religious matters is hidden in caves. (Therefore) that is the proper path which has been followed by great men.

अस्मिन् महामोहमये कटाहे सूर्याग्निना रात्रिदिवेभ्येन।

मासर्तुदर्वोपरिघट्टेन भूतानि कालः पचतीति वार्ता॥११८॥

In this cauldron of the word, which is full of great ignorance, with the sun as its fire, the days and nights as its fuel and the months and the seasons as its wooden ladle, Time is cocking (all) creatures. This is the news.

यक्ष उवाच

व्याख्याता मे त्वया प्रश्ना याथातथ्यं परंतप।

पुरुषं त्विदानीं व्याख्याहि यश्च सर्वधनी नरः॥११९॥

The Yaksha said :

O tormentor of foes, you have rightly answered all my questions. Now relate to me who can be called a man and what man is enriched with all sorts of wealth.

युधिष्ठिर उवाच

दिवं स्पृशति भूमिं च शब्दः पुण्येन कर्मणा।

यावत् स शब्दो भवति तावत् पुरुष उच्यते॥१२०॥

Yudhishtira said :

The report of a man's meritorious deeds reaches both heaven and earth. And so long as that report continues, he is called a man.

तुल्ये प्रियाप्रिये यस्य सुखदुःखे तथैव च।

अतीतानागते चोभे स वै सर्वधनी नरः॥१२१॥

The man to whom the agreeable and the disagreeable, happiness and misery the past and the future are all alike, is enriched with all sorts of wealth.

यक्ष उवाच

व्याख्यातः पुरुषो राजन् यश्च सर्वधनी नरः।

तस्मात् त्वमेकं भ्रातृणां यमिच्छसि स जीवतु॥१२२॥

The Yaksha said :

O king, you have (truly) related as to what person is possessed of all sorts of wealth. Therefore, one of your brothers whomever you wish, be restored to life.

युधिष्ठिर उवाच

श्यामो य एष रक्ताक्षो बृहच्छाल इवोत्थितः।

व्यूढोरस्को महाबाहुर्नकुलो यक्ष जीवतु॥१२३॥

Yudhishtira said :

O Yaksha, let this Nakula, having dark complexion, red eyes, towering as a sala tree, endued with broad chest and long arms, be brought back to life.

यक्ष उवाच

प्रियस्ते भीमसेनोऽयमर्जुनो वः परायणम्।

स कस्मान्नकुलं राजन् सापलं जीवमिच्छसि॥१२४॥

The Yaksha said :

This Bhimasena is (very) dear to you and this Arjuna is your chief support. Why then, O king, do you desire for the life of Nakula, who is only a step brother of yours?

यस्य नागसहस्रेण दशसंख्येन वै बलम्।

तुल्यं तं भीममुत्सृज्य नकुलं जीवमिच्छसि॥१२५॥

Why do you, leaving out of consideration Bhima, endued with the strength of ten thousand elephants, desire Nakula to be restored to life?

तथैनं मनुजाः प्राहुर्भीमसेनं प्रियं तव।

अथ केनानुभावेन सापलं जीवमिच्छसि॥१२६॥

They say that Bhimasena is very dear to you. On what consideration, the desire for the life of a step brother?

यस्य बाहुबलं सर्वे पाण्डवाः समुपसते।

अर्जुनं तमपाहृत्य नकुलं जीवमिच्छसि॥१२७॥

Why do you, forsaking Arjuna the strength of whose arms is worshipped by all the Pandavas, wish Nakula to revive?

युधिष्ठिर उवाच

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः।

तस्माद् धर्मं न त्यजामि मा नो धर्मो हतोऽवधीत्॥१२८॥

Yudhishtira said :

He who sacrifices virtue is himself destroyed. And he that preserves it is himself preserved. I therefore, do not sacrifice virtue, considering that if destroyed it will destroy us.

आनृशंस्यं परो धर्मः परमार्थाच्च मे मतम्।

आनृशंस्यं चिकीर्षामि नकुलो यक्ष जीवतु॥१२९॥

Refraining from cruelty is the greater virtue and in my opinion greater than the greatest desirable object. I prefer that virtue, viz.,

refraining from cruelty. Let, O Yaksha, therefore, Nakula be alive.

धर्मशीलः सदा राजा इति मां मानवा विदुः।

स्वधर्मान्न चलिष्यामि नकुलो यक्ष जीवतु॥१३०॥

People know that, king (Yudhishtira) is always given to virtue. I will never swerve from my duty. Therefore, O Yaksha, let Nakula revive.

कुन्ती चैव तु माद्री च द्वे भार्ये तु पितुर्ममा

उभे सपुत्रे स्यातां वै इति मे धीयते मति॥१३१॥

It is my intention that both the wives of my father, Kunti and Madri have sons.

यथा कुन्ती तथा माद्री विशेषो नास्ति मे तयोः।

मातृभ्यां सममिच्छामि नकुलो यक्ष जीवतु॥१३२॥

As Kunti is to me, so also is Madri. I do not make any distinction between them. I desire to behave equally towards my two mothers. Therefore, O Yaksha, let Nakula be brought back to life.

यक्ष उवाच

तस्य तेऽर्थाच्च कामाच्च आनृशंस्यं परं मतम्।

तस्मात् ते भ्रातरः सर्वे जीवन्तु भरतर्षभ॥१३३॥

The Yaksha said :

O best of the Bharatas, since abstention from cruelty is, in your opinion, superior to both profit and desire, let, therefore all your brothers be restored to life.

CHAPTER 314

(ARANEYA PARVA)-Continued

The revival of Nakula and others

वैशम्पायन उवाच

ततस्ते यक्षवचनादुदतिष्ठन्त पाण्डवाः।

क्षुत्पिपासे च सर्वेषां क्षणेन व्यपगच्छताम्॥१॥

Vaishampayana said :

Then, at the words of the Yaksha the Pandavas rose up and their hunger and thirst forsook them in a short time.

युधिष्ठिर उवाच

सरस्येकेन पादेन तिष्ठन्तमपराजितम्।

पृच्छामि को भवान् देवो न मे यक्षो मतो भवान्॥२॥

Yudhishtira said :

I ask you, who stand on one leg in the lake and who are unconquerable, what god you are. I can not believe that you are a Yaksha.

वसूनां वा भवानेको रुद्राणामथवा भवान्।

अथवा मरुतां श्रेष्ठो वल्गी वा त्रिदशेश्वरः॥३॥

Are you the best of the Marutas or the Rudras or the lord of the celestials, the wielder of the thunderbolt.

मम हि भ्रातर इमे सहस्रशतयोधिनः।

तं योधं न प्रपश्यामि येन सर्वे निपातिताः॥४॥

Each of these my brothers is able to fight a thousand warriors and I do not find any warrior capable of destroying them all.

सुखं प्रतिप्रबुद्धानामिन्द्रियाण्युपलक्षये।

स भवान् सुहृदोऽस्माकमथवा नः पिता भवान्॥५॥

Their organs of sense indicate as if they have awakened from an agreeable slumber. Are you a friend of ours or are you our father himself?

यक्ष उवाच

अहं ते जनकस्तात् धर्मोऽमृदुपराक्रम।

त्वां दिदृक्षुःप्राप्तो विद्धि मां भरतर्षभ॥६॥

The Yaksha said :

O child, I am your father Dharma of great strength. Know, O best of the Bharatas, that I have come with the intention on seeing you.

यशः सत्यं दमः शौचमार्जवं ह्रीरचापलम्।

दानं तपो ब्रह्मचर्यमित्येतास्तनवो मम॥७॥

Fame, truth, self-control, purity, simplicity, modesty steadiness, charity, asceticism and Brahmacharya are my limbs.

अहिंसा समता शान्तिरानृशंस्यममत्सरः।

द्वाराण्येतानि मे विद्धि प्रियो ह्यसि सदा मम॥८॥

Know that absence of cruelty, impartiality, peacefulness, asceticism, purity and want of pride are the (so many) avenues (of attaining to me). You are always (very) dear to me.

दिष्ट्या पञ्चसुरक्तोऽसि दिष्ट्या तेषदपदी जिता।

द्वे पूर्वे मध्यमे द्वे च द्वे चान्ते साम्परायिके॥९॥

It is by good fortune that you are given to the (practice of the) five (virtues namely, equanimity of the mind, self-control, abstinence from sensual indulgence, forgiveness and Yoga). You have by good luck

conquered the six (i.e. hunger and thirst, sorrow, delusion, decrepitude and death). (Of these six the first) two show themselves in the first stage of life; the second two in the middle stage and the third two in the last part in order to make creatures go to the next world.

धर्मोऽहमिति भद्रं ते जिज्ञासुस्त्वामिहागतः।

आनृशंस्येन तुष्टोऽस्मि वरं दास्यामि तेऽनघ॥१०॥

I am Dharma, May you be in bliss. I came here to test you and have been pleased with your spirit of mercy. O sinless one, I will give you boons.

वरं वृणीष्व राजेन्द्र दाता ह्यस्मि तवानघ।

ये हि मे पुरुषा भक्ता न तेषामस्ति दुर्गतिः॥११॥

O foremost of kings, crave boons, O sinless one, I will bestow them on you. Those persons that are devoted to me never experience misfortune.

युधिष्ठिर उवाच

अरणीसहितं यस्य मृगो ह्यादाय गच्छति।

तस्याग्नयो न लुप्येरन् प्रथमोऽस्तु वरो मम॥१२॥

Yudhishtira said :

May the Agni of the Brahmana whose fire-sticks are being carried away by that deer, be not destroyed. This the first boon that I crave.

यक्ष उवाच

अरणीसहितं ह्यस्य ब्राह्मणस्य हतं मया।

मृगवेष्टेण कौन्तेय जिज्ञासार्थं तव प्रभो॥१३॥

The Yaksha said :

O effulgent son of Kunti, it was in order to test you that I, in the shape of a deer, carried off the fire sticks of that Brahmana.

वैशम्पायन उवाच

ददानीत्येव भगवानुत्तरं प्रत्यपद्यत।

अन्यं वरय भद्रं ते वरं त्वममरोपमा॥१४॥

Vaishampayana said :

Thereupon, that exalted one replied "I give (you this boon). Be blessed. Do you who are like an immortal ask for another boon.

युधिष्ठिर उवाच

वर्षाणि द्वादशारण्ये त्रयोदशमुपस्थितम्।

तत्र नो नाभिजानीयुर्वसतो मनुजाः क्वचित्॥१५॥

Yudhishtira said :

The twelve years of our forest life have passed away and the thirteenth is come. May no man recognise us in the course of this year wherever we may live.

वैशम्पायन उवाच

ददानीत्येव भगवानुत्तरं प्रत्यपद्यत।

भूयश्चाश्वासयामास कौन्तेयं सत्यविक्रमम्॥१६॥

Vaishampayana said :

That god then replied "I give you (this boon also)" He then consoled the son of Kunti endowed with the strength of truth (in these words),

यद्यपि स्वेन रूपेण चरिष्यथ महीमिमाम्।

न वो जिज्ञास्यते कश्चित् त्रिषु लोकेषु भारता॥१७॥

"O Bharata, even if you wander in the world in your own proper shapes, no one in the three worlds shall be able to recognize you.

वर्षं त्रयोदशमिदं मत्प्रसादात् कुरुद्वहाः।

विराटनगरे गूढा अविज्ञातश्चरिष्यथ॥१८॥

Through my favour, O perpetuator of the Kuru race, you will lead a secret and incognito life in the city of Virata during this thirteenth year.

यद् वः संकल्पितं रूपं मनसा यस्य यादृशम्।

तादृशं तादृशं सर्वे छन्दतो धारयिष्यथ॥१९॥

And whatever shape every one of you desires in his mind to assume, he will be able to wear (that form) at will.

अरणीसहितं चेदं ब्राह्मणाय प्रयच्छत।

जिज्ञासार्थं मया हेतदाहृतं मृगरूपिणा॥२०॥

Now give to that Brahmana these fire-sticks which I carried away in the shape of a deer in order to test you.

प्रवृणीष्वपरं सौम्य वरमिष्टं ददानी ते।

न तृष्यामि नश्चेष्ट प्रयच्छन् वै वरांस्तथा॥२१॥

O amiable one, crave another boon that you desire. I will give it. O best of men, I am not satisfied with conferring boons on you.

तृतीयं गृह्यतां पुत्र वरमप्रतिमं महत्।

त्वं हि मत्प्रभवो राजन् विदुश्च ममांशजः॥२२॥

O son, accept a third great and unparalleled boon. O king, you have been begotten by me and Vidura is born of a portion of mine.

युधिष्ठिर उवाच

देवदेवो मया दृष्टो भवान् साक्षात् सनातनः।

यं ददासि वरं तुष्टस्तं ग्रहीष्याम्यहं पितः॥२३॥

Yudhishtira said :

You are the god of gods. It is enough that I have seen you in our own shape. I will, O father, accept whatsoever boon you may be pleased to grant me.

जयेयं लोभमोहौ च क्रोधं चाहं सदा विभो।

दाने तपसि सत्ये च मनो मे सततं भवेत्॥२४॥

O adorable one, may I always get the better of avarice, folly and anger and may my mind be always inclined towards charity, asceticism and truth.

धर्म उवाच

उपपन्नो गुणैरैतैः स्वभावेनासि पाण्डवा।

भवान् धर्मः पुनश्चैव यथोक्तं ते भविष्यति॥२५॥

Dharma said :

You are by nature gifted with all those virtues, O Pandava. You are (the very embodiment of) Virtue (itself) However, may you again have what you desire.

वैशम्पायन उवाच

इत्युक्तवान्तर्दधे धर्मो भगवाँल्लोकभावनः।

समेताः पाण्डवाश्चैव सुखसुप्ता मनस्विनः॥२६॥

Vaishampayana said :

Saying this, the adorable Dharma, whom all the worlds pay homage to, disappeared. And the magnanimous sons of Pandu were joined together after they had enjoyed and agreeable sleep.

उपेत्य चाश्रमं वीराः सर्व एव गतक्लमाः।

आरण्येयं ददुस्तस्मै ब्राह्मणाय तपस्विने॥२७॥

All those heroes, free from fatigue, arriving at the hermitage gave to that ascetic Brahmana his fire-sticks.

इदं समुत्थानसमागतं महत्।

पितुश्च पुत्रस्य च कीर्तिवर्धनम्।

पठन् नरः स्याद् विजितेन्द्रियो वशी

सपुत्रपौत्रः शतवर्षभाग् भवेत्॥२८॥

The man who reads this great and fame-enhancing story of the restoration to life (of the Pandavas) and the meeting of the father and the

son (i.e. Dharma and Yudhishtira) becomes self controlled, obtains masters over the passions, is blessed with sons and grandsons and lives to a hundred years.

न चाप्यधर्मे न सुहृद्विभेदने

परस्वहारे परदारमशने।

कदर्यभावे न रमेन्मनः सदा

नृणां सदाख्यानमिदं विजानताम्॥२९॥

Those men that thoroughly apprehend this story are never inclined towards unrighteousness, breaking friendships, misappropriating other peoples property or violating other peoples wives and they never indulge in vile thoughts.

CHAPTER 315

(ARANEYA PARVA)-Continued

The revival of Nakula and others

वैशम्पायन उवाच

धर्मेण तेऽभ्यनुज्ञाताः पाण्डवाः सत्यविक्रमाः।

अज्ञातवासं वत्स्यन्तश्छन्ना वर्षं त्रयोदशम्॥१॥

उपोपविष्टा विद्वांसः सहिताः संशितव्रताः।

ये तद्भक्ता वसन्ति स्म वनवासे तपस्विनः॥२॥

तानब्रुवन् महात्मानः स्थिताः प्राञ्जलयस्तदा।

अभ्यनुज्ञापयिष्यन्तस्तं निवासं धृतव्रताः॥३॥

Vaishampayana said :

Agreeably to the command to Dharma to pass the thirteenth year (of their exile) incognito, the Pandavas endued with the strength of truth and observant of vows, sat near those learned ascetics who were out of love (for them) dwelling with them in the forest. And with the view of obtaining the permission of these high-souled and vow-observing ones to spend (the afore said thirteenth year) incognito, they (i.e. the Pandavas) spoke to them with joined palms,

विदितं भवतां सर्वं धार्तराष्ट्र्यथा वथम्।

छद्मना हतराज्याश्चानयाश्च बहुशः कृताः॥४॥

"You are (no doubt) aware that the sons of Dhritarashtra have robbed us of our kingdom and have inflicted many other injuries on us.

उषिताश्च वने कृच्छ्रे वयं द्वादश वत्सरान्।

अज्ञातवाससमयं शेषं वर्षं त्रयोदशम्॥५॥

We have in great misery dwelt in the woods (these) twelve years. The thirteenth year, which we are to spend incognito yet remains. (Therefore) permit us to spend this year unrecognized.

तद् वसामो वयं छत्रास्तदनुज्ञातुमर्हथ।
सुयोधनश्च दुष्टात्मा कर्णश्च सहसौबलः॥६॥
जानन्तो विषमं कुर्युरस्मास्वत्यन्तवैरिणः।
युक्तचारश्च युक्तश्च पौरस्य स्वजनस्य च॥७॥

Now we want to make abode in concealment and you are able to permit us for that. Those rancorous enemies of ours. Suyodhana, the wicked-minded Karna and the son of Subala should they discover us would do great wrong to the citizens and our friends.

अपि नस्तद् भरेद् भूयो यद् वयं ब्राह्मणैः सह।
समस्ताः स्वेषु राष्ट्रेषु स्वराज्यस्था भवेमहि॥८॥
वैशम्पायन उवाच

इत्युक्त्वा दुःखशोकार्तः शुचिर्धर्मसुतस्तदा।
सम्पूछितोऽभवद् राजा साश्रुकण्ठो युधिष्ठिरः॥९॥

Shall we all with the Brahmanas be again established in our own kingdom? Having said these words that holy, overwhelmed with deep sorrow and accents choked tears, the son of Dharma king Yudhishtira swooned away.

तमथाश्वासयन् सर्वे ब्राह्मणा भ्रातृभिः सह।
अथ धौम्योऽब्रवीद् वाक्यं महार्थं नृपतिं तदा॥१०॥

After that the Brahmanas and his brothers began to cheer him up. Then Dhaumya told the King these words of fraught and great meaning.

राजन् विद्वान् भवान् दान्तः सत्यसंधो जितेन्द्रियः।
नैवविधाः प्रमुह्यन्ते नराः कस्याञ्चिदापदि॥११॥

O king, you are well learned, tamed, observant of vows and subdued sense, men of such type are not overwhelmed by any calamity whatever.

देवैरप्यापदः प्राप्ताश्छत्रैश्च बहुशस्तथा।
तत्र तत्र सपत्नानां निग्रहार्थं महात्मभिः॥१२॥

Even the high-souled gods themselves have wandered over various places in concealment, for the purpose of destroying the enemies.

इन्द्रेण निषधान् प्राप्य गिरिप्रस्थाश्रमे तदा।

छत्रेनोप्य कृतं कर्म द्विषतां च विनिग्रहे॥१३॥

Indra for the purpose of defeating his enemies, dwelt in disguise in the asylum of Giriprastha in Nishadha and thus attained his end.

विष्णुनाश्चशिरः प्राप्य तथादित्यां निवत्स्यता।
गर्भे वधार्थं दैत्यानामज्ञातेनोषितं चिरम्॥१४॥

And for the purpose of killing the Danavas Lord Vishnu passed a long time in disguise in the womb of Aditi (mother of gods) before taking his birth simulating the form of the Hayagriva (horse-necked).

प्राप्य वामनरूपेण प्रच्छन्नं ब्रह्मरूपिणा।
बलेर्यथा हतं राज्यं विक्रमैस्तच्च ते श्रुतम्॥१५॥

Then how disguising himself in the form of dwarf, he (Vishnu) by his prowess deprived vail of the kingdom of Bali, have been heard by you?

हुताशनेन यच्चापः प्रविश्यच्छन्नमासता।
विबुधानां कृतं कर्म तच्च सर्वं श्रुतं त्वया॥१६॥

And also Hutashana entering into water and remaining in disguise, obtained the purpose of the gods, have been heard by you?

प्रच्छन्नं चापि धर्मज्ञ हरिणारिविनिग्रहे।
वलां प्रविश्य शक्रस्य यत् कृतं तच्च ते श्रुतम्॥१७॥

How Hari for the purpose of overcoming his enemies, entered into Shakra's thunderbolt lying unrecognized there, O skilled in duty, have you heard this?

और्वेण वसता छन्नमूरौ ब्रह्मर्षिणा तदा।
यत् कृतं तात देवेषु कर्म तत्तेऽनघ श्रुतम्॥१८॥

O Sinless one, O child you have heard of the office the regenerate Rishi Auarv at one time performed for the gods having disguised in the womb of his mother?

एवं विवस्वता तात छत्रेनोत्तमतेजसा।
निर्दग्धाः शात्रवाः सर्वे वसता भुवि सर्वशः॥१९॥

And O child, remaining concealed in every part of the earth, Vivasvata, endued with excellent power, at last entirely burnt up all his foes,

विष्णुना वसता चापि गृहे दशरथस्य वै।
दशग्रीवो हतश्छन्नं संयुगे भीमकर्मणा॥२०॥

And also living disguised in the abode of Dasharatha, the dreadful acted Lord Vishnu killed the ten-necked Ravana in battle.

एवमेव महात्मानः प्रच्छन्नास्तत्र तत्र ह।

अजयच्छात्रवान् युद्धे तथा त्वमपि जेष्यसि॥२१॥

Having disguised in many places, high souled persons have conquered their foes in battle, thus you will also win your enemies.

तथा धौम्येन धर्मज्ञो वाक्यैः सम्प्रतिषेधितः।

शास्त्रबुद्ध्या स्वबुद्ध्या च न चचाल युधिष्ठिरः॥२२॥

Thus cheered by these words of Dhaumya, the virtuous Yudhishtira, relying on his own wisdom and also that gained from Shastras, regained his patience.

अथाब्रवीन्महाबाहुर्भीमसेनो महाबलः।

राजानं बलिनं श्रेष्ठो गिरा सम्प्रतिहर्षयन्॥२३॥

Then the exceeding strong and long armed Bhimasena, the foremost of mighty person encouraging the king greatly spoke these words

अवेक्षया महाराज तव गाण्डीवधन्वना।

धर्मानुगतया बुद्ध्या न किञ्चित् साहसं कृतम्॥२४॥

O King, looking towards your face, the wilder of Gandiva bow acting according to his sense of duty has not shown my rashness.

सहदेवो मया नित्यं नकुलश्च निवारितौ।

शक्तौ विध्वंसने तेषां शत्रूणां भीमविक्रमौ॥२५॥

Nakula and Sahadeva of dreadful valour were also fully capable to slay those enemies, but they have been prevented by me all the time.

न वयं तत् प्रहास्यामो यस्मिन् योक्ष्यति नो भवान्।

भवान् विद्यतां तत् सर्वं क्षिप्रं जेष्यामहे रिपून्॥२६॥

Never shall we town aside from that in which you will engage us? Do you tell us a proper act? We shall overcome to our foes at very soon.

इत्युक्ते भीमसेनेन ब्राह्मणः परमाशिषा।

उक्त्वा चापृच्छ्य भरतान्यथास्वान्स्वान्ययुर्गृहान्॥२७॥

Having said these words by Bhimasena, the Brahmanas uttered blessings on the Bharatas and after that receiving their permission, went to their own abodes.

सर्वे वेदविदो मुख्या यतयो मुनयस्तथा।

आसेदुस्ते यथान्यायं पुनर्दर्शनकाङ्क्षया॥२८॥

And all those foremost of Yatis and Munis, versed in the Vedas, exceedingly desirous of again beholding the Pandavas went back to their respective homes.

सह धौम्येन विद्वांसस्तथा पञ्च च पाण्डवाः।

उत्थाय प्रययुर्वीराः कृष्णामादाय धन्विनः॥२९॥

And accompanied by Dhaumya, these heroes, the learned five Pandavas versed in bows get out with lord Krishna.

क्रोशमात्रमुपागम्य तस्माद् देशान्निमित्ततः।

श्रोभूते मनुजव्याघ्राश्छत्रवासार्थमुद्यताः॥३०॥

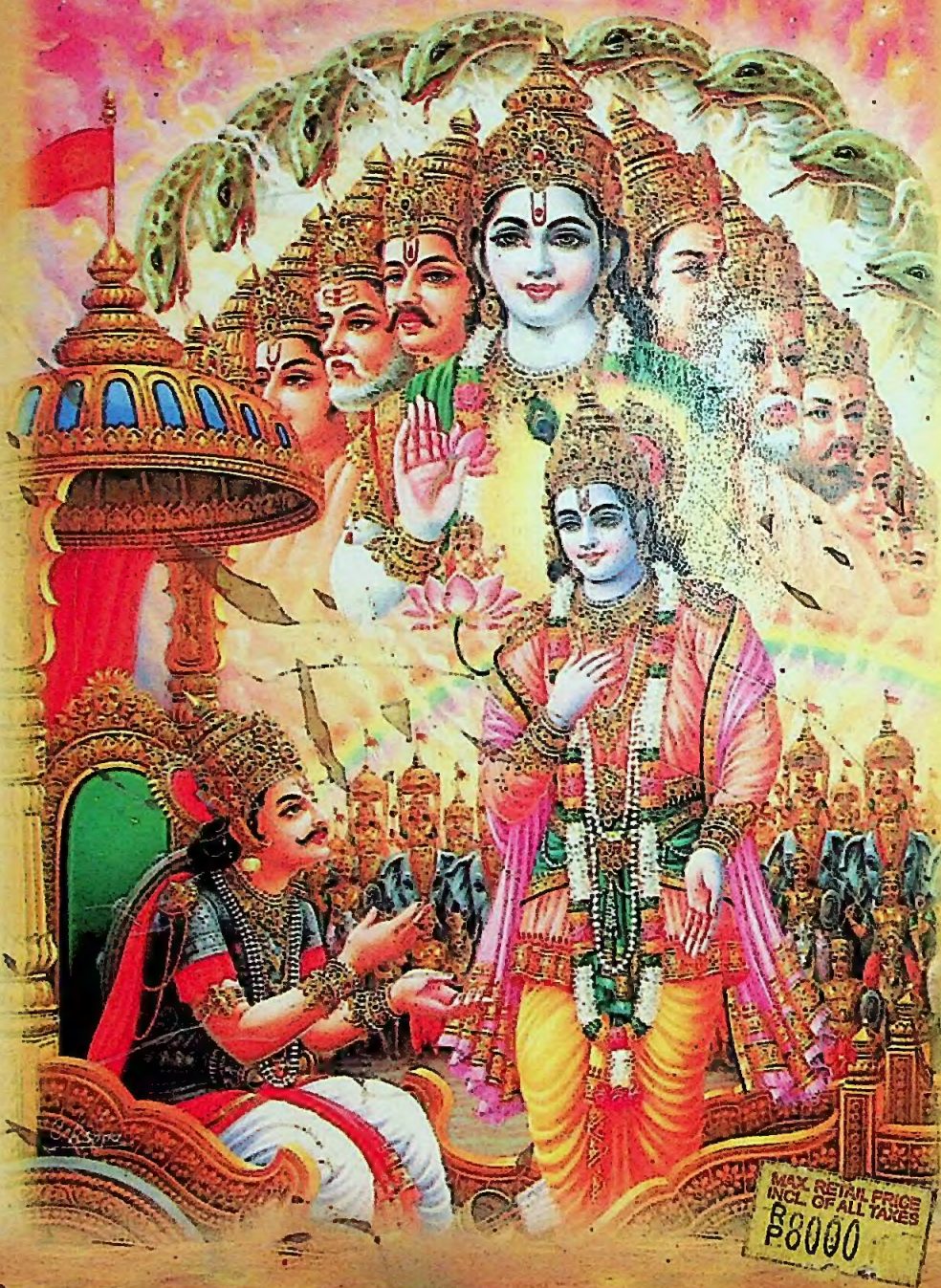
पृथक्छास्त्रविदः सर्वे सर्वे मन्त्रविशारदाः।

संधिविग्रहकालज्ञा मन्त्राय समुपाविशन्॥३१॥

After passing a Kosa from that place they sat down with the view of taking advice of each other, about to enter upon a life of unrecognized. They all were learned in separate science (Shashtra) and all proficient in the Mantras. Those tigers among the men were cognizant of time for peace and war.

END OF THE VANA PARVA





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